

Reviews

Edited by Annalies Corbin

*Thinking from Things: Essays in the
Philosophy of Archaeology.*

ALISON WYLIE

University of California Press, Berkeley, CA,
2002. 357 pp., ref., index. \$39.95 paper,
\$80.00 cloth.

Alison Wylie's preface to *Thinking from Things* is adapted from her keynote address to the SHA in 1993, which should alert an otherwise innocent reader to the significance of her work for our field. The preface provides an abbreviated intellectual autobiography, explaining how the author came to negotiate the terrain between archaeology and philosophy. Although the book's emphasis is on North American archaeology as a whole, it is plain that Wylie's own field experience in historical archaeology has given her insight into the particular significance of the discipline. The remainder of the text clearly reveals that Wylie—in addition to being an eminent philosopher of archaeology—takes historical archaeology seriously.

Wylie's text fits her description of a "naturalized" philosophy of science (p. 9): "amphibious" and "grounded as much in archaeology as in philosophy" (p. xv). The vocabulary and structure of the essays seem to originate from Wylie's philosophical aspect. Her prose, while lucid and clearly outlined, can be tough for a reader not versed in the language of 20th-century philosophy. Fortunately, the text assumes nothing; in-text explanations and endnotes provide the necessary background for an archaeological audience. The terminology, while sometimes alien or used in unfamiliar ways, does add to the precision of Wylie's arguments. One comes away from the text with a greater appreciation for the real interconnectedness between archaeology—as a knowledge producing enterprise—and philosophical theories of knowledge.

In this manner, *Thinking from Things* provides a valuable synthesis of the archaeological use (and misuse) of philosophical terms and concepts throughout the 20th century, with particular attention to the rise of the "new archaeology" and subsequent developments. Part two (the longest of the book's five parts) consists of six historical essays that situate the emergence of the new archaeology among upheavals in other sciences and in philosophy. Wylie challenges the "newness" of the new archaeology, showing reactions against "traditional" archaeology occurred among every generation of scholars since the beginning of the 20th century, and that in certain ways, the new archaeology was a more conservative critique than some of its predecessors.

In addition to being the largest section of the text, Part two contains the most new material, with four heretofore-unpublished essays. All of the other essays, with the exception of the introduction, have appeared in whole or

in part elsewhere. Seven have had minor revisions prior to inclusion in this book; six were substantially reworked, some combining two or more "originals." It is interesting to note that the journals and edited volumes of the original publications seem to indicate a truly amphibious endeavor; they are almost evenly divided between archaeological and philosophical texts.

Each part of the book with more than one chapter has a brief introduction. Part one serves as an introduction to the entire text, encapsulating the main arguments of the book as a whole. Part three discusses the fault lines that appeared within the new archaeology and links these to the philosophical and practical underpinnings of the movement. Part four introduces the challenges posed by postprocessualist and antiprocessualist critiques of the new archaeology. Part five consists of a single essay on ethics in archaeology, which seems at first glance to be a strange way to end the book but actually brings the text full circle, back to the workaday world of archaeological practice.

The chapters of *Thinking from Things* build sequentially and are worth reading straight through. The essays are self-contained and can be read individually, however. Important connections between the chapters are noted parenthetically within the text, directing the reader to related information in other chapters.

Wylie has done archaeology a great service by outlining the most important conceptual and philosophical debates in the field in a clear and, what is even more rare, nonpolemical manner. In this sense, the text *could* serve as an introduction to archaeological theory. However, it will probably have a greater impact on readers with prior or simultaneous exposure to the archaeologists, case studies, and problems that Wylie uses to illustrate her points.

Some portions of this book are profoundly abstract and dense, requiring close and repeated reading. Mercifully, these are among the shorter sections. Wylie keeps all of the essays lean by exiling much of the commentary and supplementary material to the endnotes, which make up 45 pages of the book's total. Among the essays with more concrete subjects, the reader will find analyses of the typology debates of the mid-20th century (chap. 2), Glassie's study of Virginia folk housing (chap. 8), the New Archaeology's reaction against analogy (chap. 9), the influence of critical theory and feminism on archaeological practice (chaps. 10 and 14), Renfrew's argument for the spread of Indo-European languages (chap. 16), and the aforementioned discussion of archaeological ethics (chap. 17).

For all her illustrations of archaeology's missteps as it tries to live up to its epistemological and scientific standards, Wylie seems optimistic about the potential for archaeology to produce real knowledge. In part, this optimism stems from her vision of archaeology as a realist or pragmatic science that is capable of mediating between the radical extremes of objectivism and relativism (chap. 11) or processualism and post/antiprocessualism (chap. 12). With this book, she makes a reasoned argument for an archaeology based on what one might call either mitigated objectivism (p. 177) or mitigated relativism (p. 162).

Wylie notes that the characteristics archaeologists often fear as our field's greatest weaknesses are in fact its greatest strengths. For example, in the chapter that deals most explicitly with historical archaeology (chap. 15), she notes that the very disunity of science(s) that alarms hard-core positivists is what allows archaeologists to use multiple forms of data to provide independent confirmation for their arguments. Historical archaeologists have taken advantage of this fact since the inception of the discipline, as seen in the practice of working back and forth between artifacts and texts. In *Thinking from Things*, historical archaeology emerges as an important "interfield" or "cross-disciplinary" practice (p. 203). Far from being the handmaiden of history, or the redheaded stepchild of prehistoric archaeology, historical archaeology highlights and exploits as a matter of course the independent strands in its argumentative cables, finding the third way between the extremes of radical constructivism and radical positivism (p. 206), an example for other archaeologies and other sciences to emulate.

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Dropped and Fired: Archaeological Patterns of Militaria from Two Civil War Battles, Manassas National Battlefield Park, Manassas, Virginia, Occasional Report, No. 15.

MATTHEW B. REEVES

Occasional Report Series of the Regional Archaeology Program, National Capital Region, National Park Service, 2001. 300 pp., 79 fig., tables. No price given.

In 1998 the University of Maryland and the National Capital Region's Regional Archaeology Program of the National Park Service entered into a cooperative agreement to conduct an archaeological survey of five areas in Manassas National Battlefield Park scheduled to be impacted by changes to parking lots and access roads. Archaeological testing in these areas produced artifacts associated with the First Battle of Manassas and the Second Battle of Manassas (21 July 1861 and 29–30 August 1862, respectively). In "Dropped and Fired," Matthew Reeves documents Civil War-era artifacts uncovered in these five parts of the battlefield and explores ways in which the information acquired through archaeological investigation relates with documentary sources.

Reeves begins by explaining the field methods used in the project. Since shovel testing revealed a total of only three artifacts, project archaeologists enlisted the aid of volunteers from the Northern Virginia Relic Hunters' Association to conduct a systematic metal-detector survey. This survey resulted in the identification of nearly 2,000 artifacts. Reeves also reviews methods used in this study to analyze and interpret artifacts.

Artifacts were separated into subsets (including bullets by type and caliber, artillery shrapnel, and personal items) and their distribution patterns were plotted. These spatial patterns revealed particular types of activities. For example, Reeves interprets roughly linear concentrations of dropped (unfired) bullets and personal items as indicating firing lines. He describes concentrations of fired bullets or artillery shrapnel, but containing few personal items or dropped bullets, as representing zones of fire. Reeves then considers this archaeological evidence in the context of documentary information. He uses written sources to link artifacts with particular regiments and to explore how information gained through archaeology compares to understandings of the battles based on archival data.

"Dropped and Fired" includes a section on the First Battle of Manassas with chapters focusing on the documentary history of the battle and on the archaeology of three project areas: Matthews Hill, Buck Hill, and a field to the east of Stone House. Another section of the report considers the Second Battle of Manassas, discussing the archaeology of two project areas, the Unfinished Railroad and Sudley Road/the North Entrance to Chinn Ridge. The final chapter provides a summary and a conclusion, followed by works cited and an appendix containing descriptive and provenience information for each artifact.

In some of the project areas, archaeological research refined understandings of particular parts of the battles. Archaeology at Buck Hill, for example, suggested that during the First Battle of Manassas, Captain William Reynolds's Rhode Island Battery occupied the northern portion of the hill rather than the southern part as some maps had indicated. Likewise, Reeves explains that documentary sources leave some question as to whether Union forces attempted to take advantage of a weak spot in Confederate lines in an area of the Unfinished Railroad during the Second Battle of Manassas. Archaeological evidence did not indicate concentrated Union activity in this region.

In other project areas, archaeological data and archival information suggested more complex sequences of events. For instance, fieldwork at Matthews Hill on deposits created during the First Battle of Manassas revealed four artifact concentrations and two more-dispersed scatters. One concentration located along the shoulder of a road inside a wood line extant in the 1860s contained a large number of personal items and dropped bullets. Many of the latter were slightly oversized and were likely bullets that soldiers had rejected while loading their muskets for fear of jamming them. Some of these dropped bullets were .54-caliber 3-ring conical bullets that Reeves, using documentary sources, associates with the Tiger Rifles of Major Chatham Wheat's Louisiana Battalion, the only known unit engaged in fighting outfitted with .54-caliber muskets. The discovery of two Louisiana coat buttons in the immediate vicinity of the bullets supports this association. Reeves proposes that these artifacts derive from the Louisiana battalion's surprise skirmish against the 2nd Rhode Island that was moving along the road early in the battle. He convincingly interprets other artifacts as documenting the Louisiana battalion's retreat in the woods and scramble over a fence, the 2nd Rhode Island troops' pursuit of them, the 71st New York's deployment in support of the 2nd Rhode Island, and the 1st Rhode Island's moving through the lines of the 71st New York.

By tying particular types of artifacts to each of these regiments, Reeves identifies the archaeological remains of distinct events separated only by minutes or hours on 21 July 1861. He admirably succeeds in imagining the circumstances under which troops created these archaeological deposits: hundreds of dropped .58-caliber bullets possibly associated with the 71st New York infantry's deployment suggest

the panic and disorganization that overcame troop movement under heavy fire. The combination of being in the woods with limited visibility must have further heightened their disorganization. In addition, upon entering the woods, these troops probably encountered injured and dead soldiers from the initial skirmish. This would have added to the shock of these green soldiers. The quantity of spilled cartridges is particularly telling of the reaction of green recruits who, after a long and fatiguing march, were faced with battle (pp. 73–74).

"Dropped and Fired" successfully demonstrates the ability of archaeology to contribute to the understanding of well-documented Civil War battles. Reeves carefully and persuasively supports his inferences throughout the study. His text is generally well written and illustrated. Artifact distribution maps effectively depict the trends he describes in narrative format, although most photographs of artifacts did not reproduce well in the monograph. In several places Reeves acknowledges the influence of unavoidable field conditions on the study, noting for instance that dense debris from a mid-20th-century automotive shop in the center of the Matthews Hill survey area eliminated that portion of the region from study. A similarly candid assessment of the impact of other activities on the Manassas battlefield would also have been appropriate, considering that the use of captured weapons and postbellum relic hunting affected artifact distributions at other 19th-century battlefields such as Little Bighorn. In all, however, "Dropped and Fired" is a well-executed study and a good example of documentary and archaeological sources working together dialectically and productively.

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The Dynamics of Power.

MARIA O'DONOVAN, EDITOR

Center for Archaeological Investigations,
Southern Illinois University, Carbondale,
2002. xii+404 pp. 56 figs., 8 tables, ref.,
index. \$42.00 paper.

The Dynamics of Power, the newest edition of The Visiting Scholar Conference Volumes, published through the Center for Archaeological Investigations at SIU Carbondale, delivers thematic collections of creative and thought-provoking papers. Exploring archaeological manifestations of power relations, this edited volume addresses both theoretical and methodological issues surrounding the interpretation, performance, and

critique of multiscale dynamics of social power. As noted in Maria O'Donovan's introductory chapter, explicit archaeological considerations of power can be traced back to the mid-1980s, with the emergence of theoretical critiques of new archaeology by various postprocessual, Marxist, and feminist-inspired research. As a result, O'Donovan suggests the archaeological study of power can be roughly grouped into two contrasting theoretical perspectives.

The "evolutionary" perspective (p. 4) shares an interest in the long-term politico-economic development of macroscale organizational power. The postprocessualists (p. 5), however, view power as an integral and daily aspect of all human relationships, focusing on the context-dependant "vagaries of microscale powers" (p. 5). Although this reading reinforces a familiar dichotomy, the contrast also illuminates a central problem in our interpretation of power relations: how can we archaeologically account for the existence of both domination and resistance, particularly when defined as anonymous daily acts of collusion and noncompliance, rather than organized public spectacles of subordination or rebellion? Case studies within this collection span a variety of periods, loosely organized around themes of agency, of expressions of political influence, and of spatial performance of power. The chapters concerned with historic periods of archaeological research all explore the complex intersections between expressions of social affiliations (such as gender, class, religion, and ethnicity) and expressions of social power.

Building on the existing corpus of Annapolis-based research, Christopher Matthews offers a new reading of the city's antebellum era struggle with Baltimore for socioeconomic ascendancy within the Chesapeake region. Defining power as not only the ability to dominate others but of the ability to reproduce (if not to enhance) those structures of inequality, Matthews examines the subtle expansion of capitalist socioeconomic order and class relations on the colonial landscape of Maryland. While Baltimore grew as a center for commerce, industrial production, and waged labor, Annapolis defensively maintained its base in the rural landscape of agricultural plantations and enslaved labor. Consequently, as the urban capitalist economy expanded through the early-19th century, roads and transport routes increasingly clustered around Baltimore, bonding the neighboring milling and grain farming counties to the emerging merchant metropolis hub. In reaction to their declining regional dominance, the landed elites of Annapolis, who had previously invoked the natural legitimacy of their authority through formally designed house and garden landscapes, now transformed their Enlightenment-inspired gardens into productive household plots, selling their produce back to the metropolis. Thus, the Annapolis elites negotiated both forms of socioeconomic order to maintain their class position and local authority. By juxtaposing these two forms of socioeconomic dominance, Matthews's study offers an interesting contrast between *spatial* expressions, defined as "overt power or domination in action" versus *temporal* expressions, or "latent power or legitimacy" enacted through reference to history and tradition (p. 329).

James Delle's study of 19th-century coffee plantations in eastern Jamaica adopts a more multiscale approach to explore the role of landscape and the built environment in the maintenance of social control. Using a digitally created three-dimensional model of the Negro Valley study area, Delle demonstrates an intentional use of visual surveillance

and communication as a means of enforcing control over enslaved Jamaican laborers. Further, as the “great houses” of each plantation were located to maintain visual and aural contact among planters, the strategic geography of these plantations helped create a regional elite: those white plantation owners interlaced through ties of mutual protection from, and coercion over, their enslaved Jamaican workers. Shifting to the intrasite scale of analysis, Delle examines the spatiality of coercion through the differential right to movement within a plantation landscape. While expressions of power over enslaved workers did include public spectacles of pain, humiliation, and restraint—materially represented in the presence of whips, shackles, stocks, collars, and treadmills—Delle notes the social instability nurtured by such premodern performances of physical coercion. By prescribing and restricting the daily activities of enslaved workers, the means for illicit movements became effectively neutralized within the plantations themselves. Although Delle draws upon the work of Antonio Gramsci to acknowledge the presence of both subjugation (“power over”) and resistance (“power to”), the necessary limits of this short chapter unfortunately prevent a detailed presentation of his research on the alternative spatialities, social logics, and gender relations created by the enslaved laborers.

While Matthews and Delle acknowledge the existence of alternative and transgressive socioeconomic relations in, for example, networks of kin- and lineage-based trade relations, their portrait of social power is ultimately rendered as a hierarchy: the regional elites utilize resources to consolidate their interests at the expense of those who do not share the same racial or socioeconomic affiliation. When we examine the finer scale of detail available in the recent past, can we also read social power as a “heterarchy” of multiple and counterpoised interest groups? LouAnn Wurst’s chapter examines the mobilization of material culture as an intentional masking of class inequalities in order to consider contrasting strategies for the maintenance of socioeconomic power.

Wurst compares the ownership and disposal of consumer goods, such as glasswares, ceramics, and bottles, between two elite classes of rural upstate New York. Arguing for a “relational approach” (p. 101), Wurst’s study emphasizes the diversity in strategies of power (defined as the mobilization of labor) for retention of dominant socioeconomic positions. While the elite landowning farmers of Upper Lisle invoked an ideology of social mobility, communicated through presence in the local vanity press, conspicuous location within the cemetery, and ownership of ceramics of higher value, the industrialist family of this rural community deployed an ideology of paternalistic mutual interest to motivate the loyalties of its Irish tannery workers. To strategically mask the class differences between themselves and their full-time workers, the tannery owners separated themselves from the blunt displays of material elitism deployed by the local strong farmers. Although Wurst’s study does not directly address the possibility of subaltern strategies for power, it offers an important model for the interpretation of heterarchies or alternative (and sometimes conflicting) methods for the control of material and labor resources.

Margaret Wood’s study of women’s household economy tactics during the Colorado Fuel and Iron Strike of 1913–1914 provides an interesting counterpoint to Wurst’s chapter. Her study contrasts the food storage vessels of prestrike versus

poststrike occupation periods to interpret how women actively supported the survival of their families within the brutal conditions of the Berwind coal industry settlement. While prestrike assemblages contained a preponderance of large-sized canned goods, suggesting communal dining practices and boarding as an augmentation of low wages, the poststrike assemblages contained no such materials, thus reflecting the mining company’s “quiet war” on boarding—viewed as a dangerous opportunity for communist solidarity. Given their shared experiences during the violent strike, however, women responded to the company’s elimination of communal living situations by informally collectivizing their food storage technologies, archaeologically represented by a dramatic increase in the presence of glass home-canning jars and zinc lids. The social process of the collective home-canning process ultimately nurtured the transgressive gendered, interethnic, and kinship ties among these workers’ households. As a detailed material analysis of a subaltern community, Wood’s chapter not only highlights insubordinate sources of power but also notes variations in the survival strategies adopted by working women to minimize the structural disadvantages their families experienced.

Clearly, this edited volume offers new intellectual pathways for understanding the multiple and polyvalent expressions of both domination and insubordination. By incorporating perspectives from the recent past with prehistoric case studies from Mesoamerica, South America, the American Southwest, Asia, and the British Neolithic, this volume increases our understandings of the subtle and complex interplay of social power.

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The French in Early Florida: In the Eye of the Hurricane.

JOHN T. MCGRATH

University Press of Florida, Gainesville,
2000. 256 pp., 8 b&w illus., 3 maps,
appendix, ref., index. \$49.95 cloth.

Although the title of the book seemingly focuses on French efforts to colonize and settle early Florida, John T. McGrath also describes the colonial perspective of Spain. This text goes beyond the typical narration of historical data by carefully analyzing and interpreting each source and how it was employed. The author centers the events he recounts around France’s failed attempt to establish a colony in Florida. He discusses the construction of Charlesfort in South Carolina and Fort Caroline, near present-day Jacksonville, Florida, and the destruction of Ribault’s fleet in the mid-16th century. McGrath sets the tone of the book by explicitly stating his purpose in the introduction. He attempts to “explain the circumstances” of the “French defeat in Florida and what it meant for subsequent historical events” (p. 3). His objectives involve understanding how individual decisions affected the course of events as well as providing an accurate

reconstruction of the French defeat. The main characters in this work include Jean Ribault, René Laudonnière, Gaspard de Coligny, Catherine de Medici, Pedro Menéndez de Avilés, and Philip II of Spain.

McGrath begins by discussing the problems that these characters had in obtaining current and accurate information from their sources. He argues that the information given to the main players was often imprecise, unreliable, and delayed. These issues constituted one factor of many that influenced how individuals responded to the actions of others and changed the long-term development of history. Additionally, McGrath examined and evaluated French and Spanish sources to identify exaggerations, confusion, and lack of objectivity. He successfully utilized these sources to his advantage and provided the reader with an interpretation of their merits. McGrath offers us his objective view of the events surrounding French failure in Florida. He "tried to give an evenhanded, objective interpretation of these dramatic events, in a way that makes them understandable for what they were" (p. 6). In this attempt, he clearly triumphed.

McGrath sets the stage by discussing the interplay among politics, religion, war, society, and cultural conflicts in France that influenced decision-making policies. What the author wants the reader to understand about the French excursions is that they did not fail because of inadequacy or for lack of trying. They failed from misunderstanding Spanish actions, receiving inadequate information, and from weather conditions. He describes the sequence of events from the French and Spanish perspectives so readers can follow along as though they were witnesses. McGrath begins the story with a brief history of Spanish exploration and colonization in the New World. He proceeds between English, French, and Spanish relations during the early-16th century and the failed attempt to establish a French presence in Brazil. He describes the often-tense relations between France and Spain due to French corsairs preying upon wealth-laden Spanish vessels and French desires to acquire access to Spanish-held resources.

McGrath introduces us to the main characters and their roles, set against backdrop of political strife and religious fervor between Protestants, Catholics, Calvinists, and Huguenots. Admiral Gaspard de Coligny, serving as political advisor to Catherine de Medici, pushed his agenda for France to obtain a foothold in Florida. An "empire of 'New France'" would provide a multifaceted advantage if the French could successfully settle there (p. 63). A French-held Florida would allow corsairs to launch a greater number of privateering ventures, blanketed under letters of marque, to attack Spanish shipping lanes as well as provide an outlet for Protestants and others who sought religious freedom outside of France. Additionally, Florida would provide a geographically superior region for discovery and exploitation of resources and commodities to benefit France. To reach these ends, de Coligny called upon Jean Ribault to lead a fleet with René de Laudonnière to explore and colonize La Florida in 1562.

The first Ribault expedition constructed Charlesfort at modern-day Parris Island, South Carolina, that later failed. In 1564, Laudonnière led the second fleet to Florida to begin building Fort Caroline near the present-day St. John's River. The third expedition, lead by Ribault, did not return

to Fort Caroline until 1565, a little more than a year after Laudonnière first established the fort. Pedro Menéndez de Avilés entered the scene to settle Florida and remove all foreigners from Spanish territory. The third and final French expedition to Florida met with certain doom from weather conditions and a superior Spanish strategy.

The French defeat in Florida in 1565 is attributable to several factors: Ribault's seeming oblivion to his military advantage, his reluctance to seize the moment, the hurricane that destroyed the French fleet, and Menéndez's superiority as a leader and strategist when fighting against a much larger force. If any of these circumstances had been different, the French would likely have established a foothold in North America. Instead, the French opened the door for later English settlement and occupation of more northerly regions. It was not until nearly a century later that France attempted to settle the New World again.

McGrath weaves a complex tale of Spanish successes and French failures based upon sources that he critically analyzed and placed within their proper contexts. His work clarifies a time in history often clouded by exaggeration and inaccuracy and, therefore, serves as a required text for anyone interested in Florida history and European politico-cultural relations in the 16th century. The text is finely printed with no obvious proofreading mistakes. Three maps and eight illustrations provide a visual reference of the individuals and places discussed, although an illustration of Ribault would have been beneficial. The chapters are laid out logically with smooth transitions. One criticism that is no fault of the author is the cost of the book, \$49.95, a price that would be difficult to afford on a student's budget. Otherwise, this book is extremely well written and full of information for both the historian and anthropologist.

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Thinking about Significance.

ROBERT J. AUSTIN, KATHLEEN S. HOFFMAN,
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Florida Archaeological Council, Inc,
Riverview, FL. xi+242 pp., appendix.
\$15.00 paper.

Thinking about Significance is a collection of papers and discussions held during the Florida Archaeological Council's professional development workshop in May 2001 that occurred in conjunction with the annual meeting of the Florida Anthropological Society in St. Augustine. Participants of the workshop included Native American tribal members, academics, federal and state agencies and private consulting firms. The edited volume is divided into six sections: introduction, agency issues, Native American issues, archaeological issues, a conclusion, and an appendix that lists relevant federal and state laws, statutes and regulations that pertain to archaeological and historical sites.

The essays in this volume explore the significance of archaeological and historical sites as related to the National Register of Historical Places and Federal and State regulations. The workshop's participants received copies of these papers to examine before the roundtable discussion took place. Participants were asked to consider in their papers and discussions how the National Register criteria are applied to sites and if there should be changes in their application.

Other questions they considered included the following: how effective are the state's historic contexts in defining significance; how have advances in method and theory affected significance evaluation; how do we identify and manage resources that are ethnically important but not under the National Register blanket; and how do individual research interests and biases affect determination of significance? Each participant discussed his or her views of significance and how it should be determined. The volume contains transcripts of these discussions as they related to agency, Native American, and archaeological issues. Authors each elaborated on their respective positions as a state or federal agency representative, academic, private consultant, or Native American. The papers contained in this volume offer a broad glimpse regarding the issue of significance in archaeological and historical sites.

In the section discussing agency issues, the authors described the development of federal and state legislation designed to evaluate and protect archaeological and historical sites. Authors representing government agencies described their role as they pertain to determining significance. Florida's State Archaeologist James J. Miller succinctly states that archaeological significance plus site integrity equals eligibility for the National Register. Miller and others warn that "significance" is a subjective judgment and that the status of National Register eligibility and a site's historical "importance" are flexible.

In the third part, Native Americans, including members of the Seminole and Miccosukee tribes of Florida, represented a vastly different perspective on archaeological site significance from a sociocultural view. They discussed issues with NAGPRA and other regulations pertaining to human remains. All agreed that archaeologists should make greater efforts to include local Native Americans, not only in the project-planning phase but also in determining site significance. They argued that Native Americans typically hold oral histories and alternate versions of stories about their ancestors that archaeologists will not have access to unless Native Americans are consulted. They also discussed how all Native American sites are considered significant regardless of their eligibility for the National Register and should be protected.

In the fourth section concerning archaeological issues, private consultants and academics discussed streamlining the process to determine significance by those in the field. Danial Penton argued that strict standards under federal guidelines should be required for all historic preservation professionals and archaeologists. Private consulting firms and universities training archaeologists serve as the front lines for archaeological site investigation and evaluation of significance. While two authors discussed significance as it pertains specifically to 20th-century sites and lithic scatters, Brent Weisman offered an "evaluation matrix" to relate sites

to a broader context of regional settlement and behavior as an alternative.

In the conclusion, the editors summed up the themes of this workshop to remind us that determining significance is an important issue for historical and archaeological sites. This issue has not been resolved, but this volume provides a clear basis for attempting resolution among many perspectives. One very important issue that was barely mentioned or discussed by any of the authors is determining the significance of underwater archaeological sites threatened by development, salvage, and looting. This is a major oversight by the participants as well as the workshop organizers who should have included a representative of this field. Underwater archaeological sites are subject to site formation processes often much more dramatic and destructive than their terrestrial counterparts. This is an issue that directly impacts the evaluation of underwater archaeological site significance.

This edited volume, nevertheless, contains much valuable information and analysis for professional and avocational archaeologists alike. Many of the papers describe and evaluate current legislation pertaining to historical and archaeological resources. Site significance of sites is an issue that will continually arise as our cities and towns develop and expand into the periphery. While the workshop participants disagreed on how significance should be determined, they did agree that archaeological and historical sites must be protected. The contributing editors compiled a valuable resource to consult for assessing site significance. The appendix contains more than 12 pages of laws, statutes, and regulations under federal and state legislation. While the book does not encompass all aspects of archaeological site significance issues, those of submerged sites and shipwrecks, it does serve as a useful tool. The volume is reasonably priced at \$15.00 and should be purchased by professionals and students who are beginning to explore this field.

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*Thinking about Cultural Resource
Management: Essays from the Edge.*

THOMAS F. KING

AltaMira Press, Walnut Creek, CA, 2002.

196 pp., ref., index. \$22.95 paper, \$70.00 cloth.

Thomas King has been referred to recently as "The Guru of Section 106" (Robert Case 2003, *Caddo Archeology Journal* 13(1):35). I think of a guru as a wise person to whom followers flock. Whether or not he is wise depends upon whether you agree with his assertions. He seems to feel he needs to preach his message continually. Perhaps with three published books, those interested in CRM might start thinking about these topics that King has been espousing for some time.

King has always created controversy, trying to get people to "think creatively about their practice, to explore new approaches, to be open to innovation" (p. xiv). His new book provides an opportunity to read his approaches to the world of CRM, 106, NAGPRA, the National Register, and others that he believes will be served better with new methods, creativity, and innovation. He expresses his philosophy this way: "The whole business [of CRM] is a matter of finding balance between conflicting but legitimate human values" (p. xiv), and "I think good CRM is about people with conflicting views sitting down and reasoning with each other ..." (p. xv).

The text is divided into five parts: Part I (five chapters)—"Thinking about Cultural Resource Management as an Extradisciplinary Enterprise"; Part II (eight chapters)—"Thinking about Impact Assessment and Mitigation"; Part III (four chapters)—"Thinking About Indigenous Issues"; Part IV (three chapters)—"Thinking about Archeology in CRM"; and the concluding chapter entitled, "Lafayette, Where Are You? The European Union, Cultural Heritage, and CRM in the United States." Except for the introduction and the concluding essay, all the chapters are essays that King wrote previously but had not been published.

There are several basic messages that play throughout these essays. One is his dissatisfaction with the National Register's bureaucracy, its inability to decide whether it is a list of commemorative properties or a planning tool, and how it might be best used. King also criticizes not using NEPA and its regulations along with Section 106 of the National Historic Preservation Act. He discusses in Part II a better more flexible way of using NEPA, 106, the 4(f) section of the National Highway Transportation Act, and the role of the SHPO and consultants. His favorite hobbyhorse, though, concerns consultation not taking place at the right juncture in a project's life, and that even if there is a token "public hearing," attention is often not paid to what the "public" is saying. He points out that Native Americans may consider a place, a viewshed, a landscape, or an undefined area as sacred and that it may have no "properties" or "boundaries" in the bureaucratic sense. How can one fit that concept into the National Register form? And how does one see that appropriate consideration is made when an agency says it must know how big a sacred place is, or what "things" they have to protect?

Flexibility is possible. For example, 25 years ago most historic cemeteries were not eligible for the National Register. They are now because, after drawn-out argument, the register agreed that the cemeteries might contain "important information about history or prehistory." King's message is that every agency, every SHPO office, every private consulting firm should have someone whose sole duty is public education, and that if or when professional standards are revised, whatever is necessary should be done to insure that the public is included in the process of preservation.

The book is an easy read. It should give those who are consultants, cultural resource managers, and members of the public who count themselves as activists the courage to work on some changes that will make the process better for the resources.

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An Early Florida Adventure Story.

ANDRÉS DE SAN MIGUEL; TRANS. JOHN H. HANN

University Press of Florida, Gainesville, FL,
2001. 128 pp., map, notes, index. \$55.00
cloth.

An Early Florida Adventure Story is a translated manuscript from the close of the 16th century. Written by Fray Andrés de San Miguel, this story is a critical account of events occurring between 1593 and 1596. The text is supported by the prefatory remarks of Genaro García from the manuscript's first publication in 1902, under the title *Dos Antiguas Relaciones de la Florida* (Two Ancient Accounts about Florida). John Hann translated both the manuscript and prefatory remarks to create the current text. In addition to the two translations, there is a brief forward section by James Miller, the Florida state archaeologist and an introduction by John Hann.

The book is separated into three main sections. The first is an introduction by Hann; the second section contains the prefatory remarks by Genaro García; and the third section is the translated manuscript. In the first section, Hann's introduction briefly relates the life of Fray Andrés de San Miguel. He provides some background history and touches upon some of the key events within the manuscript. While the introduction is very brief, Hann packs it with details about the manuscript, its many factual errors, and information concerning the first translation in 1902 by Genaro García. The introduction concludes with details about the current translation and a brief discussion on the difficulties of interpreting certain words or phrases and indicating these in the translations.

Overall, the introduction is very well done and filled with detail. The note on the difficulties in the translation and the purposeful indication of the difficult sentences and words is an excellent addition, adding strength to the translation by providing the reader other avenues of interpretation. However, the introduction does not explain the purpose for including the prefatory remarks by García. Hann merely explains that the manuscript was first published by García and that this manuscript is part of the Genaro García Collection housed at the University of Texas in the Latin American Collection Library.

The second part, the prefatory remarks by García, is a translation by Hann, complete with notes by García. The preface briefly outlines the life of Fray Andrés de San Miguel and describes some of his later activities as a lay brother in Mexico City. While the exclusion of this section would not have hurt the manuscript as a whole, it does give the reader a better understanding of the context of the text. It provides the reader with the history of the document and the writings of Fray Andrés, putting his voice into historical context.

García relates how the manuscript is valuable because of "its constant truth, its delicate beauty, its natural grace and exquisite taste, the ingenuous faithfulness of the characters, the dramatic interest sustained without effort, and the fruitful teachings in which it abounds" (p. 16). In many ways, this section attempts to glorify the actions of Andrés. This glorification of the text is a particular bias that should be left for the readers to judge for themselves.

The third part of the book, the actual translation of the manuscript, was written in the latter part of Fray Andrés's life, after he became a lay brother in the Carmelite Order, Mexico City. This manuscript details the events in which Fray Andrés participated and chronicles his voyages across the ocean to the New World. The manuscript is broken up into three distinct events. The first is the preparation and sailing of the Spanish fleet from Cadiz in 1593 and its preparation to return in 1595. The second is of the hardship that befell him and his shipmates when their ship was battered by a fierce storm off the coast of Florida. The third section is the telling of the attack on the port of Cadiz by the English in 1596.

Fray Andrés's first voyage, in which he crossed the Atlantic from Spain to the new world, was relatively uneventful and little is recorded of the events. The main point of the passage is to recount the tale of how six passengers were left to drown by the fleet. These men had fallen overboard when their ship rolled violently during a storm. Their ship refused to lower its sails or to send out a launch to pick them up. A major portion of the discussion relates to the wintering of the fleet at San Juan de Ulna and later in Habana. Here Fray Andrés discusses the numerous delays that prevented the fleet from sailing and how the greed of the officers in charge prevented most of the ships from properly equipping themselves for the upcoming voyage.

The next event takes place off the coast of Florida where severe storms battered the ship in which Fray Andrés sailed. Severely damaged, without a rudder and lacking the main mast, the ship began to take on water. This portion of the manuscript accounts for the abandonment of the ship by the captain, senior crewmembers, and wealthy individuals who stole the ship's only launch, leaving behind a large portion of crew and passengers to sink with the ship. The manuscript continues with the crew's daring escape in a makeshift craft that was more of a wooden box and their eventual landing on an island on the South Georgia coast. This section provides detailed information on the condition of St. Augustine, Florida. It details highly valuable ethnographic data on the Native American tribes Fray Andrés encountered on his journey that eventually took him back to Habana, 111 days after the fleet first sailed from port.

Another occurrence described in the text is the English attack and capture of the port of Cadiz in 1596. This account relates Fray Andrés's personal activities during the fight. It highlights some of the significant events of the battle, without providing enough information for an accurately detailed account. Again, Fray Andrés is critical of the leadership in the fleet and the city that retreated in the face of the enemy. He believes that the English did not deserve victory, not having faced an "army, armada, or city commanded by a captain" (p. 96).

The translation is of the highest quality, enticing readers and allowing them to hear Fray Andrés's own voice in the book. However, the book does have a few minor shortfalls. The first is the lack of figures in the text. The book contains only a single map showing the location where Fray Andrés landed on the Georgia coast. The lack of maps and figures makes the reading more complicated for the lay reader who may not be familiar with the cities and towns referred to throughout the text. As for this reader, he

believes that figures detailing the ships discussed throughout the manuscript would have greatly enhanced the reading.

Another shortfall is the overtly religious tone throughout the original manuscript and the prefatory remarks by García. This bias encourages a reader to wonder if the manuscript had been a diary of events as they transpired, would the characters have been so wholly "heroic" or "evil" as depicted by a lay brother of the Carmelite Order? The final problem is an editorial error. On page xii of the text, the battle of Cadiz is indicated as occurring in 1696 instead of 1596; this, however, is minor.

On the whole, this text is a remarkable translation of the events that transpired between 1593 and 1596. The manuscript itself, aside from being an enjoyable adventure story, is an extraordinary piece of history that helps researchers understand life within the Spanish fleets and, to some extent, the culture of the Spanish bureaucracy. Taking the Spanish and religious aspects of Fray Andrés's background into account, the manuscript is most valuable for its look into the early indigenous contact cultures of South Georgia and Florida. Although the manuscript is by all accounts a tremendous piece of history, the religious aspects of Fray Andrés's story may have been intensified by the writing of the account after his initiation into the lay brotherhood.

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Ft. Pontchartrain at Detroit: A Guide to the Daily Lives of Fur Trade and Military Personnel, Settlers, and Missionaries at French Posts.

TIMOTHY J. KENT

Silver Fox Enterprises, Ossineke, MI, 2001.
2 vol., 1,154 pp., 227 figs. \$125.00 cloth.

Prior to the 18th century, the focal point for the French fur trade west and north of the Great Lakes was the Straits of Mackinac between lakes Huron and Michigan at what is now St. Ignace, Michigan. All furs traded in the western interior were funneled through this community and its importance was such that the French established a military presence at Ft. de Buade by the end of the century. Captain Antoine Laumet de Lamothe Cadillac was in charge of the detachment. Around the same time, the fur trade business became glutted with huge numbers of furs. This, along with a short-term reduction in English-French political tensions and a desire to support the St. Lawrence fur operations, led the French monarchy to prohibit trade in the interior region. This prohibition was accompanied by orders eliminating the system of licensing traders and an order for all French citizens to return to the St. Lawrence settlements. Cadillac and his soldiers withdrew as ordered in 1697.

During his western tenure, Cadillac became familiar with the workings of the fur trade and desired a "piece of the action." Accordingly, he developed plans for a settlement closer to the St. Lawrence settlements at the *detroit* or channel between Lake Huron and Lake Erie. This community

would be associated with large permanent villages of France's Native American allies. The allies would support the market and assist with the settlement's defense if necessary. With plans in hand, Cadillac left for France to seek support of King Louis XIV. As war with Britain loomed on the horizon once again, Louis and his court saw an outpost at the *detroit* as advantageous to their cause. The straits offered both a useful defensive position and an advanced post from which to supply raiding parties to attack the British colonials. Cadillac received royal authority to found a settlement and through it control the river for France's benefit. He returned to New France in 1700 to establish the new community. A huge supply of goods was amassed to support an entourage of 50 soldiers, 50 voyageurs, blacksmith, gunsmith, and two priests, after which Cadillac set off for the *detroit*. In 1701, Fort Pontchartrain was established.

Over the ensuing centuries, the French fort and settlement was transformed into the city of Detroit. The city's expansion and constant regeneration resulted in the early settlement being disturbed, buried, and/or obliterated. With no opportunity to undertake archaeological investigations of the site, independent researcher Timothy Kent turned to historic documents to examine, enumerate, and clarify the early material culture of this and contemporary North American French communities. His approach to the subject, however, is that which one might expect of an historical archaeologist, and Kent makes this very plain in his first chapter, "As in a good site report of an archaeological excavation, the ultimate purpose of this study is to understand more fully the individuals who inhabited the place, as well as their activities" (p. 7).

Instead of data excavated from the ground, Kent has "excavated" data from the documentary record. Especially important to his research is a contemporary 18-page cargo manifest listing all the goods and supplies Louis XIV provided to Cadillac as he was preparing to leave to establish the new French community. Kent writes,

The cargo list ... offers a rare insider's view of the complete range of materials and methods which were utilized by fur trade and military personnel three centuries ago. Therefore, a study of this manifest, as well a number of important related documents, serves in many respects as a viable substitute for the overall excavation which will never take place at Detroit (p. 1).

Kent's massive, two-volume work is certainly impressive. One's first impression of the book is that it was made to last. Its hard, case-bound covers are printed in large gold lettering on the front and spine. The pages are stiff, high quality paper. The text is clear and presented in two columns.

A major visual flaw is Kent's illustrations. While the book is profusely illustrated with more than 600 figures, for some reason (most likely to reduce production-cost money for an expensive publication), Kent chose to redraw every historic map he presents as evidence, even when these have been published elsewhere. I would have preferred to see the original maps and drawings. Further, it would have been helpful if the author had included citations with each redrawn map identifying the archive or published source where the document could be viewed.

Similarly, Kent provides outline drawings of artifacts, which he has redrawn from original illustrations published

elsewhere. Where he cites the original source (e.g., "redrawn after Kidd"), the lack of date with the citation makes it difficult sometimes to know exactly to which source he is referring (Kent cites three Kidd publications, for instance). There are also a number of objects, which are illustrated with a photograph. I appreciated these illustrations but found proveniences for most objects in the figure titles to be very enigmatic (e.g., "from a French-era site on Lake George). None of the photographs have citations. This led me to suspect that Kent might have a personal collection of artifacts from many early historic sites in the Great Lakes Cadillac states and provinces. This suspicion proved accurate and is acknowledged by Kent in many of the book's footnotes. For example, a brass pendant "from a French-era native site in northern Indiana" (p. 979) is footnoted as "In the possession of the present author." That Kent has collected artifacts from these important early sites for a personal collection is certainly disturbing, especially when the intent of the author is to approach his subject as an archaeologist might. A personal collection of this sort in the hands of a professional archaeologist would not be tolerated by the archaeological community, but I recognize that standards for amateurs, even amateurs of Kent's ability, are much different when it comes to personal collections.

The historian's use of footnotes does not make a search for this information very easy either. Fortunately, at the end of volume 2, Kent provides an alphabetical listing of all the resources cited. This section of references cited is handy because it is more like those archaeologists are accustomed to using; e.g., it is simply an alphabetical listing and is not broken down by publication subcategories (books, pamphlets, and published documents; magazine articles; newspaper articles; unpublished materials) that one commonly sees in volumes written by historians. The book is generally well written and informative but probably could have used an editor. When he presents a technical term or unit of measure, for instance, he often repeats the same information one or more times afterward in subsequent pages.

These minor complaints aside, Kent's book is an incredible piece of research and will be very useful to a broad range of historical and archaeological researchers. The first two chapters provide an interesting and detailed overview of the historical events leading up to the establishment of Ft. Pontchartrain and its early years of occupation. In the 950 pages that follow the historical introduction, Kent examines every object carried to Ft. Pontchartrain by Cadillac's entourage. He also includes items that were likely used at the settlement, manufactured there, or brought to that post as indicated by documents from contemporary posts and settlements. Objects listed in the cargo manifest and other documents are organized into chapters according to their functional associations: "Canoe Transportation"; "Provisions, Cooking, and Eating"; "Hunting and Warfare, Trapping, and Fishing"; "Buildings, Hardware, and Furnishings"; etc. Sometimes the heading is too narrow for the discussion that follows; the chapter "Canoe Transportation," for example, also includes items related to land transport. Nevertheless, the chapter divisions are useful and rich in detail, each bit of information scrupulously footnoted at the end of each chapter. Individual objects are fleshed out in great detail with information potentially including data on size, period of use, method of manufacture, other historical documentation, cost, and method

of use. Occasionally Kent also discusses reutilization of an object after it was worn out or broken.

A promotional flyer that came with the book describes it as a "reference work for avocational and professional historians, archaeologists, curators, re-enactors, and enthusiasts of the fur trade era, early military life, and native life ways." The book lives up to its billing and stands as an example of what can be done with historical and archaeological data. In 2002, the Historical Society of Michigan awarded Kent with its highest award (Award of Merit) for this book. It was well deserved.

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*Material Culture: Aspects of Contemporary
Australian Craft and Design.*

ROBERT BELL

National Gallery of Australia, Parkes Place,
Canberra, 2002. 80 pp., 62 illus., bibl.
\$24.95 paper.

Although the National Gallery of Australia's (NGA) collections date from the period of first European settlement in Australia and illustrate how late-18th-century European styles and designs were interpreted and modified by the settlers, *Material Culture: Aspects of Contemporary Australian Craft and Design* focuses on very recent material culture. Artisans learned to cope with new and unfamiliar raw material, creating a strong vernacular tradition. These adaptations influenced Australian design through the subsequent centuries and led to the arts and crafts movement around 1900. The flowering of Australian studio crafts from approximately 1965 to 1985 was the result of committed and timely support from Australian government funding agencies and craft organizations.

Since 1973 the NGA, located in Canberra, has collected and displayed the best of Australian craft and design. In 2000 it established a department of Decorative Arts and Design with Robert Bell as curator. This slender, splendidly illustrated volume is the catalog of an exhibition documenting a selection of artifacts from the NGA's collections. The exhibition and catalog focus on recent works in ceramics, glass, textiles, furniture, jewelry, and metal, and show the finest examples of contemporary Australian material culture. Among these artifacts are objects that reflect local and regional or national styles. Bell notes that craft artists are very aware of the value of materials and labor. For example, jewelers have to consider the "politics of precious metal and gem production and distribution," and textile and fashion designers must evaluate the "implications of cheap offshore labor and environmentally damaging production processes" (p. 7).

Recently acquired works created by 34 Australian craft artists and designers are included in the catalog, showing the diversity of contemporary Australian craft practices. Most of the 34 artisans were born and raised in Australia. Others were naturalized citizens or persons who immigrated from

Germany, Great Britain, Denmark, Yugoslavia, and Japan. Fifteen objects were acquired by NGA in 2002, 17 in 2001, and five in 2000. The objects are clustered into three assemblages: (1) "Structure" (11 examples) organized on the basis of the physical attributes of the raw materials (wood, glass, metal, and wool); (2) "Narrative" (12 specimens) selected on the basis of "stylistic, technical or social histories" (ceramics, glass, wood, and textiles); and (3) "Transformation" (9 objects) organized on the basis of the "transformation of raw materials" and the "transformation of their meaning and value" (porcelain, sterling silver and other nonmetallic materials, stoneware, earthenware, glass, and textiles).

Two artifacts exemplify "Structure." In "Constructed bowl (Ruby)," Matthew Curtis (from Sydney, New South Wales, but born in Great Britain) uses the technique of cased glass, in which overlays of colored glass are blown together and then carved away to reveal contrasting layers of ruby-purple glass. The bowl has 1,300 cut facets that catch and reflect light, and the vase is completed by a stainless steel rim. "Shawls" by Jenny Turner (Hobart, Tasmania) uses loom-woven superfine silk and wool, giving these textiles a sense of having faded from long use. The complex dyeing process reveals warp threads with graduated color shifts, similar to Southeast Asian *ikat* textiles.

"Narrative" is represented by three examples. Janet DeBoos (Wee Jasper, New South Wales) and author of *Handbook for Australian Potters* (Melbourne, Methuen LBC, 1999) created a "Large vase" from glazed porcelain, which has 14 long-necked, bottle-like vessels in repetitive form conjoined on a raised-rim porcelain tray. Helmut Lueckenhausen (Melbourne, Victoria; born in Cologne, Germany) created "Wunderkabinet 2," a "cabinet of curiosity" fabricated from silky oak, silver ash, glass, and sterling silver. Denise Sprynskyj and Peter Boyd (both from Melbourne, Victoria), collaborated on "Percy Grainger jacket," made from wool, silk, cotton, paper, Mylar, and heat-transfer print. Grainger was a 20th-century Australian composer and experimental musician, and this tailored men's jacket pays homage to his musical innovations.

Illustrating the "Transformations" grouping are two objects. "Speckled pinnacle," a black-fired earthenware with terra sigillata, made by Alan Watt (Tanja, New South Wales), is an abstract ceramic with angular cut surfaces that reflect light through iridescent surfaces. The abstractions depict "violent human interventions into the landscape such as clearing, mining, road construction, and erosion" (p. 71). Margaret West (Blackheath, New South Wales) created "Double damask," a metal mesh screen fabricated from 506 phosphor bronze mesh units and paint. The grid-like repetitions convey regularity and the symbolism of a cultivated garden.

In addition to splendid color images of each object and a description of that artifact, the text also provides a brief biography of each artisan: date and location of birth, training, lists of selected solo and group exhibitions, and tabulations of Australian and international collections that have collected the artisan's work. There is also a checklist of works with information about artisans' backgrounds, metric measurements of the objects, dates of creation, and dates of NGA acquisition. The catalog also has a select bibliography of 42 items.

From a strict material culture approach, the objects may be classified by primary raw materials: (1) metals (sterling silver, titanium, aluminum, steel, and phosphor bronze), 10

objects fashioned in 1992, 1998, 2000, and 2001 (n=7); (2) glass and ceramics (glass [n=5], earthenware, stoneware, and porcelain), 13 artifacts created in 1997, 1998, 1999, 2000 (n=3) and 2001 (n=7); (3) textiles (n=5) and tapestry (n=1), made in 1999 (n=2), 2000, and 2001 (n=3); and (4) wood (oak, pine, and lime wood), 5 objects fabricated in 1995, 1999, and 2002 (n=3).

In a manner of speaking, these objects are historical archaeology in the making, but are presently seen as craft objects and decorative arts. It is a valuable exercise for those of us who deal with archaeological material culture to explore the world of the studio artist in order to understand the thoughts and meanings of functional and nonutilitarian objects. This book, distributed in North America by the University of Washington Press, conveys something of that message from a "down under" perspective.

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*Material Culture and Consumer Society:
Dependent Colonies in Colonial Australia.*

MARK STANIFORTH

The Plenum Series in Underwater
Archaeology, Kluwer Academic/Plenum
Publishers, New York, 2003. 160 pp., ref.,
index. \$75.00 cloth.

Discussing the archaeological sites of four colonial shipwrecks, Mark Staniforth introduces readers to the *Sydney Cove* (1797), the *William Salthouse* (1841), the *James Matthews* (1841), and the *Eglington* (1852), all lost carrying speculative cargo on their first voyage to Australian destinations. The author's ambitious aim considers the meaning of material goods to Australian colonists, as they were used "... to distinguish themselves from the Indigenous people; ... to reassure themselves about their place in the world; and ... to help establish their own networks of social relations" (p. 2). Although distinction from Indigenous peoples is scarcely mentioned further, the other two goals are given particular weight throughout the book in discussions of intentional display in the interest of establishing and reifying socioeconomic status.

Staniforth begins chapter 2, "The Archaeology of the Event," by criticizing Australian maritime archaeology's preoccupation with the "ancient," lack of attention to artifactual data, and anti-theoretism. In an effort to distance his own work from such criticism, the author cites among his influences the theoretical writings of archaeologists James Deetz, Ian Hodder, Michael Shanks and Christopher Tilley, material culture experts Thomas Schlereth and Grant McCracken, as well as feminist perspectives and applications of Pierre Bourdieu's concept of *habitus*. A discussion of the *Annales School's* legacy to archaeology explains the title of this chapter and its particular salience to the event centeredness of shipwreck archaeology. While Staniforth devotes a long paragraph in this section to critique of Janet Spector's "What this Awl Means," other current authors more relevant to a discussion of the archaeology of the event are missing. For

example, Marshall Sahlins exhaustive theorization of event and conjuncture is conspicuously absent.

Chapter 3, "Capitalism, Colonialism, and Consumerism" deals in turn with the broad historical developments of these three "-isms" whose conjunction was necessary for the growth of the trade networks represented by the shipwreck sites considered in this book. Staniforth is to be commended for his effort to undertake a concise presentation of these three historical and theoretical leviathans.

In chapters 5, 6, and 7, Staniforth tracks the voyages of each ship from the port of departure to voyage's end, using data from contemporary newspapers, ships' manifests and images in addition to archaeological remains. We learn that the *Sydney Cove* departed Calcutta in 1797 for the British penal colony of Port Jackson (Sydney), carrying alcohol, foodstuffs, livestock, textiles, and ceramics. The vessel ran aground near Preservation Island, from where much of the cargo was salvaged and sold. A considerable section in the discussion of the *Sydney Cove* is devoted to Chinese export porcelain toiletry and tablewares. While Staniforth openly criticizes identification oversights of other scholars and argues that all materials in the current analysis are convincingly identified, the one picture of such materials in this text is small and poorly focused.

The *William Salthouse*, an early and unsuccessful attempt to establish direct trade between British North America and Australia, left Montreal in 1841 and was lost only at the entrance to its destination, Port Phillip (Melbourne). It carried a cargo of building supplies and foodstuffs. Staniforth engages in a lengthy discussion of the probable origins and contents of salted meat casks based on recovered cask lids and historical documentation, concluding with (among other things) the amusing possibility that the "prime mess pork" had long been sitting unsold when a Montréal merchant took the opportunity to rid himself of it on a boat to Australia (p. 119). The *James Matthews* traveled from London via Capetown in 1841, carrying two English brothers and their supplies to establish a farm near the Swan River Colony. It sank after washing ashore at anchor near its final destination. The *Eglington*, bound for the Swan River Colony in 1852, struck a reef within 50 km of its destination. It carried, in addition to 30 passengers and their personal effects, a general commercial cargo of building materials, alcohol, and ceramics.

A summary of the author's interpretations of artifacts comprises chapter 8. Staniforth reiterates his view that the goods transported to Australia related to tobacco smoking, tea drinking, alcohol consumption, and preference for certain foods represents the maintenance of British cultural attitudes and behaviors. He further describes how some goods from the shipwreck sites may have been used to signify status, such as the 7,000 roofing slates carried on the *James Matthews* that were not only utilitarian building materials but were also intended to remind neighbors of the deBurgh brothers' high standing. Earlier in the text, Staniforth writes that footwear from the wreck of the *Sydney Cove* "... would appear to represent a high quality commodity and would have been highly suitable for demonstrating status in the Port Jackson colony" (p. 86). While this may have been the case for some wearers if the shoes had ever arrived and been sold, the reality is that the cargo of the *Sydney Cove*, and that of the three other ships presented in this text, was speculative and lost at

sea. To prematurely assign such meanings to unconsumed consumer goods assumes an unexpected homogeneity of the destination market. The problems of multiple interpretations are only hinted at in Staniforth's confident assumption that

... a British immigrant drinking Chinese tea in Chinese porcelain in Australia constituted British behavior. Similarly, a German immigrant drinking Chinese tea in Chinese porcelain in Australia constituted German behavior. In fact, these were pan-European or "Western" behaviors deriving from an emergent global economy—but signaling continuity of people's own experiences and lives (p. 149).

While this statement suggests complexity of potential meanings in material goods, Staniforth seems otherwise satisfied to settle for broad generalizations about "British" behavior.

Finally, a minor note here must be devoted to inconsistent copyediting in this volume, which detracts from the scholarly tone of the work. Typographical and referencing errors should be better culled in a book of this price.

Despite some weaknesses, Staniforth's work offers particular strengths to those engaged in the study of consumer society and capitalism. First is the focus on international networks of colonial trade that brought goods from India, China, Canada, and the United States to British colonies in Australia. Second is Staniforth's commitment to bringing questions of social and material meanings, usually footed in the domain of terrestrial archaeologists, to maritime archaeology. While his specific interpretations of material culture may be reevaluated by future scholarship, this work will remain important as part of the bridge between land and sea.

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Archaeologists: Explorers of the Human Past.
BRAIN FAGAN

Oxford University Press, NY, 2003. 208 pp.,
b&w photographs, illus., maps, ref. \$40.00
cloth.

With *Archaeologists: Explorers of the Human Past*, Brian Fagan provides an accessible, readable, and enjoyable book on archaeology for the general public. *Archaeologists*, intended specifically for young readers, presents a series of chronologically organized biographies of some of the men and women who have shaped the course of the archaeological study of the human experience. Fagan includes the stories of a wide variety of prominent figures in the exploration of the human past. Thirty-three adventurers, antiquarians, and scholars are profiled in thorough and concise essays, generously illustrated with black and white photographs, documents, field records, and maps. The text of each profile provides the details of the life and work of these pioneering scientists, along with summary fact boxes highlighting the important dates and significant achievements of their careers.

The book begins with Fagan's brief preface, which is followed by maps illustrating the sites that will be discussed. The biographies are grouped into five chronologically organized parts that explore the discipline as it evolved from heroic discoveries to scientific excavation to academic fieldwork. Each section combines the principal biographies with a selection of shorter vignettes called "More Archaeologists to Remember." The principal profiles contain recommendations for additional reading, usually the main book(s) or article-length biographies on the individual. The book also offers general recommendations for additional readings in each section.

In part 1, "Searching for Human Antiquity," Fagan presents a group of collectors, scholars, and explorers who began the first influential work in archaeology from the 17th to early-19th centuries. These pioneers include Englishman William Stukeley, a founder of British archaeology who mapped Avebury and Stonehenge in the 18th century and theorized about the Druids; Johann Joachim Winckelmann, a Prussian scholar who brought a systematic approach to classical archaeology and art; Christian Jurgensen Thomsen, a Dane who developed the three-age system for classifying prehistoric artifacts; Giovanni Battista Belzoni, an Italian showman who helped to create a popular interest in Egypt through his collecting and exhibitions; John Evans, a prominent English collector who helped to achieve recognition of the great antiquity of humankind; and Jacob Jens A. Worsaae, a Dane who validated Thomsen's three-age system by careful excavation and stratigraphic observation.

In part 2, "Finding Lost Civilizations," the author focuses on the 19th century, "an era of romantic discovery and high adventure in pursuit of long-forgotten civilizations" (p. 45). Fagan has selected a group of explorers and scholars, including John Lloyd Stephens, Austen Henry Layard, Henry Creswicke Rawlinson, Auguste Mariette, Charles Warren, and Heinrich Schliemann, who brought the excitement of exotic and forgotten cultures to the world through their work. For example, Stephens's discoveries of a Mayan site on the Yucatan Peninsula and his brilliant accounts of his adventures "entranced a wide public" (p. 47). Likewise, Schliemann was a "classic archaeological adventurer" whose excavations at the sites of Troy and later Mycenae were spectacular. Unfortunately, the "heroic" work of men like Schliemann was often damaging to the archaeological record, and it would take a new generation of workers to introduce more careful methods and "transform archaeology from a glorified treasure hunt into a meticulous science" (p. 47).

Fagan chronicles the next generation of archaeologists in part 3, "The Birth of Scientific Archaeology." This period and these archaeologists' careers span the late-19th to early-20th centuries. Fagan profiles Augustus Lane Fox Pitt-Rivers, William Matthew Flinders Petrie, Gertrude Bell, Howard Carter, Alfred Kidder, Leonard Woolley, and Vere Gordon Childe. In particular, Fagan chronicles notable women archaeologists, such as Gertrude Bell and Harriet Hawes, who broke the gender barrier and gained entrance to a field that had been an exclusively male club until 1900.

In part 4, "Great Fieldworkers," Fagan introduces his readers to some of the outstanding archaeologists of the post-World War I period. These scholars, including Gertrude Caton-Thompson, Dorothy Garrod, Kathleen Kenyon,

Mortimer Wheeler, Louis and Mary Leakey, Grahame Clark, John Desmond Clark, and Gordon R. Willey, were part of a “dramatic expansion in new scientific methods applied to archaeology” (p. 129). As Fagan notes, the 30 years of the mid-20th century witnessed many new and exciting discoveries: early man in Kenya’s Rift Valley, Clark’s work at Star Carr, and Garrod’s fascinating discoveries at Jericho. This period also saw the development of innovative and precise field methods and the application of scientific studies like pollen analysis and radiocarbon dating.

The last section, part 5, “Team Players,” contains short portraits of “still living archaeologists who have had a profound influence on the subject or have made important discoveries” (p. 167). In his introduction to this section, Fagan details the growth of graduate departments across the country, the introduction of the new archaeology and the increasing scientific sophistication of the discipline, the advent of postprocessual approaches, and touches on conservation or CRM archaeology. Fagan explains that the list of practitioners is long and that the portraits are incomplete “for today’s archaeological world is large, complex, and to a large extent anonymous” (p. 167). While most archaeologists knew one another 50 years ago, Fagan notes, today “many are strangers to one another” (p. 167). Following the last section of biographies, the book contains time lines of the “Major Events in the History of Archaeology” and “Major Events in Prehistoric Times,” along with a glossary of archaeological sites and terms, further readings and Web sites, and a comprehensive index.

Archaeologists is part of the Oxford Profiles collection, a series that is designed to “introduce young readers to a wide range of topics through the life stories of fascinating and influential men and women” (back cover). The goal is to present the careers of both the famous contributors to the discipline and the “more obscure but equally intriguing” individuals who have shaped the field (back cover). *Archaeologists* succeeds as an interesting introduction to the discipline for young readers, successfully balancing the great names of archaeology with some of the lesser known but important scholars. The volume is strong in its diversity of sites and archaeologists examined, and in its selection of practitioners with fascinating and compelling careers. Fagan writes in an approachable style. The research and analysis are solid and the stories, well crafted. This book will be a welcome addition to libraries everywhere and sure to become a ready reference source. There is a general lack of well-researched and written biographical sources on archaeology for school-age readers, and this book will surely receive heavy use. The book might even be a useful addition to the disciplinary literature for undergraduates in that it provides an initial source for examining specific archaeologists and provides excellent citations for more in-depth reading and research.

While the book succeeds in many ways, historical and underwater archaeologists might find that it comes up a bit short. One finds single-paragraph profiles of James Deetz, George Bass, and Ivor Noël Hume in the final section, three historical archaeology references in the Further Reading section, and no entries for historical archaeology in either the glossary or index. The text is really no better in this regard, including only vague references to historical archaeology; “today’s archaeology is highly complex ... and concerned with every period of human history, from our origins among

East African primates ... to historical neighborhoods in U.S. cities” (p. 169). One would like to see a bit more in the volume on historical archaeologists and their contribution to the discipline, and we might legitimately question the absence of pioneering scholars such as J. C. Harrington, John Cotter, Charles Fairbanks, and Stanley South; perhaps at least a nod in the Further Reading section to a work like South’s book on the pioneers of historical archaeology.

In all fairness to the author, the book makes no claim to be all-inclusive, and as it covers more than 300 years of archaeology across the globe, Fagan clearly had to be very selective. In addition, most of historical archaeology praxis falls into the author’s last, post-1960 section, one that he acknowledges as incomplete and ongoing. Fagan has clearly selected the archaeologists for this book to illustrate some of the great discoveries of past and to detail the themes and trends in the development of the discipline. We might simply have hoped that historical archaeology would have had a larger place in this story.

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Archaeology and Text.

JOHN MORELAND

Gerald Duckworth & Co., Ltd., London,
2001. 144 pp., ref., index. £9.99 (\$16.00)
paper.

This book will be appreciated by historical archaeologists and historians interested in a long-term perspective on their disciplines, particularly in the Western world. The author’s nearly global definition includes all literate societies, whatever the language and whatever the economic system. Mayanists and classicists, therefore, are labeled as historical archaeologists.

Some in North America may be confused by one of the author’s foils. John Moreland takes to task historical archaeologists who work without benefit of the documentary record. This argument is put into scholarly context when read in a global perspective that includes medievalists (See, for example, Anders Andren’s *Between Artifacts and Texts: Historical Archaeology in Global Perspective* for further context). Moreland is particularly concerned to examine the roots of the primacy of the word. Without this understanding, he believes we cannot renegotiate the relationship between archaeology and history.

In the first of five chapters, “Fragments of the Past,” Moreland introduces and illustrates the common observation that archaeology is not afforded the respect it deserves from historians. He describes the privilege given to written sources over archaeological sources, accusing archaeologists of simply wanting to complement documentary history and of being willingly subservient to history. Moreland takes archaeologists to task for finding “text-free” places where they can make a contribution: particularly in claiming to give voice to the poor, illiterate, and undocumented. Moreland

claims that archaeologists have placed themselves in position of having little to say by privileging the written word and by our methodologies that “silence the object.” The author cautions us to focus on the fact that documents are not neutral, an admonition that should come as a surprise to neither archaeologists nor our historian colleagues. To those who need to hear that caution, however, no amount of admonishment likely will matter.

Chapter 2 discusses “Words and Objects in the Middle Ages.” Moreland admires anthropological studies that take the meaning of material culture seriously. Such a point may be a useful reminder to North American archaeologists, usually trained in departments of anthropology, to read and use cultural anthropology. There is a good deal of useful literature in anthropological history and historical anthropology that Moreland ignores, however.

Observing that “in the middle ages, as in many historical pasts, the power of the Word derived as much from its ‘supernatural’ connotations as its practical implications” (p. 44), Moreland makes the point that objects (i.e., writ large to include landscape), oral culture, and writing were inter-related systems of knowledge and that people never rely on written word alone or, indeed, on any single mode of communication

Chapter 3, “The Word and the Press,” locates the defining moment of the “Word’s rise to epistemological primacy” in the combination of the Reformation, including destruction by iconoclasts of Roman Catholic material culture from 16th century, and the printing press. Together, these forces “significantly devalued the importance of the material world and of the spoken word, if not in everyday life, then in their perceived importance in communicating *truth*” (p. 59). This combination of events represented a “major shift in the way in which human beings understood themselves and their past” (p. 61).

Moreland emphasizes, “despite their institutionalization in the practice of archaeology and history, the silenced Voice, the mute Artifact, and the all-knowing Word are *recent* phenomena” (p. 75). So, it would seem that in North America, the prioritizing of the perceived authority of the written word may not be entirely misguided, in spite of Moreland’s judgment that historical archaeology overemphasizes the value of documentary history. In spite of acknowledging this radical break with the past, Moreland protests that Orser’s temporal definition of historical archaeology’s subject as the recent past beginning in 16th and 17th centuries is misleading and misguided.

Interestingly, Moreland notes a correlation of the European world’s consumer revolution at approximately the same time that the written word was gaining epistemological primacy. This major change in consumption was accompanied by people’s separation from production and, therefore, resulted in less personal engagement with objects.

Moreland wants historical archaeologists to understand the past in its own terms rather than solely in terms of present interests and political motivations. In chapter 4, “Objects and Texts in Context,” Moreland argues for getting to the actual use and meaning of objects and texts in the past, promoting Anthony Giddens’s theory of structuration and Clifford Geertz’s thick descriptions as useful perspectives. He discusses literacy as a technology of power, referencing critiques of Jack Goody’s and Walter Ong’s literacy theories.

In spite of an earlier promise to “outline an approach to material culture which *will* allow us to hear its voice” (p. 30), there is no new method proposed here. Those who have been doing contextual archaeology (whatever term they use) will be interested in the discussion but probably will not find much to change the way they approach the archaeological record.

In chapter 5, “What is Historical Archaeology?” Moreland points out that British historical archaeologists, bemoaning their own lack of theory, have looked to their American colleagues. He is critical, however, of American historical archaeology in general (although he has favorable things to say about Mark P. Leone and the “Annapolis school”), stating that it does not go far enough and in some claims it goes too far.

He makes an impassioned plea to limit the use of the most extreme forms of postmodernism, arguing that they impose the present on the past in such a way as to overwhelm and obscure the past itself. What Moreland wants historical archaeology to be is a “practice which recognizes that artifacts and texts are more than just sources of evidence about the past; that they had efficacy in the past; and which seeks to determine the ways in which they were used in the construction of social relationships and identities in historically specific circumstances” (p. 111). He goes on to reject nearly all research as not up to his standards, as he declares, “There are, in fact, very few examples of historical archaeology as I conceive it” (p. 111). I find Moreland’s dismissive tone rather tiresome as well as counterproductive. It leaves me cold, particularly as I find little new in his suggested approach.

This book would be a reasonable choice for the classroom if it were accompanied by thorough discussion and examples of successful contextual archaeology, which are not so rare as Moreland claims.

I am glad to be introduced to this series of Duckworth Debates in Archaeology. Other titles in the series of general interest are *Debating the Archaeological Heritage* (Robin Skeates) and *Loot, Legitimacy, and Ownership* (Colin Renfrew).

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The Archaeology of Colonialism.

CLAIRE L. LYONS AND JOHN K.
PAPADOPOULOS, EDITORS

Getty Research Institute, Los Angeles, CA,
2002. 296 pp., 90 b&w illus., ref., index.
\$39.95 paper.

The Archaeology of Colonialism emerged from a symposium entitled “Archaeology of Colonialism: Comparative Perspectives,” sponsored by the Getty Research Institute at the 1999 World Archaeology Conference held in Cape Town, South Africa. Comparative colonialisms is the organizing principle of this volume in which archaeologists, art histo-

rians, and anthropologists debate the definition of “colonialism” and discuss its applicability in understanding ancient and modern contexts in the Old and New worlds. Drawing from the influential works of Edward Said, Gayatri Spivak, and Homi Bhabha, the volume explores the influences of colonialism and postcolonialism on past archaeological contexts as well as contemporary archaeological theory. As Claire Lyons and John Papadopoulos note in their introductory chapter,

Few human communities have remained untouched by outsiders, in antiquity as in the present ... Although colonies existed in a variety of ancient, non-Western, and precapitalist cultural contexts, archaeological interpretations of these systems have been heavily influenced by the structure of European colonialism in the sixteenth through twentieth century (p. 1).

Following from this premise, the editors outline critiques of colonialism as currently understood in archaeology and then note common themes of those situations that can be discussed as colonial. As they argue, the term *colonial* can be used to embrace any number of encounters that can be characterized by unequal power relations and subjugation to dominant authorities, as well as indigenous power and agency. The editors and authors of the volume argue that despite the view held by many anthropologists that colonial contexts are so diverse that they defy comparison, there are common threads to be found among many colonial relationships, whether they are modern or ancient. Further Lyons and Papadopoulos, along with many authors in the volume, argue that colonial relationships are not always characterized by the domination/resistance model that is so pervasive in examinations of colonialisms of European capitalist expansion. The rejection of the domination/resistance model, they argue, allows one to interject more agency and innovation into the creation of colonial identities and material culture transformations. Following this cogent introductory chapter, the rest of the volume is devoted to case studies of colonies and colonial contexts in diverse arenas that range from 19th-century Oceania (Nicholas Thomas) to ancient Anatolia (Gil Stein) to Naples in the 9th century B.C. (Ired Malkin).

The volume is divided into two sections. The first section is entitled “Objects” and includes articles by Gil Stein, Adolfo Domínguez, Kenneth Kelly, and Peter van Dommelen. The second section is entitled “Ideologies” and includes contributions by Ired Malkin, Nicholas Thomas, Tom Cummins, and Stacey Jordan and Carmel Schrire. Articles in the first section are linked in their attention to comparisons of material culture, while articles in the second section are linked by methodological and theoretical concerns. Despite the major division between objects and ideologies in the volume, some themes run throughout the chapters that highlight common concerns in archaeologies of colonialism, including but not limited to identity and material culture transformations in processes of creolization.

In the volume, identities are conceptualized as flexible and fluid. Authors such as Domínguez, Stein, Kelly, and van Dommelen reject the binary model of colonizer versus colonized. As van Dommelen notes, the colonial divide represented by the colonizer/colonized model leaves no room for agency and further reduces each side into static, essentialized groups (p. 123). He and other authors in

the volume argue instead for identities that were not quite colonizer or colonized but were new creolized identities. Understanding and recognizing emerging identities in the archaeological record is difficult, and this difficulty is further compounded by historical sources that often silence or stereotype the voices of newly emerging identities and other marginalized peoples. But, as these authors argue, archaeology is a key component to allowing different stories about colonial peoples to be heard.

Following from this, the role of material culture in mediating differences and constituting new identities is a central notion that runs throughout the volume, in both the “Objects” and “Ideologies” sections. Notions of the colonized as passive recipients of change, as often suggested by traditional views of acculturation, are rejected in the volume, replaced by a focus on agency and ongoing renegotiation of both material culture and ideologies. The mixed character and complexity of colonial contexts is highlighted throughout the contributions. As the editors of the volume note, “... elements of settlers and local culture combined to shape a distinct cultural entity, has suggested that hybridity and ambiguity more accurately characterize colonial relations” (p. 7). Further, objects are “entangled” as they take on different meanings in different contexts. Thus, as Kelly notes, changes in landscapes, bodies, architecture, and quotidian practices do not reflect the process of becoming “Europeanized” but, rather, “suggest the process of material augmentation, not replacement, with imported goods being accepted, frequently in traditional ways, into daily life” (p. 106). Nor does the continuation of “traditional” practices necessarily suggest resistance to colonial influence. Rather the material culture and ideological transformations, discussed not only by Kelly but also by many other authors in the volume, are processes of creolization where unique cultural identities emerge.

Overall, *The Archaeology of Colonialism* represents a tight group of well-edited chapters with a variety of views on colonization. Many of the critiques of colonial archaeology are excellent, especially those forwarded by van Dommelen. Yet, despite these critiques, the focus in this volume tends toward indigenous people under colonial rule and who were the recipients of colonialist influence (both material and ideological). While these individuals are active agents of change, little attention in the volume (with the exception of the chapter by Jordan and Schrire) was given to other individuals, creolized peoples, colonizers, etc., who often also occupied the same colonial communities. This is a shortcoming in the volume. The theory surrounding arguments of creolization and colonial contexts is well argued in many of the chapters, but the methodologies for understanding these processes in the archaeological record (again with the exception of the chapter by Jordan and Schrire) is largely limited to understanding the changes undergone by indigenous peoples. Creolization is more than the creative use of new materials by indigenous people but, rather, involves the creation of new identities by people who used material culture in new and novel ways. This point is taken on by Jordan and Schrire who use archaeological, historical, and visual sources to investigate processes of creolization in Dutch colonial contexts at the Cape of Good Hope by outlining shifting meanings, production, and use of coarse earthenware in that pluralistic community.

Historical archaeologists will no doubt turn to those chapters that are more relevant to their own research, whether in terms of time period or region. But several authors within the volume make persuasive points that colonization is more than just Europeans in the New World, but rather the term can be used to encompass many different kinds of interactions and relationships. Authors such as Stein and van Dommelen take this on as their main charge, contending that *colony* is a term that does not solely refer to situations of European capitalist expansion. As van Dommelen argues, the term *colonial* is an elastic category. For example, it is commonly used in Mediterranean archaeology to describe people living in “foreign” regions while taking on a very different meaning in modern contexts (pp. 121–122). I do think, however, that some of these concepts may have limited utility within historical archaeology. For example, many historical archaeologists will have difficulty in applying notions of “trade diasporas” as forwarded by Stein and Domínguez, as the contexts they describe are so different than those encountered by most historical archaeologists.

Yet at the same time, the colonial case studies in the volume provide historical archaeologists with opportunities to conceptualize archaeological contexts a bit more creatively than simply colonizer/colonized and domination/resistance. Certainly there are epistemological limits to what we can know about colonial communities, as clearly there were a myriad of experiences and material expressions in any colonial context. The case studies presented in this volume can provide us with ways to think beyond the categories that have become so familiar to us. As methodological and theoretical avenues regarding the impact of colonialism and postcolonialism in archaeology and the modern world are still emerging, *The Archaeology of Colonialism* provides important insights and is highly recommended for all historical archaeologists.

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*If These Pots Could Talk: Collecting 2,000
Years of British Household Pottery.*

IVOR NOËL HUME

Chipstone Foundation, distributed by
University Press of New England, 2001.
472 pp., 648 illus. (544 color), ref., index.
\$75.00 cloth.

Buy this book! Ivor Noël Hume has been the established authority for dating English ceramics ever since 1957, when he was hired by Colonial Williamsburg as the director of their Department of Archaeology. Occasionally Colonial Williamsburg has the good fortune to hire a productive scholar who makes major contributions to the literature that have an impact beyond its own institution. Clearly, Noël Hume is a shining example of this. Within a few years of his arrival at Williamsburg, Noël Hume was publishing articles on ceramics and glass in *Antiques* magazine, *The Journal of*

Glass Studies, and in the Smithsonian’s *Contributions from the Museum of History and Technology*. Many of these publications are listed in the bibliography of *If These Pots Could Talk*. In 1969 he published *Historical Archaeology: A Comprehensive Guide for Both Amateurs and Professionals to the Techniques and Methods of Excavating Historical Sites*, which was the first textbook for historical archaeologists. This was followed in 1970 by his book *A Guide to Artifacts of Colonial America*, which appears to be the most cited reference in historical archaeology. In 1971 Stanley South extracted the date information from Noël Hume’s *A Guide to Artifacts of Colonial America* and gathered additional date information from him to create his mean ceramic date formula (South 1971). The table of dates in South’s article has been widely used by many archaeologists to date their ceramics. If you use these dates, it is time to update—buy this book for Noël Hume’s latest information on the chronology of these wares. In addition to having the latest date information, this book is richly illustrated with 544 wonderful color plates taken by Gavin Ashworth. Noël Hume waxes eloquently about Ashworth’s photography in the acknowledgments where he states, “Although he would be last to claim it so, this is as much his book as mine” (xix). Ashworth is the photographer for Chipstone’s journal *Ceramics in America*. Noël Hume’s book was highly subsidized by the Chipstone Foundation of Milwaukee and is a bargain at \$75.00.

If These Pots Could Talk was written to preserve the knowledge that Ivor and Audrey Noël Hume gained from 40 years of collecting and researching ceramics commonly made and used in England and its colonies. Their collection has been given to the Chipstone Foundation, which together with this great book will provide a wonderful resource for scholars. Noël Hume’s catalog includes information on where the vessels were collected and a detailed documentation of events that many of them commemorate. A number of the pots have names and dates inscribed on them. For these vessels Noël Hume was often able to find information on the persons named, where they lived, and what was being commemorated by the date. Ivor and Audrey’s ability at what some would call “antiquarian research” is very impressive. It is unfortunate that some processualists in the 1970s spent time attacking those that were not into “the new archaeology” for being antiquarians and particularists. In doing so, they steered young scholars away from artifact research, and our progress in the area of chronology and typology was slowed down as a result.

Audrey and Ivor’s collecting objective was to answer basic questions about chronology, to illustrate changes in technology, and to improve the knowledge of changing ceramics usage through time. They also focused on collecting wares commonly found on archaeological sites but rarely in museum collections. Their approach is the antithesis of connoisseurship. Noël Hume makes this very clear on page nine by quoting a 1913 statement by the Keeper of Ceramics of the Victoria and Albert Museum, who “warned his superiors of the need to acquire only masterpieces because they alone ‘are the source of inspiration—and by the number of its masterpieces a collection is finally judged.’” Noël Hume goes on to say that collections created by this elitist policy provide a “totally false impression of who had what, and when.” I find it refreshing to see Noël Hume separate himself from the

vacuous world of connoisseurship and the quest for perfect masterpiece vessel virgins.

Beyond providing archaeologists with a great reference for common English ceramics from Roman times into the 20th century, Noël Hume's book gives us an insight into how historical archaeology developed in England after World War II, when there was minimal institutional support and funding for excavation was close to nil. It was a period of salvage archaeology on London sites bombed during the war and on sites in the process of being developed. Archaeologists were dependent upon the good will of the landowner for access to the sites being destroyed. Noël Hume worked at London's Guildhall Museum from 1949 until being hired by Colonial Williamsburg in 1957, where he was able to practice a more relaxed style of archaeology. During his time at the Guildhall Museum, Noël Hume's interests were focused on Roman pottery, English glass, German and English stoneware, and English delft. He sought out sites and, working with Audrey and volunteers, salvaged a number of collections of these wares. In addition, he was given large collections of sherds from properties along the south shores of the Thames by Sir David Burnett and the waster sherds from the Pickleherring delftware kilns. Some of these collections came with Noël Hume to Virginia and now to the Chipstone Foundation.

Noël Hume's description of archaeology in post World War II London probably seems unusual to most archaeologists under the age of 40. What was happening in London was similar to the salvage archaeology in the United States prior to when the environmental laws came into effect in the 1970s. One can only imagine the vast quantity of what has been lost during the period when we were dependent on volunteers with limited access and time for working sites being destroyed. What Noël Hume has described reflects my own experience of working in the 1960s with Arnold R. Pilling and Gordon Grosscup at Wayne State University in Detroit. We commonly visited downtown construction sites, received permission to collect artifacts, and salvaged what could be gotten before the sites were destroyed. Funding was close to nonexistent, and most of the work was done by volunteers or for course credit. Environmental laws in England and the United States have changed the ways that archaeology is done today. What was a common practice in an earlier period has given way to new standards of access, funding, and curation. Today environmental archaeology is coming under scrutiny and seems to be in danger of being choked back in terms of survey and mitigation process. One can only hope that the golden age of historical archaeology is not coming to an end.

In addition to giving us an enjoyable read with a good supply of wry humor, Noël Hume provides insight into the process of tracing the history of some of the pieces acquired on the antique's market. He and Audrey made annual trips to England for research and antiquing on Porto Bello Road and other haunts. The book is filled with stories of great finds in antique shops purchased at low prices and the follow-up research that put them into a larger historical context. Finds from antiquing are much like fishing stories, complete with the ones that got away that Noël Hume regrets not having purchased. In a couple of cases, he describes being faked out by reproductions such as a Doulton jug that he thought was early-German stoneware. Noël Hume also

records many finds mud larked from the banks of the Thames that he was able to match later to finds excavated in Virginia. One example is of a small delft sherd from the Thames with the head of a man with a curled moustache that was later matched with a sherd excavated at Tutter's Neck Plantation in Virginia and to a sherd found 20 years later by another person on the banks of the Thames (p. 61). The third find was more complete and showed the figure was wearing a turban. Noël Hume then goes on to show a print of a very similar drawing titled "Turks Head" from a child's book of the 1780s that resembles the three sherds. He then points out that "The Turks Head" was a sign commonly associated with coffeehouses in London.

Over and over again, Noël Hume takes you through the antiquarian process of placing his finds into a context. In several cases he even shows his false conclusions that were later dashed by new finds. This is interesting in light of footnote 17 of chapter two that reads, "Among archaeologists, leaping to conclusions is a favorite acrobatic exercise." Noël Hume probably includes himself in that statement, for in footnote 28 of chapter 7 he states, "Noël Hume, *Here Lies Virginia*" (p. 218). When I wrote this I dated the bottles to 1725–1730, a time span so narrow that it should be dismissed as the arrogance of youth." Not many authors would show their mistakes, and the process of how conclusions are reached is usually devoid of the blind alleys traveled.

Noël Hume began mud larking on the Thames in the late 1940s, and he would take his finds to Adrian Oswald of the Guildhall Museum. This led to Noël Hume being hired as Oswald's assistant, where he learned his archaeology by doing rather than by a formal education in archaeology (Kale 1996: ix). Today, many museums and archaeologists see collecting as a conflict of interest, which it can be. However, those who collect almost always have a wider exposure to whatever they are collecting than do the curators and archaeologists who do not collect. Archaeologists who collect ceramics often have the advantage of having whole and marked pieces available to illustrate their reports and presentations. Noël Hume's record of research and publications has clearly fed off of his collection, and this collection should be an object lesson to other archaeologists. Many are under the assumption that they cannot afford to collect because of the high cost of antiques. There are two ways to collect; one involves spending lots of money, and the other involves spending lots of time looking. The knowledge that most archaeologists have almost always puts them at an advantage over most antique dealers. Even if one does not find anything to purchase, collecting provides the opportunity to handle the ceramics, which is a very important part of the learning process. Handling ceramics is one of the major advantages the antiques market has over museum collections. If you are a student of ceramics, a broken vessel or one missing its handle or lid can be very cheap. Broken and damaged vessels can provide as much information as a vessel virgin. Noël Hume's collection and this book are a great testimony to what can be accomplished by involvement with the marketplace.

If These Pots Could Talk represents what Ivor and Audrey were interested in rather than the complete range of ceramics that were in common usage. The collection is strong on German and English stoneware, English delft, slip-decorated

wares, painted creamwares and pearlwares, English stoneware gin bottles, commemorative wares, and Goss commemorative wares of the early-20th century. Noël Hume expressed their tastes in ceramics when he came to describe molded white salt-glazed stoneware in the statement:

For Audrey and for me, the same attributes that made white salt glaze such a hit in the mid-18th century were the ones that made us dislike it. Our vicarious relationship with the craftsmen who shaped the pot with his hands or painted the Wan Li designs on a delftware plate could not be transferred to the slap-it-down and lift-it-off plate production of the new, increasingly mechanized age. We much prefer the fussy and folksy.

Even so, the collection contains some of these wares with valuable insights into their place in the development of the English ceramic tradition.

Any book the size and scope of *If These Pots Could Talk* of course will have some errors and no doubt I have missed some of them. The following ones are worth noting because they should be corrected in any future edition of the book. It is my profound belief that the demand for the book once it is out of print will be very great and it probably will be reprinted.

For me, the section on creamware and transfer printed ware was problematic on a couple of counts. One is that Noël Hume has not kept up on what has been published on these wares in the last couple of decades. In the early 1970s he published a major paper titled "Creamware to Pearlware: A Williamsburg Perspective" in *Ceramics in America* (Noël Hume 1973). In 1972 he also published "The Who, What, and When of English Creamware Plate Design" in *Antiques* magazine (Noël Hume 1972). These articles provide a clearer documentation of the development of creamware than what he has written in *If These Pots Could Talk*. Noël Hume's discussion on creamware and Wedgwood is limited to information from Eliza Meteyard, Simeon Shaw and Llewellynn Jewitt. Noticeably missing from his references are the important works by Neil McKendrick (1982), David Barker (1990) and Ann Smart Martin (1994). McKendrick provides an excellent analysis of the way Wedgwood marketed his creamware. Barker provides the best description of the development of creamware and pearlware, and Martin provides an excellent documentation of introduction and use of creamware in Colonial America. One thing that was surprising was his retelling of the story from Shaw's 1829 Staffordshire history of Wedgwood, having presented Queen Charlotte a "caudle set" that captured her attention and led to the sale of a dinner set (p. 209). This story has been rejected by almost all later ceramic historians and Noël Hume himself used Meteyard's history to put the old story aside in his 1972 article on English creamware plate design. Why he brought this hoary bit of mythology back to life is a bit of a mystery. Noël Hume lists Wedgwood as having developed his version of creamware in 1763, which is a bit late considering Josiah entered into an agreement with John Sadler of Liverpool to transfer print his creamware in 1761 (Price 1948:27). Noël Hume also misunderstood the transfer printing process that John Sadler employed. For

example, on page 214 he describes a creamware plate with a print of the "The Punch Party"; he goes on to state, "... being unmarked, it offers no proof that it was one of those biscuit pieces that Wedgwood sent to Liverpool to be decorated and then returned to him to be glazed and fired again." Sadler and Guy Green printed on top of the glaze and refired the wares in Liverpool. Stanley Price's book documents some of the problems that Sadler had in refiring the wares from his correspondence to Wedgwood (Price 1948:36-37). Noël Hume does not have any discussion of overglaze printing in this book that might have clarified this problem. Several of the figures in the chapter on creamware are overglaze printed. Figure XIII on page 293 also appears to be an overglaze bat print. It is described as a "Bone china saucer with a black transfer print depicting a country mansion . . . This is the Collection's only example of New Hall hard-paste porcelain Ca. 1815-1825." In this case, the ware is ambiguous, given that bone china is not hard paste porcelain. What the creamware discussion lacks in clarity is compensated for by great color plates of the pieces being described.

These minor problems in *If these Pots could Talk* are but small imperfections in an otherwise great book and one that all historical archaeologists should consider adding to their library. It is a great book, great insight into how our field developed, and great collection of wares that have been beautifully photographed and published by Chipstone Foundation at a subsidized price. Buy it now or be sorry when it goes out of print, and the price soars.

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Caetana Says No: Women's Stories from a Brazilian Slave Society.

SANDRA LAUDERDALE GRAHAM

Cambridge University Press, NY, 2003.
xiv+183 pp., 13 illus., maps, charts, tables,
bibl., index. \$18.00 paper, \$50.00 cloth.

This slim volume provides deep insight into the lives and social relationships of two very different Brazilian women in the early and mid-19th century. *Caetana Says No* is presented as two stories set in the coffee plantation region along the Paraíba River Valley in eastern São Paulo province and Rio de Janeiro province. The coffee harvests were the source of great riches for planters and of great labor for enslaved men and women. The two women presented in this book both resided in the Paraíba Valley, yet they were distant from each other in both social status and geography: Caetana was a Creole slave woman from the region near the headwaters, while Inácia was a woman of the planter elite residing several hundred miles downstream.

Caetana Says No illuminates not only these two women but also the complex web of relationships in their society. Their lives are explored primarily through the legal documents that tied them to relatives, friends, and the structure of the Brazilian religious, legal, and political systems. The Brazilian custom of keeping meticulous and detailed records of nearly all transactions has resulted in a tremendous documentary record. An exhaustive search of archives, libraries, and court records has enabled Sandra Lauderdale to realize a depth of detail beyond the bare facts. The book is

enhanced by its maps and illustrations, including photos of places that would have been familiar to these women. In addition, selections from the primary documents are provided, in English, to make visible the connections between the written record and the interpretation.

Caetana's story is one of patriarchy confronted and confounded. In October 1835, Caetana, personal maid to the women of her owner's family, married a fellow slave, the tailor Custódio, at the order of their owner. She was an extremely reluctant bride, and despite the legal and religious formalities having been observed, she refused to accept the marriage. She fled from her new husband to her godfather (also her uncle), who threatened to beat her if she did not return to her husband. Astonishingly she next fled to the master. Convinced she would never accept the marriage, the master not only separated the couple but launched an ecclesiastical petition to annul the marriage.

Over the next five years an extensive and lengthy document was created, recording intricate details of the entire annulment process. Caetana's story has a clear resolution in ecclesiastical terms: in 1840 the High Court in Bahia confirmed a lower court's refusal to grant the annulment. It is less clear what happened in practice, census and probate records suggest she was never required to return to Custódio. At one end of the plantation's scale, Caetana and Custódio were slaves expected to show loyalty and obedience to their master. At the other end, their owner expected to be obeyed. Yet her ability to say "No!" and his willingness to be persuaded suggest the plantation's master saw Caetana, sometimes, as a person as well as a property.

Inácia's story is also one of patriarchy confronted, but in this case, confirmed. Inácia Delfina Werneck, daughter of a prominent and wealthy plantation family, neither married nor took holy orders. When she dictated her will to a notary in 1857, Inácia was free to dispose of her estate as she wished. She left legacies, gifts of money or jewelry, to an assortment of friends and relatives and then gave the bulk of her estate to provide for a slave woman, Bernardina and her children, who had long been in Inácia's service. Although no one acted directly against her will, in the end Inácia's intentions were not honored.

What Inácia did not know, because she relied on literate male relatives to handle her accounts, was how much she owned and how much she owed. In a cash-poor society, like 19th-century Brazil, accounts were often paid over many years as part of a continuing series of transactions. Brazilian law required that the debts and expenses of the estate must be paid before any other distribution could take place. If these exceeded the total value of the estate, the heirs were required to pay the remaining debts. Unfortunately, when Inácia's estate was distributed, it fell short of the amount needed to pay her expenses, leaving Bernardina and her children – so recently slaves – liable for a sum of money they could not hope to pay. While trying to give her slaves, her companions for many years, a boost into free life, Inácia left them with very little security.

In the end, the slave woman Caetana was more successful at imposing her wishes on the world around her than the elite plantation mistress Inácia. These two women have more in common than may appear at first glance. Despite the difference in wealth, both women were illiterate, and both had to rely on men to interact for them in the official

world. In a society where every transaction, no matter how minor, was recorded, sealed, and officially addressed, any illiterate person was at the mercy of the literate. These two stories illustrate vividly that the relationships between women and men, owners and slaves, privileged and unprivileged were all multidimensional. People lived their lives in a messy and ever-changing reality. It is crucial that this reality not be oversimplified, and this book highlights complexity and contradiction effectively.

The command of details, numbers, and statistics in this volume is outstanding. The thorough research provides for meaningful comparisons between these case studies and the broader background of the Brazilian economy and culture. Lauderdale's book would make a significant contribution to the understanding of Brazilian coffee plantations and their economy, even if it only contained the collection and analysis of financial, probate, and other sources. However, she has gone many steps beyond that to give very vivid portraits of two women and aspects of their lives. In addition, the juridical and Catholic nature of Portuguese and then Brazilian law and society is skillfully woven into the narrative. The similarities between the planter elite in the Paraíba Valley and the planter elite in the southern United States, as well as their differences, could shed some new light on an old issue. The sons of the Paraíba Valley elite were learning French, Latin, English, drawing, literature, rhetoric, and philosophy like their American contemporaries. A comparison between the situation in mid-19th-century Brazilian slave-holding society and that of both the slave and the free states in the United States would surely be beneficial to the overall understanding of slave societies.

One of the potential frustrations of a volume like this is dealing with inconsistent spelling and references in the original sources, especially in a language unfamiliar to most of the readers. To settle this matter, Lauderdale used standard modern spelling for the actual text, but in references and quotations they are as written in the source document. The footnotes and bibliography are meticulously comprehensive without overwhelming the narrative. The selections from the source documents are fascinating and make her method more transparent. The potential for using Lauderdale's book in the classroom is substantial; students can see the connections between interpretations and documents. The text and documents can be used as excellent examples of how to bridge the gap between historical documents, interpretation, and narrative.

In *Caetana Says No*, Lauderdale has achieved an exemplary view of the interconnected and overlapping social relationships and obligations in a system with such rigid and profound inequality. Lauderdale invested decades in the pursuit of understanding the many aspects of the slave society of 19th-century Brazil, and her efforts have been richly rewarded here.

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The Life and Times of a Merchant Sailor: The Archaeology and History of the Norwegian Ship Catharine.

JASON M. BURNS

Kluwer Academic/Plenum Publishers, The Plenum Series in Underwater Archaeology, New York, 2003. 110 pp., ref., index. \$75.00 cloth.

One of the most exciting aspects of historical archaeology is the possibility for the researcher to connect archaeological finds with contemporary documents. When available, historical records breathe life into the material remains of our past and allow them to recount tales related to the political, economic, and social environments in which they functioned. *The Life and Times of a Merchant Sailor* combines these resources "... to gain insight into the broader historical and cultural milieu of 19th-century Norwegian ships and their connection to Norwegian maritime economics" (p. vii).

The first chapter, "The Life and Times of a Merchant Sailor," begins with a brief discussion of the factors affecting Canadian shipbuilding from the early-17th to the late-19th centuries. Within this context Burns introduces *Eliza*, a ship that served in both the British and the Norwegian merchant marines. *Eliza* was a typical ship-rigged British North American 'softwood' built in the late 1860s by John Fisher, a prominent shipwright in the Canadian province of New Brunswick. It was built at the beginning of the decline of wooden shipbuilding, when iron hulls and steam ships began to dominate the freight markets and wooden sailing ships were reduced to carrying less valuable bulk cargoes. *Eliza* was launched in October 1870 and sailed to Liverpool where it was sold to British owners and renamed *Carnarvonshire*.

Carnarvonshire became a member of T. Williams & Co.'s so-called "Cambrian" fleet. During its career in the British merchant marine, *Carnarvonshire* undertook voyages to Europe, Australia, India, and the Americas following typical tramp-shipping patterns, carrying a variety of cargoes such as guano, grain, and coal. *Carnarvonshire's* career in Britain lasted until March 1890 when it was deemed unfit to reclass by the British Consulate General in Hamburg after being stripped, caulked, and sheathed as a result of an especially stressful Pacific voyage. Shortly thereafter, *Carnarvonshire* was sold to H. Lehmann of Drobak, Norway, who renamed it *Catharine*.

Catharine's service in the Norwegian merchant marine is described in chapter 2, "Norwegian Shipping." This chapter includes a brief account of the rise of the Norwegian merchant marine from the mid- to the late-19th century. Burns presents factors such as the repeal of the British Navigation Acts in 1849 and a drop in Norwegian import duties in 1857 that facilitated the rise of international shipping in Norway. By the mid-third quarter of the 19th century, Norwegian shippers began to use older vessels purchased from abroad, such as *Catharine*. These ships were often purchased for their hulk or scrap value, but they could potentially reap high profits when engaged in the transport of bulk cargoes. In addition to the use of older vessels, shipmasters also kept their costs low by reducing sail, for example, by converting

a ship to a barque, which enabled the use of smaller crews. Shipmasters also benefited from Norway's high unemployment rates that allowed them to keep wages low while contracting the best available sailors. The author explains that the Norwegian merchant marine embraced the practices of tramp shipping and cross-trading and became known for its specialization in timber transportation.

The port of Pensacola, Florida, played a major role in the international timber trade during the late-19th and early-20th centuries. Pensacola's timber industry and its ties to Norwegian shipping are described in chapter 3, "Pensacola and Norwegian Ships and Shipping." This chapter not only presents these aspects of Pensacola but also discusses Norwegian emigration and describes Pensacola's Norwegian quarter, known as "Little Norway."

Catharine fought a severe gale on its approach to the entrance of Pensacola Bay on 7 August 1894. It was sailing in ballast, undoubtedly drawn to Pensacola by its thriving timber industry. Unable to reach the bay, *Catharine* ran aground in the Gulf of Mexico near Santa Rosa Island. Burns describes the wrecking of *Catharine* through his study of United States Life Saving Service reports and contemporary newspaper accounts that provide details ranging from the time of the wrecking and the rescue of its crew, to its final sale and salvage.

Today, *Catharine* lies within the boundaries of Gulf Islands National Seashore and is a popular destination for local divers and fishermen. Louis Tesar discovered scattered portions of the wreck on Santa Rosa Island in 1973, and the National Oceanic and Atmospheric Administration charted the offshore wreckage in 1981. A University of West Florida (UWF) nautical archaeology field school recorded the visible offshore remains uncovered by Hurricane Georges in 1998 at the request of the National Park Service following the recovery of *Catharine's* binnacle by sport divers. These visible remains comprise *Catharine's* starboard side from the keel to the turn of the bilge, over a total exposed length of 158 ft., as well as an associated debris field. The history of these investigations, the archaeological methodology used by UWF, and an analysis of the ship and its rigging are presented in chapter 4, "Archaeological Investigation of *Catharine*." UWF used a combination of local recording and the Direct Survey Method to record the ship's hull and associated finds as well as high-resolution side-scan sonar to examine the area surrounding *Catharine* and aid in the preparation of a final site plan. Jason Burns provides a scantling list and a clear description of the exposed hull remains that incorporates comparative archaeological and documentary evidence to explain possible modifications and construction anomalies. For example, he is able to attribute a partial rebolting of the floors to an 1894 entry in *Det Norske Veritas* and discusses the use and effect of iron knees and riders, both as original elements of late-19th-century ships and as common retrofits appearing on other contemporary wooden hulls. Extant elements of the ship's equipment and rigging are described and analyzed in a similar manner. These elements include *Catharine's* mizzenmast, shrouds, iron bollards, and a large, riveted iron box that possibly served as a freshwater tank. Unfortunately, the illustrations that appear in this chapter are disappointing. In particular, it is difficult to recognize details on the site plan, and all the underwater photographs are unclear and add little to the author's discussion.

The artifacts uncovered by the UWF expedition and those in local museum collections attributed to *Catharine* are presented in chapter 5, "*Catharine's* Artifact Assemblage." The most interesting finds include a dolphin-type binnacle, a gas lantern, deck lights, and a nameplate inscribed *Car-narvonshire*.

Burns concludes this work in chapter 6, "Summary and Conclusions," which elaborates a number of points raised in the discussion of Norway's merchant marine and effectively integrates his conclusions regarding the construction and use of *Catharine*. He also includes a chart that lists archaeological investigations of late-19th-century Norwegian shipwrecks that parallel *Catharine's* history and demise.

A series of appendices follow Burns's conclusions. Appendix A, "Vessel Voyage Summary," provides a list of dates, cargoes, and ports of call compiled from a number of contemporary documents. Appendix B, "Catalog and Conservation of Artifacts," provides a list of artifact numbers, types, and basic dimensions as well as a brief discussion of the conservation treatments used on these objects. Appendix C, "Wood Species Identification," is a summary of the results of a wood species analysis conducted on samples taken during the 1998 UWF campaign.

This work would have benefited from more careful editing and peer review. The choice of illustrations is at times inappropriate, and the publication quality of images is poor. In addition, some cited works are not referenced, and the author's use of Internet resources is particularly problematic. Some references to these documents are incomplete, and others direct the reader to unrelated Web sites. This is not surprising considering that the Internet is an unstable medium for academic research.

The Life and Times of a Merchant Sailor is generally a well-researched and informative study. The amount of historical documentation available to the author was extensive, although little new information relating to late-19th-century ships and shipping was gleaned from the archaeological remains. The value of this work is in its use of *Catharine* as a case study to discuss aspects of late-19th-century international trade and the resourcefulness of Norway's merchant marine.

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*In Pursuit of Gender: Worldwide
Archaeological Approaches.*

SARAH MILLEDGE NELSON AND MYRIAM
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AltaMira Press, Walnut Creek, CA, 2002.

448 pp., ref., index. \$34.95 paper, \$85.00
cloth.

The study of gender in archaeology has progressed and diversified considerably since its beginnings and has become more a part of the core of archaeological training and thought in recent years. Sarah Nelson and Myriam Rosen-Ayalon's edited volume is a welcome addition to the corpus of literature available on the subject and will serve to hasten this

process of increased recognition and training. The volume consists of edited papers from a Wenner-Gren Foundation-sponsored conference held in 1998 at the Rockefeller Study and Conference Center in Bellagio, Italy, called "Worldwide Archaeological Perspectives on Women and Gender." The conference participants came from many different parts of the world, and this volume bears testimony to this diversity, with essays on work from China, Japan, Thailand, the Philippines, the Andaman Islands, Egypt, South Africa, Southwestern Asia, Italy, Germany, France, Argentina, Brazil, Mesoamerica, and eastern and western North America. The time periods involved range from the Lower Paleolithic to the early historic period.

Gender study in archaeology today is a diverse field, and the contributions in this volume represent the variety in theoretical and methodological orientations. The contributions include studies of gender through representations and other material culture, burials and human remains, households, genetic evidence, ethnoarchaeology, and even primatology and paleoanthropology. The essays are united by a critical questioning of aspects of gender differentiation in past societies.

The essays in this volume are divided into three sections, which reflect the themes that arose at the conference: Gender Ideology, Gender Roles, and Gender Relations. In addition, there are Nelson and Rosen-Ayalon's introductory essay, and Nelson's introductions to the three sections. Nelson and Rosen-Ayalon's introduction is a succinct yet thorough overview of the study of gender in archaeology, from the early, second-wave feminism-inspired days of "finding the women" in the past and questioning androcentric assumptions, to more recent approaches that avoid the essentialism found in some of the earlier work. They summarize some of the points of contention within the field, in particular, the meanings and uses of the terms *sex* and *gender*. The editors defend the definitions of the terms in which *sex* refers to biological differences between men and women, and *gender* to cultural differences between the two as a useful heuristic device for archaeologists, in spite of evidence of blurring of the two in biological and cultural reality (p. 5). This issue is examined in greater depth in Bettina Arnold's essay in chapter 14, "'Sein und Werden': Gender as Process in Mortuary Ritual" (pp. 239–256). Another point of contention in this field is alluded to in the editors' justification in the preface and introduction for the conference title as specifically including both "women" and "gender," emphases on both of which can be found in the volume's essays as well. Both terms were included because the editors feel that women and their roles are still overlooked and misinterpreted and, thus, can be a starting place for gaining a better understanding of gender in the past.

Sarah Nelson's introductions to the thematic sections (Gender Ideology, Gender Roles, Gender Relations) provide some contextual and theoretical background to the essays and a brief synopsis and discussion of each essay. This information is helpful for the nonspecialist reader and the reader wishing to quickly find a specific study pertinent to their research area or needs.

Some of the more thought-provoking studies include those by Rosemary Joyce (chap. 6), Margaret Nelson, Donna Glowacki and Annette Smith (chap. 8), Bettina Arnold (chap. 14) and A. C. Roosevelt (chap. 19). Rosemary Joyce advocates the study of "beautification" practices in the past as the

elaboration of the body provides insight into what she calls "appearance cues" useful for interpreting gender, status, and other distinctions in society and how these were performed in the daily lives of individuals. Linking evidence from 16th-century colonial text and pictorial documents and earlier Aztec, pre-Aztec Mexican, and Central American monumental iconography, figurines and ornaments buried with individuals, Joyce explores the significance of such appearance cues as bodily modifications, ornaments, and hairstyles. She persuasively argues that the appearance cues found in related cultures antecedent to the Aztec that emphasized beauty and sexuality in youth were part of the adult performance of male and female genders in these cultures, and these ways of marking and performing carried into later Aztec culture. Nelson, Glowacki and Smith found in their ethnoarchaeological study of women's impact on Maya household economies that women's contributions to household income can be archaeologically invisible as they are usually expansions of their usual activities rather than new ones. The authors suggest that trash areas are a better resource for identifying women's household overproduction than the households themselves. Joan Gero and M. Cristina Scattolin's essay (chap. 9) is an archaeological complement to the previous chapter. The authors, working with data from the early formative Yutopian site in Argentina found that there were processes of craft specialization occurring within households, contrary to models that separate these into different types of production. Arnold's examination of Iron Age burials in France and Germany and discussion of the problems of using biological sex as a proxy for gender in burial analysis tackles the issues around the sex/gender distinction and how archaeologists may better recognize each in practice (chap. 14). She proposes that the distinction be retained due to its archaeological utility, but that sex and gender should be viewed as part of an interconnected spectrum, rather than a set of binary oppositions. In addition, she discusses an example in which androcentric bias led to the false identification of an Iron Age individual as a gender transformer and advocates the use of genetic evidence in sexing burials as one means of gaining a better handle on the gender identity of the individual. Her summary table of possible categories of sex/gender configurations in archaeological mortuary contexts, which indicates whether or not, and by what evidence, sexual orientation and gender/sex conjunction or disjunction are archaeologically identifiable (Table 14.1, p. 249). Roosevelt critiques sociobiology, especially as it is used to inform some archaeological interpretation, as being androcentric. In her review of sociobiological literature on human evolution, she concludes that the social conditions for systematic gender inequality did not exist in most world regions until the Holocene and thus would not have been a factor during the evolution of our genome. Overall this essay is a well-informed critique that brings a different perspective to the standard narratives of the evolution of human behavior. I found two minor errors in the essay. Roosevelt makes the error of conflating Darwin's theory of evolution with Eurocentric, elitist, and sexist prejudices of the Victorian era that were, unfortunately, reflected in Victorian era and later early-20th-century science (p. 356). The paragraph heading on page 362 misleadingly implies that modern apes are a direct analog for the behavior of modern humans. Roosevelt does not make this assertion in the text that follows, so hopefully this was an unintentional oversight.

The studies from Asia contribute to our knowledge of the complexity and variation of gender with regard to other statuses in past societies. Karen Rubinson's essay (chap. 4) discuss evidence indicating that there is more variation in the contexts and thus presumed meanings of mirrors found in central Asian graves (ca. 5000 B.C.) than previous interpretations which automatically equated the objects with female "priestesses." Sarah Nelson's essay (chap. 5) marks a promising beginning for the study of gender in the ca. 4000–2500 B.C. Hongshan Culture of Northeastern China. Zarine Cooper's chapter (10) is an example of the frustrations that may be encountered in finding appropriate evidence for a study of gender. In chapter 11, Rasmi Shoocongdej reports that rock art from late historic period Thailand indicates that women and children actively participated in ritual events. C.F.W. Higham's study (chap. 12) of Bronze Age burials in Thailand found that although there were differences in burials that correlated with maleness and femaleness, gender arrangements were not simple and straightforward. Evidence cited as proof of this was the unequal distribution of wealth that didn't follow gender divisions, objects with depictions of both males and females in positions of power, and evidence that women could attain wealth and higher status through pottery production. Kathryn Linduff (chap. 15) found in her study of women's burials in Anyang, the last capital of Shang China (ca. 1200 B.C.) that elite women had power and individual identity, which were recognized in death through burial with valuable grave goods and, for royals, even sacrificed men or women. A jade figurine depicting male and female as complementary and balanced is interpreted by Linduff as expressing an idealized physical comparability between men and women, which contrasts with evidence from documents (oracle bones), and the locations of the burials relative to others, which indicates that women's status was dependent in part on the status of the men they were associated with and with the production of male children. In chapter 17, Elisabeth Bacus uses early Spanish colonial documents in addition to archaeological data to shed light on gender relations in the early historic era Visaya region of the Philippines. She found that elite and nonelite were the most significant social categories, not male and female. Differences in the perceptions of Visayan women between Spanish and Chinese observers are also noteworthy as a reminder of source bias in documents. The often-ambiguous Jomon period figurines of Japan are discussed by Fumiko Ikawa-Smith in chapter 18. She concludes that interpreting these objects as indicating negotiation of power may be the best approach to these objects.

Cheryl Claasen demonstrates the power of bioarchaeological approaches for studying gender in her essay in chapter 13. Using archaeological and bioarchaeological data from the middle Woodland period of the U.S. Midwest and informed by ethnographic analogy, Claasen discusses evidence for increased sexual division of labor and demands on mothers' time relative to the earlier Archaic period. She proposes one strategy that mothers used was to charge older children with tasks such as infant care.

Another historical period study in this volume is Rosen-Ayalon's essay "The Female Figure in Umayyad Art" (chap. 16). Spanning the pre-Islamic circum-Mediterranean region, Rosen-Ayalon focused on depictions of women found in the "desert palace" sites of the region. Women were depicted in a variety of media and roles, including painting and sculp-

ture, and as autonomous bathers to individuals present for the pleasure of men.

The studies from Africa, in particular John Parkington's (chap. 7) provide a focus for discussion of interpreting gender in archaeology. In chapter 3, Fekri Hassan and Shelley Smith use data from representations, burials, and inscriptions from predynastic Egypt, and in chapter 7, Parkington uses data from rock art or representations and San oral traditions to interpret past gender ideology. In both studies, the conclusions are that women were associated primarily with their biological capacity for reproduction. Parkington finds that women were associated with big game animals in both the representations and oral traditions. Parkington goes to some length in contextualizing the association in the San culture where big game animals are highly respected (and, thus, also women), and hunting is more than just an economic activity. Sarah Nelson's discussion of this essay is an example of the value of the section introductions. As Nelson points out for Parkington's essay (as she also could have for Hassan and Smith's), this interpretation seems to agree with androcentric modern assumptions regarding the roles of women (p. 13). She goes on to state, however, that there is no requirement that gender archaeology result in findings acceptable to current standards of political correctness, only that possible alternates be considered and the proposed explanation is demonstrated to be the best (p. 13). Ruth Whitehouse's essay on gender relationships in the southern Italian Neolithic (chap. 2) is also based largely on evidence from representations, but also included figurines, architecture, and ethnographic analogy. She concludes that there may have been antagonistic relations between men and women, suggested by the exclusivity of male ritual, and included experiential considerations as well: men and women may have experienced the same spaces in very different ways.

This edited volume succeeds in bringing together rigorous archaeological studies from around the world, with a variety of methods and theoretical approaches represented. It is highly suitable as a textbook for archaeological method and theory as well as gender in archaeology courses. I also recommend it as a valuable resource for those interested in current approaches in the study of gender in archaeology, especially archaeologists who do not specialize in gender.

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Archaeological Perspectives on the American Civil War.

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University Press of Florida, Gainesville,
2003. xxiii+445 pp., 121 illus., 29 tables,
glossary, ref., index. \$27.95 paper, \$50.00
cloth.

The essays in *Archaeological Perspectives on the American Civil War*, moving beyond more traditional areas of inquiry of military sites archaeology, which often are reduced to

“simply generating sequences of events and providing descriptions for them,” endeavor to employ historical archaeological method and theory to understand the broader dimensions of the Civil War (p. xxvi). The papers attempt to address the larger social, cultural, economic, and environmental contexts that played a role in the events leading up to secession and shaping the conflict and the physical manifestations of its aftermath.

Editors Clarence Geier and Stephen Potter outline several key issues or objectives that drive the overall approach and organization of this volume. The first issue addresses the need to reexamine existing scholarship and data “from a more impartial, multidisciplinary, and anthropological-social historical perspective” (p. xxv). The second issue focuses on the results of this reexamination in properly placing the Civil War and its study “within the continuum of the 19th- and 20th-century history of our nation” (p. xxv). The third issue is the assertion that “the multidisciplinary field of historical archaeology must assume a leadership role in developing new data, methods, and theoretical premises useful in generating a historically accurate and complete evaluation of Civil War era events” (p. xxv). The 18 essays are organized into three sections that mirror this tripartite prospectus.

Part I, “Tactics and the Conduct of Battle,” comprising the first five chapters discusses research areas and historical data that fall within the established purview of military sites archaeology by using commonly accepted archaeological data sets to shed light on new areas of inquiry or by approaching traditional areas of study from a new direction. The first chapter by Stephen Potter, Robert Sonderman, Marian Creveling, and Susannah Dean highlights data recovered from the Battle of Brawner Farm at Manassas, Virginia. The authors aptly demonstrate that systematic metal detecting and traditional artifact analysis can be reliably used to interpret tactical positions and events on the battlefield and to provide insights into the battle’s effect on the architectural and agricultural landscape, despite private collecting on battlefields. Steven Smith’s chapter regarding *H. L. Hunley’s* discovery, discusses how the technological, industrial, and economic milieu of the North and South led to the development and loss of the *Hunley*. Smith explains the controversial issues surrounding its discovery and interpretation by addressing the legal rancor over its ownership, perceptions by the public and academia as they relate to revisionist histories, and academic biases against military history in general.

Robert Fryman’s chapter looks closely at the fortifications surrounding Atlanta, examining how their placement, construction, and design reflects military engineering and tactics as well as the training and worldview of the individual designers. The chapter by Stephen Potter and Douglas Owsley discusses the discovery and study of four graves at Antietam Battlefield. The authors break new ground in battlefield archaeology by using multiple datasets, including forensic skeletal analysis, traditional artifact analysis, and documentary records, such as muster rolls and military service and medical records, to address the human side of battle in identifying the graves’ association with particular regiments, companies, and potential individuals. The last chapter in this section by Joseph Whitehorne and Clarence Geier explains the use of archaeological evidence with data from architectural history and documentary research to understand better the events affecting the Battle of Cool Springs. Factors such as

the cultural and natural landscape, the size and composition of the opposing armies, and the larger context of military strategy in northern Virginia played significant roles in shaping the outcome of this lesser known yet important battle in the Valley of Virginia.

Part II, “The Home Front and Military Life,” is the largest section and consists of nine chapters. The first four chapters in this section deal specifically with the organization of day-to-day military life in both camps and prisons. W. Stephen McBride, Susan Andrew, and Sean Coughlin’s chapter on Camp Nelson, Kentucky, begins this section with a discussion of how artifactual evidence reveals the similarities of daily camp life with that of a typical small town. The socioeconomic realities of civilian interactions and thriving capitalist ventures helped to create a system of social stratification among camp inhabitants, based not only on military rank but also on economic power and status. The chapter by Joseph Balicki focuses on the defensive works around Washington, DC, with specific reference to work at Fort C. F. Smith in Northern Virginia. Work at the fort shows that military camps varied greatly based on location, function, presence of civilians, and market access. Artifactual evidence also reveals how the military sought to regulate the physical layout, maintenance, and daily activities at the camps and how its residents used material culture to create and express individual identities. The following chapter by Joseph Whitehorne, Clarence Geier, and Warren Hofstra deals with the discovery of remnants of Gen. Philip Sheridan’s field hospital at Winchester, Virginia, one of the largest such medical-tent complexes established during the Civil War. The authors consider how military medical support networks, government regulatory agencies such as the U.S. Sanitary Commission, and civilian infrastructure evolved to meet the needs of the wounded in the campaign for Northern Virginia. The chapter by Guy Prentice and Marie Prentice examines a more grisly topic in presenting the archaeological work done at Andersonville Prison in Georgia. Archaeological and documentary evidence are used together to tell the story of the prison from selecting its site and planning its layout to subsequent expansions and closure, as well as how these physical conditions affected overcrowding, sporadic enforcement of the discipline, and opportunities for digging escape tunnels.

The remaining five chapters of this section look at the effects of the Civil War on families, minorities, economies, and the larger cultural and physical environment. Elise Manning-Sterling’s chapter discusses the impact of the Battle of Antietam on the cultural and agricultural landscape by looking at the battle’s effect on the Locher/Poffenberger tenant farm and the owner-occupied Mumma farmstead. The author describes how the agrarian reform movement shaped the landscape and daily life prior to the war. Employing an ecological model to explain how communities use environmental symbols to reduce cultural stress, she shows how individuals sought to re-establish continuity with prewar lifeways through deliberate rebuilding of the physical environment. The chapter by Paul Shackel uses Harper’s Ferry to illustrate the need for publicly interpreted military sites to give voice to the working people that both fought the war as soldiers and were directly affected by it as civilians, rather than the current trend to focus solely on the great ideals and leaders of the Civil War to the exclusion of competing interests.

Three chapters deal with African Americans' contributions to pre- and postwar production and their use of material culture as expressions of a shared culture both to one another and to other ethnic groups. Kenneth Koons's chapter takes a distinctly sociological approach to using census data to address the role and contributions of African Americans to the economy of the Shenandoah Valley, both as slaves before the Civil War and as emancipated laborers after it. Laura Galke uses artifactual data from three archaeological sites at Manassas Battlefield to reveal a shared African American subculture in the 19th-century Piedmont region that persisted throughout the Civil War. The last of these three chapters also uses data from sites associated with the Civil War battlefield at Manassas. Erika Martin Seibert and Mia Parsons look specifically at how African Americans manipulated space and material culture to both reflect their social aspirations for citizenship in the dominant society and retain tangible links to their African heritage.

Part III, "New Methods and Technologies," consists of four chapters that provide a discussion of specific field and analytical methods and how they can inform our understanding of the various strategies and outcomes of battle. John Cornelison, Jr.'s, chapter discusses the use of metal detector surveys to identify the Union retreat line at the Battle of Chickamauga, Georgia, in advance of planned construction for a transportation project. Artifact data from five linear survey areas is used to locate battlefield activities areas and associate them with tactically stable or unstable units to interpret battlefield sequences and positions.

Three of this section's chapters are an outgrowth of the same study conducted at Antietam Battlefield. The chapter by Bruce Sterling and Bernard Slaughter is an excellent essay that provides a wealth of comparative data on the relative effectiveness of metal detector, pedestrian, and shovel test surveys in identifying military cultural items on the battlefield. Quantitative data is provided for all aspects affecting fieldwork, including site conditions, artifact types and rates of recovery for military versus nonmilitary items, the effect of reenactments on the archaeological record in differentiating reproduction versus authentic militaria, and the effectiveness of using volunteers. Sterling's follow-up chapter provides an analysis of small arms projectiles recovered during the survey. A brief history of the advances in small arms technology in the 19th century provides a better understanding of the types of guns and bullets commonly used by the North and South. Sterling shows how technological availability affects the ratio of weaponry recovered at battlefield sites and how it can aid in interpreting tactical battlefield events. Jeffrey Harbison presents an analysis of artillery-related artifacts and provides equally informative discussions on the state of artillery technology as well as their relative use and availability. The patterning of recovered ordnance across the surveyed portions of the battlefield is also compared to historic accounts of the battle.

This volume could well be described as a "Civil War sampler." Although its geographic extent is predominantly focused on Northern Virginia, it has much to offer to every student of the Civil War. Its presentation of the numerous field methods, analytical techniques, and documentary research moves beyond traditional topics of military archaeology and begins to address the larger context of the Civil War and its impacts on landscapes, communities, and individuals. Its

datasets and methods are readily applicable to the study of any armed conflict in the early historic period, from colonial engagements to the frontier wars of the late-19th-century West. Beyond its methodological applicability, it also serves a broader purpose as an example to archaeologists and historians who study the Civil War and other great conflicts that military archaeology must be more than great men and great battles. We must acknowledge that war is waged at all levels of society and its impacts on both the cultural and natural landscapes are as varied and complex as the ways in which individuals and communities interacted and responded to it.

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Riches to Rust: A Guide to Mining in the Old West.

ERIC TWITTY

Western Reflections Publishing Co.,
Montrose, CO, 2002. 390 pp., 225 illus.,
ref., index. \$19.95 paper.

This book is a classic example of "you can't judge a book by its cover." At first glance it is just a relatively inexpensive softbound book with a glossy photograph of some nice old mining ruins on the cover. I thought I would have difficulty in finding enough to talk about for an interesting review. Stories abound about grizzled old-timers making fabulous strikes. There is very little popular literature on the technical aspects of the metamorphosis from a promising strike to a metals producing mine. The large majority of mining literature I have been able to find over the years is often of a technical nature beyond my expertise. This book covers the intensive western mining period of the 1870s to the 1930s in a considerably wide geographic area. While presenting a wide range of technical information, the material is described with enough context to make it very clear.

The book sections consist of an acknowledgements section, dedication, table of contents, six chapters, an appendix with tables for identifying and interpreting surface plant machinery and other facilities, a bibliography, endnotes, and index. The six chapters are (1) an introduction, (2) "Building the Surface Plant," (3) "Surface Plants for Mine Tunnels," (4) "Gear Oil and Steam Power: Surface Plants for Shafts in the Gilded Age," (5) "In the Shadow of the Fortune Seekers: Mining During the Great Depression," and (6) "Riches to Rust: Interpreting the Remains of Historic Mines."

The introduction section is a short two and one-half pages but offers a succinct overview of the period and place while stressing the importance of these historic resources to our understanding of their cultural, economic, and engineering contributions. The second chapter, "Building the Surface Plant," discusses the men off mining, the roots of mining, factors influential to mining (the western United States), developing the mine, and equipping the mine. The third chapter discusses the surface plant for mine tunnels. It discusses the surface plants associated with prospect adits, deep

prospect adits and tunnels, the adit portal, the mine shop, production class ventilation, air compressors, ore storage, transporting mining materials and ores, and aerial tramways. These two chapters present 94 illustrations. Particularly fascinating were the illustrations of various types of foundations for support piers and machinery such as air compressors, cylinder mounts, blowers, and motors. This material would have been invaluable in the original recording and interpretation I have done on some mining sites.

Chapter 4 on "Gear Oil and Steam Power" is the largest in the book and concentrate on the actual machinery for the mine and mine layouts in general. There are many illustrations of headframes, windlass, horizontal and upright steam hoists, hoisting vehicles and hoist house, petroleum hoists, shaft timbering methods, shops and ore sorting houses. As with the other chapters, this one was very interesting reading. It is nice to see whole machines when what an archaeologist normally finds in the field are messed up bits and pieces. The only bone I have to pick with the author is his use of the term *cable* to describe wire rope. Cable can be made out anything and is more of a function than an object. Wire rope was then, and is today, manufactured and sold as wire rope. Since most people today are not familiar with the multitude of functions wire rope can perform, the substitution of the term *cable* has become commonplace.

Chapter 5 discusses mining during the Great Depression when "the glory days of hardrock mining in the west were drawing to a close" and the closely following political and economic changes that revived it. When capital could be used to renovate or rejuvenate old mines, the operations tended to be smaller with more efficient petroleum-powered motors and compressors. Headframes were redesigned to the more labor-efficient skips to haul ore out of the shafts.

Chapter 6 covers the topic of interpreting the remains of historic mine sites or "reading" the mine site and concluding remarks. Eric Twitty present six fundamental factors influencing a mine: (1) the presence or absence of ore, (2) the company's available capital and investor confidence, (3) geographic location, (4) climate, (5) structural geology, and (6) the operating timeframe. While this 12-plus page discussion only has 3 illustrations, it is immediately followed by the appendix section with tables for identifying and interpreting surface plant machinery and other facilities.

There are 79 pages for his appendix and bibliography. The 19-page appendix consists of tables for identifying and interpreting surface plant machinery and other facilities. There are 38 tables in this section. The first 15 concern air compressor specifications, 7 more for boilers, 19 for hoists and more eclectic subjects like dimensions and duty of mine rails, a table of the numbers of red brick and firebrick required for various applications (our "brick freaks" will love this one), headframes, and datable structural and industrial and domestic artifacts. The tables presented in this section will be very useful for those recording and interpreting mine sites.

I expected a good bibliography section after reading the majority of the book. As a bibliophile, I actually read all of the bibliographic entries on subjects I am interested in. I only expected a standard listing by author but found a 33-page small-print bibliography with 25 different headings. In addition to several general headings, there were specific sections for six western states, maps, and archaeology and historic preservation. Of particular interest were the

specific subject headings for assaying and assay shops, air compressors, hoists and hoisting, steam boilers and steam power, just to mention a few.

The amount of research that had to have gone into this publication is very impressive. The writing style is clear and the topic discussions are well illustrated. The information in the appendix tables and bibliography section will be very useful to researchers, mining interpreters, and even the interested public. This is the most comprehensive and useful single volume on western mining that I have ever read. I recommend it without reservation.

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Ceramics in America.

ROBERT HUNTER, EDITOR

Chipstone Foundation, University Press of
 New England Publication, Hanover, NH,
 2001. x+292 pp., 350 figs. \$55 paper.

Ceramics in America is a valiant first attempt to bring the divergent views, expertise, and perspective of various experts in the field to bear on the complex and illusive subject of historic pottery. The volume is intended to be an examination of ceramics from an interdisciplinary viewpoint and is aimed at combating current specialization trends. In this, *Ceramics in America* is largely successful. The book is eminently readable and broadly based enough to interest collectors, historic archaeologists, curators, decorative art students and professionals, social historians, and contemporary studio potters. This volume dwells on the broad cultural role of these artifacts rather than examining them in light of the "masterpiece mania" of the collectors' view. Other new perspectives and definitions are aired in this volume on such subjects as "pearlware," challenging currently held views concerning the definition, time frame, and usefulness of current exclusionary definitions. Ceramic typology, it turns out, is far more complicated and less cut-and-dried than historic archaeologists may be aware. The newly understood, seemingly contradictory, nature of this subject is both dishearteningly complicated and, at the same time, refreshingly realistic. Most veteran historic archaeologists preoccupied with dating various wares have realized that it was never as easy as memorizing when the ceramics were produced. *Ceramics in America* verifies that the dating of pottery also relates to where it is manufactured and for what markets these goods were produced.

This book is beautifully illustrated and fitted out with thoughtful internal dialogue. The complex nature of America's ceramic development is revealed in relation to, and as an offshoot of, the great production centers such as England's Staffordshire factories. Trends in ceramic popularity and decoration demonstrate how, with few exceptions, newly developed pieces and decoration don't automatically and instantly replace the old but, rather, commingle in a market as complex as dress and fashion. After digesting *Ceramics in America*, it is easier to see how fragments

of creamware, pearl white, white granite, ironstone, white stoneware, and industrial slipware can commingle in one site, a confusion of styles that overlap in time. However, as this volume points out, decorative patterns may be more illustrative of the age of the piece than the body of the ceramic itself. Terms such as “china glaze” may actually be a more useful descriptor than the modern improper usage of the term pearlware. And of course, these descriptors only relate to English flatware and hollowware and can't be used to describe locally produced coarse American storage ware, or the fine porcelain exported from both China and France, or hollowware produced in both Germany and China, all used in America.

If there can be a critique of *Ceramics in America*, it is that it perhaps will not please all of the interest groups all of the time. Yet this would be too much to ask from any single volume. For example, the illustrations are of beautiful collections of pristine artifacts, however, as an archaeologist I found myself yearning for a photographic insert of a broken piece, particularly an edge view to better examine the ceramic body, a seldom described item in this volume.

All in all, however, *Ceramics in America* is an excellent read, very useful for the historic archaeologist, and an unfortunate bucket of cold water over the head of those of us who had pegged ceramics as a sure-fire way to date a site. The subject is complex, and the artifacts themselves have lively and diverse histories that overlap on a temporal basis. *Ceramics in America* includes new research in the form of waster dump studies and is well furnished with book reviews concerning the latest books on pottery as well as a comprehensive list of articles and books in America from 1998–2000.

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*Pioneer in Space and Time: John Mann
Goggin and the Development of Florida
Archaeology.*

BRENT RICHARDS WEISMAN

University Press of Florida, Gainesville,
2002. xxi+171 pp., 23 illus., ref., index.
\$49.95 cloth.

A new biography of John F. Kennedy has also been recently released. Its title, *Unfinished Life*, could very appropriately have been chosen by Brent Weisman for his memoir of John Mann Goggin (1916–1963). Goggin, like Kennedy, was a vigorous, intelligent, and complicated figure who lived too short a life. Had Weisman asked Goggin about the use of that title, Goggin probably would have fired back that it should read, *An Unfinished Day—Every Day*. Instead of recreating the usual broad social and political history of the era, Weisman has effectively narrowed the stage to present Goggin's life against only an archaeological backdrop. In seven succinct chapters, Weisman presents the life of the energetic, inquisitive, and inventive Goggin within the history of archaeological research in Florida.

The first chapter, “An Everglades Boyhood,” presents Goggin's fascination with south Florida's natural landscape, still wild in the 1920s and 1930s, and his growing curiosity about its prehistory. Weisman reveals that even at a young age Goggin showed the natural instincts of an environmentalist and scientist and, as an untrained student, developed a scientific approach that would serve him well throughout his anthropological career. After each foray into the countryside, often taken alone, Goggin would return home to map and record detailed observations regarding seasonal and environmental data and the locations and attributes of newly collected tree snails or aboriginal remains.

In chapter 2, the topic shifts to the late 1800s and early 1900s, recounting the names of the earliest archaeologists to work in Florida and the direction of their research. Weisman provides a summary of the intellectual reasoning of the time and the spectacular sites associated with the names Moore, Holmes, and Cushing, among others. Dissatisfied with the existing methodology and eager to put a human face on ancient sites and their material remains, Goggin and his contemporaries enter the field advocating a new approach: delineation of culture areas and cultural traditions based on similar environments and cultural attributes, including settlement patterns, site type, and artifact remains. Goggin's generation insisted that anthropological and scientific methods must be applied to archaeological research and that only through ordered and extensive data could they address problems of chronology and boundaries, cultural technology and change, diffusion, and interaction. Throughout his career, Goggin would scour the state, relying often on local informants, recording and mapping all types of archaeological evidence from shell scatters to ceremonial mounds. Goggin's, Matthew Stirling's, and Gordon Willey's concepts of natural and cultural correlates were so well conceived that the cultural areas and broad areal syntheses they published are remarkably changed little since being published in the 1930s and 1940s (pp. 153–154).

The next four chapters are dedicated to Goggin, a review of his lengthy list of professional and often pioneering accomplishments, and some discussion about Goggin's personal difficulties. Whether archaeological or ethnographic, Goggin tackled each project with energetic and innovative approaches that combined problem-oriented academic training (University of New Mexico 1938–1942 and Yale 1944–1948) and field methods and techniques adapted from excavations in the southwestern desert or from the Florida wet sites. Whether it is prehistoric pottery, lithic celts, shell tools, or adornments, he recorded detailed technical descriptions of attributes, inferred function, and spatial positioning. To better understand the effects of cultural interaction or intrusion, Goggin and Irving Rouse turned to the European materials recovered from Spanish-colonial sites. In order to date sites by its historic components, to explore the spread of Spanish social and economic influences, and to identify possible implications in shifts in the frequencies of local and trade items, they created detailed artifact typologies for glass beads, majolica, and olive jars. Those studies were later built upon and refined (pp. 157–158). Goggin's research on historic Seminole, British, and Spanish sites opened the door to the fields of industrial and historical archaeology. In the late 1950s, he recognized the potential of underwater archaeol-

ogy, whose humble beginnings had begun with the use of glass-bottom buckets. This new avenue of data collection would contribute significantly to his work at Oven Hill on the Suwannee River and in the Caribbean.

In chapter 7, Weisman returns to a discussion of the modern political and academic atmosphere of archaeological research in Florida. He suggests that many modern practitioners are unaware of the long shadow Goggin still casts over the profession 50 years after his death. What is now routine—stating anthropological research questions, standardized methods of excavation and detailed analysis, and academic standards of reporting—has been built upon Goggin's example, his intellectual and work ethics.

Weisman includes personal touches of Goggin throughout his life. Most of the old photos have been reproduced well. The smiles and expressions of intense concentration and the handwritten pages from a field book are engaging. Additional first-hand recollections from those who knew and worked with him would have enriched the text, but few of his colleagues remain. *Pioneer in Space and Time* contains a compendium of Goggin's writings and a bibliography that includes some of the earliest contributions to Florida and southwestern archaeology.

Many who will read this book are familiar with Goggin's publications and sites and have frequently encountered "JMG-gv (general vicinity)" written on Florida Site File maps and reports. As Goggin and his contemporaries sought to humanize cultural remains, so Weisman has reintroduced his readers to the student, the environmentalist, the husband and friend, the innovator and instigator, the teacher, the anthropologist—Johns Mann Goggin.

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*Archaeological Conservation Using Polymers.
Practical Applications for Organic Artifact
Stabilization, Texas A&M University
Anthropology Series, No. 6.*

C. WAYNE SMITH

Texas A&M University, College Station,
2003. xi+192 pp., 85 b&w photos, 49
tables, index. \$19.95 paper, \$39.95 cloth.

For more than a decade, Wayne Smith has carried out valuable, specific research into silicone oil and its applications in preserving waterlogged artifacts. The title of this monograph is somewhat misleading because only silicone oil (siloxane) is investigated, not other resins such as polyethylene glycol (PEG), cellulosic ethers, or acrylic colloidal dispersions, all of which remain valuable treatment options for stabilizing wet artifacts. Nevertheless, this monograph is a welcome addition to a conservator's library. This is not a reference manual giving quick and easy instructions on how to stabilize wet materials. The reader needs time to digest and evaluate the reasoning behind the protocols. The chemistry is complicated, and the application of these costly systems can be tricky.

The use of silicones is not without controversy within the field of conservation of historic objects. Their applications—mostly in consolidating dry, friable inorganic stone and glass—have not always been successful. Once polymerized, siloxanes are irreversible. It should be noted that Smith's research really has stemmed from another more successful application of these polymer systems: to plastinate and permanently preserve very wet, softer human organs and tissues for anatomical study.

In Smith's application, low-viscosity silicone oil prepolymer is introduced into an artifact, along with a cross-linking agent (a multifunctional, hydrolysable alkoxy silane). This introduction is usually done under vacuum, after the artifact has been thoroughly dehydrated with acetone. Thorough removal of water appears to be essential to the treatment's success. A catalyst is then applied to "cure" the oil and its cross-linker. More malleable substrates such as leather or textiles can be shaped before catalyzing to "lock" an artifact into shape. The result is a strong, dimensionally stable artifact. Color and surface detail are well preserved.

The author believes that silicone oil polymers are particularly superior to conventional PEG treatments and makes his case convincingly. Over time the humectant PEG may actually do a disservice to a preserved artifact because the available moisture can attack the substrate. Silicone systems have no such reservoir of moisture. Smith finds that treatment using polymerized silicone oil is actually more appropriate for artifacts that will be subsequently exposed to uncontrolled climates and/or excessive handling in classrooms or travel/display. Additionally, large numbers of artifacts can be more quickly treated, within weeks and not months: this speed of treatment outweighs the initial costs of the silicone system's three components.

The main criticism among conservators of Smith's technique has been that polymerized silicone is irreversible. Smith points out that PEG is hardly truly reversible. Instead, he believes that a better argument is for the "re-treatability" of an artifact. Smith maintains that a silicone oil, cross-linker, and catalyst can be reintroduced into an artifact if an earlier polymerization of silicone has been unsuccessful. Another concern of conservators has been that the necessary dehydration with acetone can result in shrinkage of the substrate and may not be appropriate for certain classes of artifacts, such as painted surfaces or early-20th-century synthetics. Neither of these two points is addressed adequately.

The author has used silicone oil successfully on waterlogged wood, leather, ivory, and rope as well as on glass. The chapters of his monograph are organized by class of material. Besides the protocols, specific case studies are presented. Polymerized silicone oil has been used also to consolidate desiccated artifacts. SEM photographs are provided to demonstrate how the polymerized silicone network is distributed within the substrate. Results of tests for accelerated aging and tensile strength are included. Line drawings of equipment add to the clarity of the narrative.

In more complicated applications, silicone systems show particular promise. In releasing fragile, waterlogged artifacts from concretions, the systems may be used to progressively consolidate, and even cast, delicate surfaces. Polymerized silicone oil can be used to stabilize problematic artifacts with incompatible materials. In one very interesting application, the alkoxy silane cross-linker is used alone to retreat an artifact

previously stabilized with PEG. The resulting condensation reaction removes unbound PEG and reactive moisture, thus reducing the dark, shiny appearance of the wood.

Up to five different kinds (each) of oils, cross-linkers, and catalysts can create customized siloxane "cocktails" for specific qualities, such as increased penetration into the substrate, better bulking, or increased flexibility. The array of oils, cross-linkers, and catalysts is overwhelming. Tables on pages 10–11 identify this coded cast of characters and are critical for following the protocols. Also, basic information on the chemistry of the silicone oils, cross-linkers, and catalysts is not presented in its own chapter but is frustratingly peppered throughout the monograph (pp. 46, 48, 70, 76, 80, 109).

Difficulties in handling the three system components as well as health and safety issues are downplayed by the author. Large volumes of acetone may be needed for dehydration. Some of the catalysts are particularly aggressive and noxious. Clearly the application of these systems requires not only vacuum chambers and good-quality drying chambers with controlled temperature but also fume hoods and protective personal gear. Often such equipment is nonexistent in small laboratories. Research assistants and curatorial technicians should not be turned loose with these products.

Most perplexing in this monograph is the absence of a source or supplier for the silicone systems. There is no information on available volumes of the system components and costs. While Dow Chemical is acknowledged in the preface, the codes used to designate the oils, cross-linkers, and catalysts bear no correlation to Dow products on their Web site. Existing is one name of a distributor for these systems, but it is buried well within the footnotes. The reason for this vagueness may be due to patent issues.

Despite these shortcomings, this monograph does contain valuable information and clarifies treatment protocols for conservators who would like to try using silicone oil. Whether polymerized silicone oil will totally replace PEG, cellulosic ethers, and acrylic colloidal dispersions remains to be seen. Its irreversibility is a problem, but silicones may be suitable for some materials such as waterlogged rope, cork, and fine silk, which are notoriously difficult to treat. Silicone oil can, as Smith points out, "expand the conservation tool kit."

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Excavations on St Patrick's Isle Peel, Isle of Man, 1982–88: Prehistoric, Viking, Medieval and Later, Centre of Manx Studies Monographs, No. 2.

DAVID FREKE

Liverpool University Press, UK, 2002.
xv+463 pp., 117 figs., 51 plates, ref.
\$139.95 cloth.

This text reports on the results of excavations carried out over the period 1982–88, synthesized with earlier smaller scale excavations and finds, and with the historic documents concerned with Peel Castle on St. Patrick's Isle.

The multiperiod site is composed of Peel Castle (including domestic buildings such as the Lord's House and the adjacent defenses) and St. German's Cathedral but also includes an early Christian and Viking cemetery as well as a Mesolithic assemblage. The author initially cites the research aims of the site excavations as the determination of the date and function of St. German's Cathedral and the Lord's House as well as defining the role played by the castle in the affairs of the Church and administration of the Isle of Man. However, in the final pages of the book, he claims that the function of the excavations was to make sense of the previous investigations of the site over a period of more than a century and to add the prehistoric dimension. Indeed, though delayed in publishing the final results, David Freke has accomplished all of these goals.

The layout of the book hints at both the complexity of the site and the detail with which it was treated, including no less than 26 specialist reports in addition to those authored by Freke himself. In the introductory chapter of the book, besides the standard outline of the setting and historical background of the site, Freke reviews the previous archaeological and repair work and includes some excellent reproductions of historical drawings and photographs. He also provides the above-mentioned research aims as well as the goals of completing the survey of the stone masonry of the cathedral and compiling the historical documentary sources. To this end, Harrison's report on the "Sources for the Documentary History of Peel Castle" (pp. 15–24) provides the recorded references to the castle, the islet, the town of Peel, and the two parishes into which the islet is divided. The site is considered to be relatively undocumented; however, what does exist is from sources beyond St Patrick's Isle itself. The most significant of these is the 16th-century Manx monastic literary source the *Chronicle of the Kings of Man and the Isles* that firmly locates Peel Castle as an important site in a strategic position within the Irish Sea. While an essential part of this report, the documentary evidence would have been helpful if imbedded within the interpretations of the excavation periods.

The remaining text is structured into four main sections: Part II is the excavation report organized in chronological order; Part III is the Survey of Standing Structures and the architectural interpretations; Part IV is the specialists' reports organized by artifact types; and Part V is the conclusions that chronologically summarize the long occupation of the site, highlighting the changing role of St. Patrick's Isle to the political history of the Isle of Man.

Part II and III together illustrate two key themes central to Manx political history: the continuous but changing occupation of the site and the relationship between church and state (administrative and military), each vying for control. Some of the major contributions from the excavations and survey include the in-situ early Mesolithic assemblage of microliths, cores, and core axes. This represents one of only two modern excavations of such a find on the Isle of Man. While occupation during the late Mesolithic through the Neolithic is not clear from the evidence, by the late Bronze Age there is permanent occupation, and by the Iron Age an excavated granary store suggests a finance system of wheat.

The cemeteries date from the early-Christian to the post-medieval period but are most significant for what they tell

about the 10th-century community in transition from pagan to Christian practice. Freke's report of the excavated evidence (pp. 58–82) and the specialist report, "Tenth-Century Graves: The Viking-Age Artefacts and their Significance" (pp. 83–98) by Graham-Campbell et al., focus on changing grave types and grave goods. Of special note, the grave entitled the "Pagan Lady" is one of the richest 10th-century women's graves in the Norse world outside of Scandinavia. Based on the collection of grave goods, it cannot be determined if she is of pre-Norse Celtic or of Scandinavian descent. However evidence of Celtic names carved in Scandinavian runes on the 10th-century crosses suggest that the "Pagan Lady" and contemporary graves represent a transition group in the 930s to 950s. This revisionist chronology calls for a new scenario in which Viking conquest and settlement of Man occurred ca. A.D. 900 (the same as in northwest England) rather than being associated with the establishment of Irish Norse bases in the 840s. The authors call for more complete cemetery excavations at Peel Castle to answer any skepticism of this hypothesis.

During the late Norse period ca. A.D. 1000–1200, the function of the site changes from purely ecclesiastical to mixed church, military, and domestic use, and while control over the islet fluctuates between church and state, its use remains shared for the next seven centuries. Freke outlines an example of this in arguing that the possible function of St. Patrick's Isle at this time could be as residence for the Norse kings of Man or residence for the bishop. In the high medieval period ca. A.D. 1200–1390, there is evidence for the earliest construction of St. German's Cathedral, but increased militarization marks the continuing turbulence of the time, and the ecclesiastical complex is partly demolished and abandoned in the mid-14th century. Militarization continues to increase in the late medieval period ca. A.D. 1390–1530, and the site is witness to major reorganization and defense building. With the Civil War and the dissolution of the monasteries in the beginning of the postmedieval period ca. A.D. 1530–1735, the Earls of Derby take control of Peel Castle and add to the defensive refurbishment.

Other major contributions of the excavations are recorded in the artifact specialist reports in Part IV. While all of these reports should be lauded for their thorough and rigorously detailed description and analysis, several stand out as especially noteworthy. Tomlinson's report on the "Larger Mammal Bones" (pp. 248–249) represents the first major assemblage of medieval and postmedieval domesticated animals on the Isle of Man. Cubbon's discussion of merels boards (pp. 276–281) suggests that the question remains unanswered—of whether this game, which has been recently marketed as a heritage interest, was introduced to Man from Scandinavia or from postconquest England. The coverage of glass artifacts in "Vessel and Window Glass" by Ruth Hurst Vose (pp. 331–338) makes an excellent argument for the historical context of a wide economic trade amongst glass manufacturers. The pottery and clay pipes described by Peter Davey (pp. 363–427 and pp. 428–434, respectively) represent the largest collection of such material ever recovered from the Isle of Man, bigger than all previous finds together and relatable to the complex sequence of building activity on the site. Freke's analysis of the bead assemblage (pp. 339–348) gives a sense of the social value of artifacts that is missing from some of the other

artifact reports. Indeed there was a real lost opportunity to provide a more engaged and humanized discussion of the domestic economy and local industry of textile manufacture as well as of the building and fishing industries in the artifact reports on baked clay and shale artifacts; architectural fragments; miscellaneous stone artifacts; and antler, horn, bone, and walrus ivory artifacts. This addition would make the significance of St. Patrick's Isle more accessible to a wider audience, thus bringing the past to life. Carefully detailed, this is a scholars' book. Hence the goal of "educating the public" (p. xii) is not accomplished and a site of such local, regional, national, and even international importance deserves to be more widely known.

In the last lines, Freke comments:

It has been shown that in the long occupation of a site as significant in the history of a people as St. Patrick's Isle is for the Isle of Man, wider political and cultural questions may be considered. In that time, the influences of the culture of the Island have ebbed and flowed depending on the wider currents around the Irish Sea, sometimes promoting an insular development, and at other times binding the Island closely to one or other of the national interests which valued the strategic advantages it offered (p. 445).

This book is a valuable contribution to Manx archaeology but also to the archaeological interpretations of pagan and later Christian Norse as well as medieval and postmedieval sites, highlighting the changes through time and the connectedness of this one site to a wider economic and political network across Northern Europe.

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*Telling the Santa Clara Story:
Sesquicentennial Voices.*

RUSSELL K. SKOWRONEK, EDITOR
Santa Clara University, Santa Clara, CA,
2002. xvi+195 pp., figs., endnotes. \$14.95
paper.

Telling the Santa Clara Story: Sesquicentennial Voices clearly represents a labor of love. The volume is a charming publication, rife with the idiosyncrasies of a small press undertaking. The editor, Russell K. Skowronek, states at the beginning of the work that the volume is the result of a cooperative agreement between the City of Santa Clara and the Santa Clara University in honor of the sesquicentennial celebration of Santa Clara, California. In his preface, Skowronek details the genesis of the book, indicating that the project actually grew from a series of lectures and student projects, held at or originating from curriculum at Santa Clara University, beginning in 1999.

The volume is divided into five sections, each dealing with a different section of Santa Clara's history. Logically, Skowronek has decided to use chronological markers

to identify each section, allowing him the latitude to group them, at times, disparate chapters that form this volume. Let me first say that Skowronek was dealing with a difficult task from the outset. The 16 chapters, or vignettes, that make up this volume represent contributions from both professional writers (historians, archaeologists, or academics) and lay people, all of whom have interesting stories or a unique perspective on the subject matter. It is apparent that Skowronek had to wrestle with editing contributions from authors with varying levels of writing acumen, but he has generally succeeded. The volume has a few rough edges, but is, by and large, a pleasure to read.

Section I, entitled "The First Santa Clarans," consists of two contributions, one by Skowronek himself and a second by Anne-Marie Sayers, tribal chairperson of Indian Canyon and founder of Costanoan Indian Research, Inc. It was here that Skowronek apparently faced his first challenge, when choosing to place his chapter (quite informative) next to Ms. Sayers's chapter entitled, "Today's Native Americans in the Santa Clara Area." As a reader, I have to admit that I was somewhat confused in his choice to pair his introductory piece on the first Santa Clarans with a commentary on the present day use of Indian Canyon. Sayers' contribution is interesting and well written, and I loosely understand his juxtaposing the two pieces. However, by defining broad section headings based on a chronological framework, a discussion of events based in the present day seems out of place in Section I. Many of the essays included in the volume describe modern Santa Clara as an eclectic and cosmopolitan place, and I believe that Sayers's should have been placed in one of the later sections that deals with more contemporary times and issues.

Section II of the book, entitled "Mission Santa Clara," includes five essays that mostly hit the mark. Robert Senkewicz's article begins the essays in this group and establishes the tone of the section with a very readable introduction into the events that defined the contact period in California. Although unfootnoted and lacking references, Senkewicz's chapter reads easily and provides an adequate lens through which to view the remaining contributions in this section. Additional essays in this section by Randall Milliken, Skowronek, and Robert H. Jackson are thoughtful, well researched, and contribute to the research theme. The essay by Constance Cortez, though thorough and clearly well researched, is out of place in a narrowly focused volume such as this. Cortez paints a broad picture of iconographic tradition in the Southwest but ventures no farther west geographically than New Mexico for 13 pages of her 15-page contribution. While noteworthy, this essay might have found a more receptive audience in a venue other than one focusing on the Santa Clara story.

Section III, entitled "Nineteenth-Century Santa Clara," is one of the most enjoyable sections of the book. The three contributions to this section are well written and thoroughly enjoyable, from Lorie Garcia's discussion of the many immigrants who helped give Santa Clara its identity, through Paul Fitzgerald's well-written presentation of the Jesuit influence in the origin of the university, to the final contribution, by George Giacomini, whose description of the realities of student life at the fledgling university in the 19th century is captivating.

Section IV, entitled "Twentieth Century Santa Clara," is also a very pleasurable read. Three of the four essays focus on issues and events associated with university life, while the final contribution to this section focuses briefly on changes to the town of Santa Clara as recounted by longtime residents. Carl Hayn's contribution to the section, entitled, "Early History of Science at Santa Clara," is laden with the names of the early Jesuit scientists that gave the university its reputation as a leading institution in the region. Leonard McKay follows with a recollection of campus life during World War II. It is a touching and readable chapter that recounts campus life during that period quite vividly. Philip Kesten's contribution to the section on the history of the Ricard Memorial Observatory highlights one aspect of the university and presents it in an enjoyable and easily readable manner. The final contribution to this section is from Lorie Garcia and Patricia Mahan, both longtime California and Santa Clara residents, who chronicle some of the changes that residents have faced in the second half of the 20th century. We can all understand growing pains, but growing in up Silicon Valley is apparently quite another matter!

The final section, Section "5" (for consistency, should have been Section V), presents two essays that are well suited to complete this volume. Perhaps the most enjoyable contribution to the volume is found in Michael Malone's chapter entitled, "The Mission Bell's Toll." Malone has adopted a conversational style for his contribution, incorporating Skowronek's insight into the relationship of historical events past and present while weaving a wonderful narrative that is informative and riveting. The final essay is by Paul Locatelli, current president of Santa Clara University. Locatelli's contribution takes care to understand the importance of the past in projecting the direction of the University through 2025. It is refreshing to read this piece by someone not educated with an emphasis in the humanities (Locatelli has a doctorate in accounting) who still articulately understands and conveys the importance of history in shaping our future. Skowronek made an excellent choice in concluding the volume with this essay.

Overall, the volume is enjoyable and informative. While the focus is more historical than archaeological in nature, Skowronek nonetheless does a good job of compiling essays that provide a unique and compelling insight into the history of the region and the university. By including contributions from a variety of stakeholders, he has allowed the volume to be both archaeologically and historically informative while also retaining the charm and flavor that can only be contributed by individuals who clearly care about the subject matter at a personal level. While greater attention could have been paid to the editing of the volume (there are several typographical errors in addition to the section numbering discrepancy in the table of contents), the volume nonetheless is a wonderful compilation of unique and informative stories that relate the history of the region, the town, and the University of Santa Clara. The volume's rich content far outweighs any of its minor shortcomings.

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Digging New Jersey's Past: Historical Archaeology in the Garden State.

RICHARD VEIT

Rutgers University Press, New Brunswick, NJ, 2002. 240 pp., 58 b&w illus., ref. \$22.00 paper, \$60.00 cloth.

Richard Veit has produced that rarest of manuscripts—a textbook that is a pleasure to read. Designed to appeal to a broad audience, the book is free of jargon, excessive theory, or workbook structure. Veit's prose is concise, often humorous, and sometimes brutally honest. Despite his obvious love for field and lab work, Veit quickly pricks prospective archaeologists' fantasies—"shovel bums" can anticipate more poor pay and "mind-numbing" monotony than romance and treasure (pp. 1, 59, 191).

In nine lean chapters (194 pp.), Veit takes the reader on a tour of New Jersey historical archaeology from A to U (archaeology to utopian village). In chapter 1, "History Underfoot: A Short Introduction to Historical Archaeology," he starts with basic definitions, sketches the contents of the book, and outlines the history of historical archaeology in New Jersey from its antiquary roots to construction mitigation. Here too, he introduces a theme oft repeated, the need for the careful preservation of archaeological sites, artifact collections, and site documentation.

Chapter 2, "In Search of New Jersey's First Settlers," provides glimpses of three 17th-century sites—two residences and a Quaker meeting house. As with all of his chapters, Veit begins with a short but excellent historical background before developing his first case study—Charles Conrad Abbott's 1890s excavation of a 1660s residence on Burlington Island. Abbott's excavation and the subsequent history of his collections are loaded with lessons for archaeologists, especially the importance of collections management. Abbott's field notes and many of the artifacts have disappeared, limiting what Veit and Charles Bello could accomplish when they reanalyzed the collection in the 1990s.

In chapters 3 through 8, Veit marches readers systematically through archaeological sites illustrating 18th-century ethnic settlements, the American Revolution, grave markers and cemeteries, transportation, industrial history, and 19th-century social change. In his last chapter, "What to Others Is Meaningless Rubbish: Some Concluding Thoughts," Veit eloquently pleads for a brighter archaeological future, a future possible only if we do a better job of involving the public, preserving sites, and sharing information. Huge gaps remain in our archaeological knowledge of New Jersey, ranging from the early settlements along the Hudson and Raritan Bay to the material circumstances of 19th-century immigrants and inventors. In his last paragraphs, Veit argues for more (and more responsible) archaeology, cautioning us that beginning an excavation is like taking vows—digging should inaugurate a long-term commitment to research and writing.

Veit's coverage of New Jersey's historic site excavations is not encyclopedic, nor could it be with only three to five sites in each thematic chapter. As he clearly states at the beginning, these are only a personal selection of some of the most interesting sites (p. 2). To a large extent, however, he has compensated through extensive references to other excavations and a marvelous bibliography. The illustrations

are well selected, providing readers with samples of site plans, cross sections, feature drawings, artifacts, and architectural renderings. More illustrations would be appropriate. Missing from the selection is a table illustrating how artifact collections are compared between sites. Likewise, the inclusion of an artifact distribution map would help explain battlefield archaeology (pp. 86–87). In the paperback edition, the photographs are poorly reproduced.

As with any other general survey, the specialist will be able to find fault. In his chapter on the American Revolution, Veit confuses the 1777 Continental Army encampment at Morristown with the 1778 encampment at Valley Forge (pp. 63, 73), and he understates the size of the Crown forces at Monmouth (20,000, not 15,000). Quibbles like these, however, should not distract us from acknowledging an exceptional accomplishment. Veit, a former contract archaeologist turned university professor, has given us a text that is good history, good archaeology, and good reading. As Bob Schuyler points out in his introduction, historical archaeology has produced few such syntheses. It should sell well and reward Rutgers University Press for publishing it in paperback at a very reasonable price.

Hopefully, there will be a second edition giving Veit and Rutgers a chance to correct some embarrassing mistakes. The scale bars on all the site location maps are mislabeled as "feet" where "miles" is meant. The New Jersey Turnpike, the infamous road connecting New York City and Wilmington, Delaware, is described as connecting New York to Philadelphia (p. 115). Chapter 3 could use rewriting—the ceramic evidence for the development of a regional culture in the Raritan Valley is abbreviated to inadequacy (three sentences, p. 43) and appears to be contradicted by the evidence from another site (pp. 51–53). Once this is attended to, we should encourage Richard Veit to develop another course on New Jersey's historical archaeology—perhaps on industrial archaeology—along with another text for us to enjoy.

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The Recovery of Meaning.

MARK P. LEONE AND PARKER B. POTTER,
EDITORS

Percheron Press/Eliot Werner Publishing,
Clinton Corners, NY, 2003. 516 pp., 20
figs., tables. \$39.50 paper.

Since its debut in 1988, *The Recovery of Meaning* has emerged as essential reading for historical archaeologists. This book is important because it offers examples of how symbolic, structural, and Marxist approaches to archaeological interpretation address how the people of the past used material culture to reflect their perception of social reality. Each article emphasizes that historical archaeologists must construct an interpretive context for their material from the documented aspects of the sociocultural and political-economic context of the time period under study. Each section represents a major school of archaeological thought. The sections are frequently

related, and each chapter often builds upon ideas introduced in the one preceding it.

The first section contains articles by Stanley South and David Hurst Thomas. Each author offers a functionalist interpretation for a Spanish colonial site. South uses written history to construct testable premises and applies his pattern recognition methodology to determine the demographic characteristics of the Santa Elena community to establish where it fit into the Spanish colonial system. Thomas's article goes a step beyond South by noting that Spanish colonial laws regulated the design and demographic characteristics of their settlements. Thomas uses this information to suggest that European artifacts found in native contexts at Santa Catalina symbolized processes of conversion and acculturation. Both of these articles rely on history and ethnography to assign etic meanings to the material remains of the past, but neither attempts to discern the indigenous viewpoint.

The second section makes the leap to the emic viewpoint by examining how indigenous people used European goods symbolically. Elise M. Brenner's article expands on Thomas's ideas by suggesting that native use of European material culture in contact period New England was dictated by previously established native practices that utilized exotic goods and materials in status displays. Constance A. Crosby extends Brenner's ideas by proposing that Native Americans chose European goods selectively and fit them into their existing worldview according to uniquely native cosmological precepts. These articles demonstrate that extant indigenous values and practices accommodated European material culture in ways that symbolically reflected native systems of social ranking and belief, indicating that the presence of European goods in native contexts may do more than simply reflect processes of acculturation.

The third section of the book moves away from indigenous concerns and into the Anglo-American world. It employs different approaches to identifying and analyzing ideology through the study of material culture. James Deetz's article is basically a summary of his previous work in Anglo-America. Deetz identified the ideas of order, symmetry, separation, individualism, and standardization that structured the Georgian worldview and recognized them in many forms of material culture. His work implies that meaning is derived from artifacts by identifying similarities in different forms of material culture that reflect the principles that people in particular times and places used to organize the way they see the world. In chapter 7, Mark Leone extends Deetz's argument to show that this Georgian ideal was incorporated into the spread of industrial capitalism and that acceptance of these ideals varied according to social class and occupation. Leone effectively demonstrates that Georgian ideals became the basis for modern American values. Barbara Little's article casts Georgian values as an ideology and uses the concepts of standardization and segmentation in the printing industry to show that material culture shapes and creates cultural mores. Little adds the idea of recursivity to structuralist analysis and implies that people actively use artifacts to indicate acceptance of the ideological system. Ann Palkovich adds the idea of resistance to the discussion of ideology by indicating that an uncharacteristically small and asymmetrical house belonging to a small-scale immigrant planter demonstrates a rejection of the dominant Georgian ideology proffered by a southern Anglo plantocracy.

Domination and resistance are the central themes in the fourth section of book, which deals with African American archaeology. Charles Orser's chapter injects the idea of power relations into ideological analyses of material culture, casting space as a political instrument and noting that house style and location was a function of wealth and social position in plantation contexts. Theresa Singleton's article contrasts the lifestyles of enslaved and emancipated African Americans by noting that freedom meant a decline in living standards for most former slaves, which downplays the idea that freedom equated to an increase in wealth and prosperity. In addition, Singleton provides an example of critical archaeology when she examines the political statements made by museums that deal with slavery. She thinks museums may reflect either a willingness to address the inequities of slavery or a more dangerous viewpoint that suggests that modernity mitigated racial inequality, an idea that separates contemporary black Americans from their enslaved ancestors rather than creating a past that is relevant to their lives in the modern world.

Analyzing ideology is the focus of the last section of the book. Recursivity is a weakly unifying theme for the articles presented. Texas B. Anderson and Roger A. Moore take a symbolic approach to architecture by utilizing the individual fitness concept in social Darwinist thought to cast the replacement of Georgian symmetry and plainness with Italianate asymmetry and grandeur at Ashton Villa as a political statement that recursively legitimated and recreated social discourse about individual achievement and prosperity in mid-19th-century Texas. Randall McGuire also utilizes recursivity to examine the changes in gravestone styles in Broome County, New York, to suggest that grave markers communicated an ideology of individual achievement that naturalized class differences at the turn of the 20th century and masked class differences during the Depression era. McGuire exposes ideology as an integrative mechanism for the upper classes that either justified their prosperity or attempted to downplay it, depending on circumstances of the times. Robert Paynter employs class analysis to discern material correlates of ideologies by indicating that political and economic circumstances affect commodity availability and structure social relations between people. Paynter describes a recursive connection between class ideology and economic cycles, lending context to the articles by Deetz and Leone in section three.

I can offer few criticisms about the content of the second edition other than the fact that it differs very little from the first. Leone authored a new preface for this edition describing his epistemological debts to his various contemporaries. This reads like an homage to the great names of historical archaeology and includes an in-depth discussion of critical archaeology that was largely absent from the first edition. Although several articles could have been edited or revised to make them shorter and more to the point, this did not occur. The articles by Brenner, Crosby, Palkovich, and Orser remain effective examples of using symbolic analyses in archaeology. The chapters by Leone and Paynter remain valuable as introductions to the archaeology of capitalism. Aesthetically, the typeface remains very small, while the black and white photographs lack the resolution they had in the first edition.

The Recovery of Meaning remains as useful to historical archaeologists today as it was in 1988. Throughout the 1990s, this book was instrumental in encouraging historical archaeologists to focus on questions of ideology and inequality through symbolic, structuralist, Marxist, and critical approaches. It also forced archaeologists to question the symbolic aspects of material culture and how people use it to reify social discourse or challenge it. *The Recovery of Meaning* maintains its relevance to the field because it is instrumental in bringing issues of meaning to the forefront of research in historical archaeology. The book stands today as an effective introduction to the major theoretical approaches that archaeologists can use to address the themes of recursivity, ideology, agency, and critique, while it has greatly aided in establishing these issues as vital avenues of inquiry in historical archaeology.

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*Maharani's Misery: Narratives of a Passage
from India to the Caribbean.*

VERENE A. SHEPHERD

The University of the West Indies Press,
Barbados, 2002. 160 pp., 4 illus., 8 tables,
26 appendices, ref., index. \$20.00 paper.

Verene Shepherd has been a leading voice in the development of feminist Caribbean histories, and this book is an addition to that scholarly discourse. Maharani, the subject of the book's title, was one of 660 Indians embarking from Calcutta on the *Allenshaw* in 1885. The contract laborers were just a small number of the 238,909 Indians who would make the trek between their homeland and the Caribbean (1838–1917). This particular ship's destination was British Guyana. Maharani never reached the final destination but died following a short, intense illness after confiding in several female shipmates the cause of her condition—a rape. It is the investigation of this alleged crime—and the intersecting oppressions of class, race, and gender illuminated therein—that is the focus of this brief case study.

Although the rape case was dismissed, Shepherd's intent is not so much to right the historical record and "prove" who should bear historical blame for Maharani's suffering and death. Instead, her focus is directed upon understanding the perspectives of those involved in the case, and how their respective social positions shaped the authority of their competing narratives in the legal proceedings. Maharani's rape investigation becomes for Shepherd, and the reader, a performance in miniature of colonial racial, gender, economic, and political entanglements. To illustrate just a few: a ship's doctor allows his biases regarding the sexual behaviors of lower caste women to shape his interpretation of physical data recovered during autopsy; although evidence suggests as many as three men were involved in the rape, including two white men, it is an African American who alone becomes the main suspect. Too often, twists and turns in the investigation mirror absurdities we have seen in our own

time as aspects of celebrity cases. At one point, evidence of the suspect's guilt turns upon another man's description of his "chafed penis." Most poignant about this work is that Maharani, although the subject of the work, is left voiceless. The documentation regarding the crime against her is gathered after her death. Maharani's own words proclaiming what was done to her come to us through the translated texts of her female confidants. It is exactly this voicelessness of the female subject that makes this particular case an ideal centerpiece for exploring the "sexploitation" of Indian women that regularly occurred on the labor vessels.

Shepherd is an historian of the experiences of the subaltern, those persons whose experiences are dismissed and misrepresented in the public discourses of their times, those same people that historical archaeologists often lay claim to studying as well. What makes Shepherd's present book particularly appealing for historical archaeologists is her approach to and presentation of the documentary record. In her preface, Shepherd describes what she is doing as seeking to "contribute to the ongoing archaeological project of excavating gender-differentiated data on the 19th-century movement of Indians to the colonial Caribbean in order to understand better the nature of the indentured Indians' experiences, especially as they undertook the passage from India" (p. xiii). To that end, Shepherd divides the book into two parts. The first is a historical narrative, where she contextualizes the trade in Indian labor to the Caribbean on a global level, with a specific focus on the place of women within that trade. She then constructs a narrative of the *Allenshaw's* journey and the contested events surrounding Maharani's attack and death, as derived from court records. What makes the court records so rich is that the records include the testimony of all witnesses, ranging from the ship's officers and crew to the members of the Indian community being transported. Shepherd expertly interrogates these records for evidence of contradictions and biases. Shepherd concludes her historical narrative by resituating the case in its social context. Although done in only 80 pages, it is a rich and nuanced presentation.

The second part of the book is a collection of 26 appendices, each containing the transcript of a witness. The inclusion of these transcripts is brilliant. In true feminist fashion, Shepherd challenges the reader to evaluate her interpretations and to come to one's own conclusions based on the texts. More importantly, to me, the multitude of voices that the reader encounters retelling variations of the same events draws our attention even more boldly to the profound silence of the victim.

While Shepherd's work is not based in the kind of material evidence that drives archaeological research, I believe that this book will be valuable to anyone engaged in feminist-inspired or postmodernist archaeologies. The scale that Shepherd works with in this book is not unlike that encountered in archaeological work, where we often encounter a small number of people sharing a particular place at a particular time. Shepherd's work underscores the importance of multiscalar and multivocal perspectives in our attempts to understand the past.

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