

Reviews

Edited by Charles Ewen

Military and Other Buttons from the Berry Head Forts 1794–1817

Philip L. Armitage

Brixham Heritage Museum, Brixham,
England, 2004. 40 pp., 100 figs., refs.

£3.95 paper.

Philip Armitage has produced a useful book that systematically sets out the military buttons dating from the Napoleonic Wars period found at the Berry Head Forts in Torbay, on the Devon coast of Britain. The headland is near a Royal Navy anchorage in Torbay and provisioning station in Brixham. The first fortifications were built in 1794, replacing a series of temporary coastal batteries. Following shortly were hutments for a militia garrison and eventually a regular Army barracks. The combination of garrison artillery, militia and regular Army barracks resulted in a large number of units being associated with Berry Head during its short history. The fortifications were decommissioned in 1817, with no further occupation by troops. The site is now considered to represent the most intact of the surviving purpose-built coastal defenses of the Napoleonic Wars period in Britain.

The Brixham Heritage Museum manages the site and has been responsible for a program of archaeological investigation at the site over a period of more than 40 years. These investigations have been a mixture of excavations, test pits, and monitoring during landscape conservation works. Armitage has reviewed the amassed evidence of the 604 military buttons found over more than four decades of work and assembled the result into a single small and useful book.

The book is well set out, and it is easy to locate any particular unit or to compare buttons with possible examples. The button identification is organized by service corps—regular Regiment of Foot, Royal Regiment of Artillery, Yeomanry, and so on—then by numbered regiment. Each button variant is presented with a clearly drawn view of the face and section through the button, its diameter [they are printed to a consistent scale of 1.75:1], and the number of specimens found. A total of 105 specimens are illustrated. Supplementary tables include the roster of known units that were stationed at the site and button manufacturers represented in the collection as well as a comprehensive bibliography.

Armitage's brief conclusions are based on the frequency of the different buttons representing units. He notes that the Army barracks was used as a transfer point for militia personnel to regular Army units and that the Irish militia regiments were represented by the greatest number of buttons. Small quantities of Royal Navy buttons and regular Cavalry regiment buttons represent respectively a naval signal station and coastal patrol/anti-smuggling patrols.

The book's aims are modest: to present button information for the use of archaeologists and Napoleonic War enthusiasts

and military button researchers. It succeeds well in this, with the illustrations providing an excellent source of comparative information that is well provenanced to a reasonably tight 23-year period. Although it is outside the role of the publication as a popular overview of the collection, this reviewer would have welcomed some more contextual information on the provenance of the buttons found during the archaeological excavations and whether any meaningful patterning could be identified. The most recent seasons of archaeological work are reported on the museum's website <<http://www.brixhamheritage.org.uk/arch/archy.htm>>, which is not cited, unfortunately. The website and the archaeological programs it reports on add an extra dimension of context to the button collection and hopefully will encourage similar reporting of other aspects of the Berry Head Forts' archaeology.

This book is recommended for anyone interested in Napoleonic War uniform research or who has the potential to find British military buttons from this period around the globe. It provides useful comparative material in an easy to access and review format. It is less useful in describing either the forts or the lives and material culture of soldiers that garrisoned them, but a future companion volume along similar lines would be equally welcomed.

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Creole Transformation from Slavery to Freedom: Historical Archaeology of the East End Community, St. John, Virgin Islands

Douglas V. Armstrong

University Press of Florida, Gainesville,
2003. 448 pp., 110 figs., appendices, ref.,
index. \$59.95 cloth.

St. John's East End community is the sort of setting historical archaeologists dream about. It was a small-scale Caribbean community of less than 150 people whose recorded history is vast, but whose story, in large part because the inhabitants were people of color, is mostly untold. It had a long-term occupation stretching over three generations who witnessed the great transformation from slavery to freedom. Moreover, the community was abandoned after a hurricane in the early-20th century, leaving the archaeological record undisturbed and easily accessible, despite the steep slopes of the island's topography. Having such an opportunity, Douglas Armstrong has produced a wonderful volume filled with intimate details of everyday life that illustrate how the people of East End struggled for freedom through a combination of community development and skilled maritime work.

The settlement of East End began in the late-18th century when a settler population of a few white planters with

mixed race households came to the St. John peninsula from Virgin Gorda. One attraction was the more relaxed racial system in the Danish Virgin Islands than existed in the British Virgin Islands these Creole settlers left behind. The later East End community consisted almost entirely of the descendants of these settlers. Such a small-scale, insulated population allows Armstrong to recognize social change as largely the result of the internal dynamics of East End households and community. The changes he records were related to adaptations made by the community to population growth and new economic strategies. The first settlements were large, communally owned provisioning estates worked in part by enslaved laborers. As the population of the community grew, free descendants built new settlements and shifted their economic focus from agriculture to fishing and then later to maritime trade. Armstrong highlights how maritime skills allowed Creole East Enders to work both licitly and illicitly across the Caribbean as traders, work that permitted them to fill a niche and therefore prosper, despite their many other disadvantages. This productive labor was the key to their freedom.

Armstrong tracks community growth through a settlement pattern analysis that shows a three-stage system through time. Dispersed 18th-century settlements located on high elevations were later complemented by new settlements that gradually moved the community towards the south shoreline, where a late-19th-century village developed based on inter-island trade. These three stages act as the foundation for diachronic excavation-based comparative analyses of three household sites.

Employing the wealth of documentary information, Armstrong identifies East End households as *multifocal*, which in contrast to *matrifocal* households are complex, multigenerational units that include people of varied social statuses working together both internally and in cooperation with neighbors. With this approach, the household becomes the key to understanding East End community development. Specifically, Armstrong's multifocal approach shows that the way households organized work was just as important as the work they did in terms of understanding the nature of freedom at East End. Using artifact-pattern analysis combined with intrasite spatial distributions produced using Surfer, Armstrong illustrates important changes in social and productive behavior within households. For example, at the Windy Hill site, the spatial division of midden accumulations between planter and slave/servant are minimized through time as the nature of household work was adjusted to the new social and economic forces of community growth that promoted household communalism. Similarly, a rocky prominence at the Pleasant Lookout site that was used as a community gathering and drinking spot through the first two stages was abandoned with the adjustment to shoreline living. At all three sites Armstrong shows the rising influence of maritime trade through various discoveries, including a lack of tobacco pipes—suggesting the use of rolled cigars that would have been acquired from Puerto Rico.

Perhaps most important to understanding these sites is the emphasis Armstrong places on recognizing the presence of skilled craft work associated especially with sewing and fishing. Showing households as both sites of domestic consumption and of work and learning allows the reader to grasp the fervor of activities that makes these sites a

real record of not only human life but also of community development. Discussing the recovered artifacts and equally the gendered, intergenerational social units that were produced in the activities that created the artifact patterns, Armstrong makes his most powerful contribution.

The ultimate aim of the study is to argue that East End fishing and maritime trade was both a way of life and a means for asserting autonomy within the larger Caribbean system. Armstrong shows that maritime work allowed people of color to occupy a niche within the system and to expand their experience by traveling outside of their immediate communities. Both of these effects were key routes to conceptualizing freedom and thus help explain the adoption and emphasis of this way of life by East End people. It also helps explain the formations of the tightly knit community. This work involved interhousehold cooperation, both in the shared labors of fishing work and the collective care of dependents while the male fishermen and traders were at sea so often.

Overall, this study is one of the most impressive works in historical archaeology to date. Two issues are troubling. One is Armstrong's construction of race. While the Creole heritage of the population of the East End is centered, it is generally cast in light of the North American black-white opposition that in most Caribbean situations was not similarly demarcated. Armstrong generally misidentifies these people as part of the bottom half of society. Mixed-race "Creoles" had a middle status: not white but, perhaps more important, not black. The claim to mixed ancestry was highly prized by Creoles as the footing that elevated them above the lowest rung. A second, related problem is that by characterizing these people as the have-nots rising to the middle class, their success at building a community is taken to be the result of their creative perseverance and self-motivation. Armstrong, in fact, redesignates the meaning of Creole from Jerome Handler's "unappropriated people" to "self-appropriated people," emphasizing that, despite the odds, they flourished. The result is that effects of their position in the regional political economy are transformed at times into consumer choice. In a well-worn observation, the high ratio of bowls to plates at the sites, suggesting a preference for "pepper-pot" meals, is couched as an active means for building communal households when it could very well be the result of impoverishment and marginalization associated with the decline of the local provisioning economy. Additionally, the shift to fishing is never cited as evidence of the way in which these minimally empowered people struggled to make a living in the regional system. Yet, most problematic is that the middling status of these people as Creoles is never tied to the fact that they are holders of relatively extensive capital in the form of land, houses, and boats. Their creativity is certainly evident, but it should not be disconnected from their capacity to be creative, which is the result of being petty capitalists. This is perhaps most troubling in the conclusion when Armstrong states that those who stayed on St. John as opposed to emigrating elsewhere do so because they were members of integrated multifocal families. In other words, they were members of families that held sufficient capital to support and teach each other the skills and crafts that could extend family control of this capital to the next generation. Those that left the island were not just from weaker families, they

were from poorer families that were situated on the opposite side of the capital-labor divide.

Despite these challenges, *Creole Transformation from Slavery to Freedom* is a superb study and deserves the attention of historical archaeologists working to illuminate the submerged histories of under-represented peoples in the Caribbean or, for that matter, anywhere that colonialism and capitalism radically transformed everyday life.

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*Splendid Land, Splendid People:
The Chickasaw Indians to Removal*

James R. Atkinson

University of Alabama Press, Tuscaloosa,
2004. 366 pp., 17 figs., ref., index. \$34.95
paper.

This book by James R. Atkinson is about the native history of the Chickasaw Indians of northeastern Mississippi from prehistoric times (ca. A.D. 1200) to the time of their forced removal to Indian Territory (present-day Oklahoma) in the 1830s and 1840s. "It is a story of conflicts in culture, the detrimental consequences of European contact, and remarkable survival to the present" (p. xi).

Chapter 1 ("Land of the Bones") sets the stage for the remainder of the book by looking back to the remote prehistoric ancestors of the Chickasaw. Atkinson is particularly concerned with the period after ca. A.D. 1200 when the Chickasaw were mound-building farmers whose population was concentrated along the Tombigbee River and eventually on its tributaries, amidst black land prairie lands and forested woodlands. This prehistoric chiefdom society came face to face with Europeans for the first time when the men of the De Soto entrada spent a hostile winter of 1540–1541 with the "Chicasa." By the 1680s, the Chickasaw villages had moved to the northern headwaters of the Tombigbee.

The remainder of the book (chap. 2–12) is a comprehensive discourse on Chickasaw native history and the road taken by the Chickasaw people, from the beginning of their intensive contact and interaction with Europeans around 1698 to their mid-19th-century removal from Mississippi. Throughout these chapters, Atkinson presents a wealth of information gleaned from European colonial and American archival sources on the political and economic course of the Chickasaw nation, highlighting the actions and decisions made by their principal leaders in the face of changing and competing alliances and demands from the English, French, Spanish, and American governments.

The long-standing Chickasaw trade relationships with the British colonies dominated much of the political events of the 18th century because of competing French and British struggles to control the interior lands of North America, followed by competing Spanish and British policies for the same lands after 1763. From these struggles came "intensive confrontations between the Chickasaw and the Choctaw" (p. 31) in the 1720s and 1730s, as well as the

long-term enmity of the French for the Chickasaw. Those antagonistic feelings grew for the French after the Chickasaw sheltered the Natchez Indian refugees in 1731. French retaliation led to their disastrous 1736 war campaign against the Chickasaw, a later 1739 French and pro-French Choctaw expedition that led to the destruction of Chickasaw maize crops and horse herds, and continued Choctaw depredations through the 1760s. Nevertheless, the Chickasaw people endured, even as the political climate was changing around them following the end of the Louisiana colony in 1763.

With the growing strength of the American colonies and then the outbreak of the American Revolution, the British began to urge the Chickasaw and Choctaw to support them in the war effort, while the Americans and the Spanish were pursuing the same goals. The Chickasaw played each side against the other, taking political and economic actions that best served their immediate short-term interests in maintaining control over their traditional homelands and ensuring continued access to European trade goods.

Midway through the book, in chapter 9 ("A Short but Dangerous Road"), Atkinson takes stock of the situation amongst the Chickasaw from ca. 1698 to 1790. Atkinson should have provided a companion chapter that synthesized Chickasaw lifeways from ca. 1790–1840. Be that as it may, during all of the 18th century the area of black-land prairie Chickasaw settlement remained the same, and their population had been growing since the 1760s and the French abandonment of Louisiana. Some villages had become extinct, but the major towns remained where they had been for several generations in the large and small prairies. Anglo-American and mixed-blood settlements had begun to flourish in the Chickasaw homelands. Some of the more prominent Chickasaw now owned slaves. Chickasaw subsistence had become more diverse during this period, with the raising of livestock (especially horses and cattle) and domesticated animals and with the addition of new plant foods (such as potatoes and fruit trees). They also had come to be dependent on many European goods obtained in trade for deer hides, particularly guns and ammunition. Because of the declining numbers of deer in their homelands, Chickasaw hunters after the mid-1700s increasingly hunted in territories west of the Mississippi River, creating conflicts with other Indian groups who either lived and/or hunted on the same lands. All through this period, with increasing British, French, Spanish, and American economic and political pressures, factions of Chickasaw groups developed that supported one European group against the other. These changing relationships were played out in the context of regular, if not continuous, warfare between the Chickasaw and the American Indian allies of one or more of the European colonies.

After the 1790s, the Chickasaw people faced the most serious challenges to their tribal sovereignty, beginning to "move down a road that they were destined to never retravel" (p. 180). From that time forward, the United States government set out on a path to control American Indian nations on what the government considered their lands, to regulate interaction and trade with Indians, and to civilize and educate the Indians. As the plan of civilization took effect, the mixed-blood Chickasaw leaders began to play a larger role in decisions reached concerning treaties and land cessions, even amidst illegal encroachments by

land-hungry Americans on Chickasaw lands. The Chickasaw eventually ceded all their land east of the Mississippi River to the United States in the 1832 Treaty of Pontotoc Creek. "The bones of the ancestors were soon to be left to the uncontrollable whims of the vanquishers" (p. 232).

As one of the more important American Indian tribes to have lived in the southeastern United States during the period of European exploration, colonization, and eventual settlement from the mid-16th century to the mid-19th century, this story of the travails of the Chickasaw people in their ancestral homelands is told very well indeed by Atkinson. It is a story worth telling. In wonderful and insightful detail, the reader will learn about who the Chickasaw people were (and still are); how they lived; what their attitudes were concerning relationships with neighboring tribes (especially the Choctaw and Creek) as well as with the French, British, Spanish, and American colonies and governments; and how they were able to keep their communities together for many generations in the face of nearly unrelenting economic, political, and military pressure from outsiders. This is another excellent book on Southeastern Indians to be published by the University of Alabama Press.

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*Household Chores and Household Choices:
 Theorizing the Domestic Sphere
 in Historical Archaeology*

Kerri S. Barile and Jamie C. Brandon
 (editors)

University of Alabama Press, Tuscaloosa,
 2004. 328 pp., 35 figs., 7 tables, ref.,
 index. \$34.95 paper.

Household Chores and Household Choices, edited by Kerri Barile and Jamie Brandon, focuses on households and the domestic sphere in historical archaeology. In the volume's foreword, Maria Franklin argues, "although historical archaeologists have concerned themselves with the 'domestic' since the discipline's emergence ... we have yet to develop a theoretical body of work concerning historic households" (p. xiii). The goal of this volume is therefore to initiate renewed, theoretically informed discussions on households.

The title—*Household Chores and Household Choices*—is pleasantly deceiving, since all of the authors have gone far beyond simple discussions of domestic production, consumption, and consumer choices. Instead, the papers present a wide variety of theoretical and methodological approaches to understanding the domestic realm. The papers challenge preconceived limits of how households are seen, extend their limits beyond the walls of houses and structures, question their membership, and re-imagine them as more than the locus of women's work, social activity, and power struggles.

The editors' introduction positions the current volume and its eleven chapters in the context of household studies in historical archaeology. Suzanne Spencer-Wood's commentary asks the question, "What difference does feminist theory make in researching households?" This question seems almost rhetorical, considering the importance of feminist theory for household archaeology. Mary C. Beaudry's commentary reflects on three decades of research on the household in historical archaeology and offers advice on new approaches for its study. For these three chapters alone this volume makes important reading.

This volume also makes important contributions to the literature, even for the well initiated. For example, Brandon and Barile offer interesting discussions on the relationships among historic preservation, "historic homes," and the growth of historical archaeology, which set the stage for the emphasis placed on houses, architecture, and the physical boundaries in early incarnations of household archaeology. Several chapters challenge the importance of co-residence as a way to define households (Spencer-Wood and Galindo), while others make clear distinctions between household and family (Bonine and Pappas). A number of chapters present particularly interesting topics that demand further exploration, such as rituals of hospitality (Wood), early childhood socialization processes (Brandon and Spencer-Wood, commentary), and intimacy within the household (Stewart-Abernathy).

Household Chores and Household Choices is divided into three parts: A Sense of Place, A Sense of Space, and A Sense of Being. These divisions are based around "subtle and fluid distinctions between senses of place, space, and being" (p. 9). Although the papers could easily have been rearranged around any number of other themes, the decision to organize the volume around these parameters ultimately benefits the volume and serves as a reminder to the reader of the fluidity and dynamic nature of households.

Part 1, A Sense of Place, examines the places where social action occurs. Mindy Bonine's chapter discusses the differences between households and families in Spanish colonial Texas and the distinct physical places occupied by both, as families were relocated and new economically based households were created around ranching operations. Whitney Battle examines enslaved households at Andrew Jackson's Hermitage Plantation and compares shared household spaces of enslaved people to the model used by the Jackson family, equating family with house and household. Leslie C. Stewart-Abernathy's chapter focuses on the physical and social distance between detached kitchens of Anglo-American households in urban Arkansas, which were the residences of enslaved African Americans, as well as the workplace of enslaved African American women. James M. Davidson's article on the forgotten African American households in Freedman's Town in Dallas, Texas, is a telling example of how the archaeology of African American households and communities outside of plantation contexts has historically been ignored and is thereby excluded from the construction of historic places and memories.

Part 2, A Sense of Space, focuses on the roles households play in the landscape. Nesta Anderson's discussion of households within a plantation in the Bahamas examines boundaries in defining households while illustrating the utility of examining the fluid nature of nested households

and household complexes. Barile's examination of changing spatial configurations of household complexes in South Carolina plantations, precipitated by an act of rebellion, demonstrates the role of power relations in defining and redefining household composition. Spencer-Wood's chapter focuses on the Cambridge Cooperative Housekeeping Society of Cambridge, Massachusetts, the spatial organization of domestic reform movements, and attempts to redefine domestic and public space and labor by women in community-based cooperatives. Efsthios I. Pappas's chapter examines fictive kin in the Soap Creek Pass logging camp in California, where labor and social groups were organized around metaphors of paternalism and social class, which were echoed in the spatial organization of labor camps.

Part 3, *A Sense of Being*, examines the more abstract feelings and ideas that people have about their household affiliations. Mary Jo Galindo's study of rancho households relies mainly on historical, ethnohistorical, and oral historical evidence to examine kinship relationships that extend beyond residence. Brandon's study examines how gender, race, and modernity helped define modern notions of the household in the American South as they were entangled with myth, nostalgia, cultural memory, and socialization processes. Finally, Margaret C. Wood's chapter offers a view of household consumption in working-class households in Berwind, Colorado, in which domestic chores such as taking in borders or rituals of hospitality crossed ethnic lines to bring working-class people together for collective action within the household.

After more than a century of anthropological research on the family, kinship, and households—and despite being a subject of contention in American society today—it is clear that a wide array of domestic configurations exist across cultures and through time. This diversity in household composition, and the lack of an all-encompassing definition of the term, leaves much room for developing new theoretical approaches to examine this basic social unit. While this volume is not intended to define or redefine households, its contribution is its ability to introduce historical archaeologists to new questions about households and new ideas on how to understand them.

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*Caractérisation typologique, microscopique
et chimique des faïences du XVIII^e siècle
du site Saint-Ignace de Loyola en Guyane
française*

Maggy Bernier
CELAT, Université Laval, Québec,
2002. 226 pp., 22 figs., 12 tables, ref.,
appendices. \$30.00 paper.

Archaeometric studies have become popular among archaeologists working on French colonial sites. Frustrated by the lack of data from French production centers and by the limits of traditional classifications based on decorative

style, many have turned towards petrographic and geochemical studies. With the publication of her master's thesis directed by Marcel Moussette and Michel Blackburn, Maggy Bernier adds her contribution to this growing body of documentation. She analyzes 18th-century faïences, delfts, and delftware from the site of Saint-Ignace de Loyola in French Guiana. Throughout her study, she elaborates several classifications, successively based on function and style (chap. 2), thin section analysis (chap. 3), and observation by inductively coupled plasma mass spectrometry or ICP-MS (chap. 4). Her foremost objective is twofold: to characterize the various faïences, or define and measure their specific attributes, and to verify the validity of Gregory A. Waselkov and John A. Walthall's (2002) "Faïence Styles in French North America: A Revised Classification," *Historical Archaeology* 36(1):62–78.

Chapter 1 provides background information as Bernier presents a summary of the current knowledge about French Guiana, French colonial trade, the Jesuit Order in Guiana, the history of Saint-Ignace de Loyola and its archaeology, and the three major French faïence centers of Nevers, Rouen, and Moustiers. The site of Saint-Ignace de Loyola is clearly remarkable and shows great potential for interpretive work. This large habitation of French Guiana came under Jesuit control in 1668. Up to 1762, it was one of the rare economic successes of this otherwise impoverished and isolated colony. Thanks to the administrative savvy and the lavish funding power of the Jesuit company, the habitation was transformed into a prosperous sugar plantation and a local production center for pottery and metallic implements. As wealthy planters, the Jesuits took part in the colonial administration of French Guiana. They also combined the roles of missionary and slave owner. The site was rediscovered in 1987 and explored by archaeologists after 1994. Many buildings visible on a 1730 map of the grounds have been located or excavated: the purgery, the boilers, the mill, the chapel, the main mansion, a kitchen, stores, and a workshop area, comprising a forge. Bernier observes that when compared to those of the Quebec area, these excavations have yielded a larger and more varied amount of tin-glazed earthenwares and puts this forward as evidence of the Jesuits' prosperity in French Guiana. The 245 faïences of her assemblage were recovered during the 1998 season of excavation. Sixty-five percent of them were found in two trash pits, 20% in the mansion, and the rest in the kitchen. Although well identified and even well dated, these contexts are not employed to enrich her analysis of the ceramics. In fact, all of her contextualizing chapter is informative but is not worked into the rest of the thesis. The study lacks any interpretive effort. Instead, Bernier develops an extensive characterization and description of the ceramics, using alternatively stylistic, microscopic, and geochemical information.

After a straightforward review of the faïences' functions—most are tableware—she applies Waselkov and Walthall's model to the 178 stylistically identifiable pieces. Faïences of the Rouen and Moustiers style largely dominate her assemblage, while the Nevers group only represents 2%, and the La Rochelle style is absent. More informative is her identification of two new types: Rouen jaspé, a kind of marbled Faïence Brune, and Moustiers non décoré (Moustiers Plain). Rouen jaspé is missing from Waselkov

and Walthall's scheme because it has never been found on North American sites. As for the Moustiers non décoré, all plain ceramics were traditionally attributed to Rouen, but Bernier's geochemical results convincingly demonstrate that some of them also belong to the Moustiers style. For her archaeometric examinations, the sample is further reduced to 57 units. She starts by presenting the data from thin sections analysis and then reinterprets them in accordance with the geochemical findings. The results yield three main classes of clays. While Moustiers and Delft-type wares each use one single class of clay, Rouen ceramics use all three. At the sublevel, the picture gets even more complex, with no clear relationships between the 12 clay groups and the 13 stylistic types of Waselkov and Walthall. An intriguing finding is that the so-called Brittany Blue-on-White French faïences were also produced in England and/or the Netherlands. These exhibit slightly different profiles from the French models.

In sum, when Bernier combines all of the lines of evidence, she ends up with four well-defined categories: Rouen, with faïence both *brune* and *blanche*, Moustiers, and Delft. Each category corresponds to a broad geographical region under the influence of the best-known centers, most of northwestern France with the Rouen style and the south-east area with Moustiers. Given the fact that decorative styles in France were usually created and popularized by important manufactures like Rouen and then freely copied and imitated by dozens of other factories, these results are not particularly surprising. In fact, even Waselkov and Walthall's classification has always referred to "styles" and not real geographical origins; for example, the Rouen wares were never thought to all have been produced in the city of Rouen. Without comparative data about clays used in France, archaeometric characterizations cannot be any more precise, and subgroups cannot be tied to specific local origins. It is not clear that even testing French clays would yield results that are more conclusive. In any case, until such information becomes available, Bernier advises faïence specialists to examine the way decorative motifs were executed in order to differentiate between production centers.

Concerning the format, this work is published in the series of *Les Cahiers d'archéologie du CELAT*, a collection specially conceived to showcase undergraduate and graduate works. It follows a classic thesis layout. There are 10 annexes, all informative, with useful data tables, color pictures of vessels, and profile drawings. On the other hand, this work could have been more carefully edited and formatted. Regrettably, the resolution of most maps is too low, making them blurry and difficult to read; some pictures are incorrectly labeled; and some bibliographic references are missing.

Many readers will feel grateful to have access to the results of this study. The methodology is clearly laid out and systematically applied. This volume represents one step forward towards more collaborative scientific publications. Another great strength of the work is its synthesis of stylistic, petrographic, and geochemical analyses. Given the limited amount of meaningful information gleaned, one might wonder about the utility of pure characterization studies. When it comes to learning more about everyday life of the Jesuits or even identifying the precise origins of ceramics, readers may be left frustrated.

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Russians in Alaska: 1732–1867

Lydia Black

University of Alaska Press, Fairbanks, 2004.
344 pp., color plates and foldout maps,
b&w photos and illus., bibl., index. \$29.95
paper.

The publication of Lydia Black's *Russians in Alaska: 1732–1867* is a highly anticipated and monumental history of the Russian geopolitical expansion to the Pacific Ocean and northwestern North America. Indeed, Black's work is the first comprehensive study of the history of the Russian-American colonies since Hector Chevigny's *Russian America* (1965) and deserves a prominent place on the bookshelf alongside other classics of Russian America history such as those by P. Tikhmenev (1861–1863, 1978, 1979), H. Bancroft (1970[1886]), W. Dall (1970 [1870]), and S. Fedorova (1973 [1971]). While studies of North American colonial history and culture have most often focused on the political, economic, and social aspects of English, French, Dutch, and Spanish expeditions and settlement, comparatively less is known, translated, and published about the Russian exploits in the north Pacific region. Black has provided historians, anthropologists, and indigenous peoples of the north an invaluable service in compiling historical information from numerous rare and untranslated Russian sources concerning the Russian expansion to North America.

In *Russians in Alaska*, Black takes an explicitly historical approach to the complex regional and cultural history of Russia through her exploration of the formation, expansion, and ultimate demise of the Russian-American colonies. Black's important work, compiled over a lifetime of intense scholarship in the archives of Russia and the United States, presents a "new synthesis" of Russian expansion to the Arctic, Pacific, and onwards to the shores of North America. What sets Black's work apart from previous scholarship is that it explicitly challenges the commonly held view that Russian expansion and colonization was monolithically exploitive, violent, and chaotic in its political and economic reach. Instead, with first-hand access to and deep knowledge of the pertinent primary and secondary Russian sources, Black describes the complex social and political processes that shaped Russia's expansion, first to the Arctic and Pacific coasts and then onwards to the shores of North America. Along this well-written and researched journey, Black demonstrates that Russian goals, policies, and strategies were never monolithic but changed and transformed over time from the 10th century A.D. through to the sale of the Russian-American Company to the United States in 1867.

Black organizes her monumental work into 15 richly detailed chapters, which are arranged in chronological order and trace the history of early Russian settlements in the Neolithic period through to the economic, political, and social factors involved in the ultimate demise of the company in

1867. Written in a lively and succinct manner, Black also presents the social and economic history of the Russian expansion through biographies of numerous merchants and entrepreneurs, Russian royals and servicemen, company managers and officers, and Russian Orthodox Church clergy. Not only is more learned about the lives and motivations of the more notorious names such as Peter the Great, Catherine II (Catherine the Great), Grigorii Shelikhov, Aleksandr Baranov, and Nikolai Rezanov, but Black also makes a strong case for why more should be known about the accomplishments and influences of Empress Anna Ioannovna, early explorers such as Semeon Dezhnev, Afanasii Shestakov, and Aleksei Chirikov, and later-era Russian-American Company managers Ludwig von Hagemester and Matvei Murav'iev. For those scholars more interested in the history of specific peoples, settlements, and regions of the Russian-American colonies, the text is also rich with useful social and economic information from a variety of explorers, ethnographers, naturalists, company officers, and Russian Orthodox clergymen.

While this book could easily be used as a fact-finding source on specific topics and peoples of Russian America, the reader is best advised to read the text in the order it is written for a fuller understanding of Black's thesis that the Russian-American colonies "was in several respects a logical outgrowth of patterns established in the Russian homeland from its earliest days" (p. 1). In the earliest chapters, Black explores Russian expansion north and eastwards along river routes from the 10th century A.D. At this time, the region was comprised of a heterogeneous mix of Saami, Finnic, Norse, and Slavic populations. Black next traces the Russian territorial and economic expansion from Siberia and Kamchatka through to North America with Moscow rulers' political and territorial expansion from the 14th century, which was strongly related to acquiring new mineral and fur procurement areas as well as expanding international trade relations. Through a system of establishing numerous *iasak* (tribute) collection centers and small fortified outposts (*ostrog*, *krepost'*) from the Russian north through to Siberia, Kamchatka, and the east Pacific coast, this early Russian model for expansion, administration, and Russian-Native trade relationships was to be carried with the Russians to North America through both private and governmental enterprise. From the early-17th century through the 19th century, Russian *promyshlenniki*, entrepreneurs, Russian-American Company officers (from 1799), and Russian Orthodox clergymen ventured eastwards across the Bering Sea and came into contact with numerous and populous indigenous groups of the Aleutian Islands, Kodiak archipelago, Alaska mainland, and northern California.

Black's critical and insightful research in the subsequent and final chapters of *Russians in Alaska* next explores the complex social and economic history of Russian expansion and Russian-American colonies through detailed descriptions and accounts of government policies, company administration, company settlements and outposts, and the varied responses and strategies of Native populations to Russian colonization and settlement. As a government-sanctioned monopoly, the Russian-American Company was challenged to not only locate new sources of furs (both marine and terrestrial) to trade with the Chinese at Kiakhta but also to face growing international economic and territorial competition from the British and Americans, chronic shortages

of supplies and capital, and a quickly growing Creole population resulting from the many unions between company employees and Native women. Strong tensions also existed between the Russian-American Company and Russian Orthodox Church clergymen who, along with government-sponsored individuals, were charged with investigating alleged abuses against Native peoples by a company in dire need of Native labor and skills.

This well-written and researched book belongs on the shelves of every scholar who is interested in such diverse subjects as the history of mercantile economies and companies, comparative colonialism, Russian sociopolitical history, Alaskan history and exploration, and not lastly, indigenous peoples of the Russian north, Alaska, and northern California. While this volume is specifically designed as a Russian-focused historical study of Russian expansion to North America, Black's study also has much to offer historical archaeologists who have for many decades depended on Black's translations of primary sources, Russian secondary sources, and Black's other authored publications to assist with interpreting the findings from a growing corpus of excavated Russian-American Company capital cities, outposts, and *artels*. Besides the author's in-depth knowledge of the historical sources, the volume's strength also lies in its numerous high-quality and rare images of historical maps, illustrations, and portraits of Russian royals, entrepreneurs, Russian-American Company officers, and Russian Orthodox Church clergy. The extensive bibliographic notes at the end of each chapter are not only invaluable in assisting the scholar with further reading and exploration of topics but also in themselves are well-written, relevant, and should serve as additional jump-off points for future historical, anthropological, and archaeological research.

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Boats and Shipwrecks of Ireland

Colin Breen and Wes Forsythe

Tempus Publishing Ltd., Brimscombe Port,
England, 2004. 200 pp., 90 illus., bibl.,
index. £17.99 paper.

A broad-ranging introduction to Ireland's shipwreck archaeology as well as Irish boat-building traditions, *Boats and Shipwrecks of Ireland* combines archaeology, history, iconography, oral histories, and historiography with archival photographs, modern and historical maps, and illustrations. The authors state in the preface that their book "aims to provide a broad introduction to the archaeology of vessels in Irish waters by reviewing the types of evidence available and presenting a survey of past work in this field" (p. 6). Colin Breen and Wes Forsythe follow this mandate throughout their work and offer readers a scholarly introduction to the indigenous boats of Ireland as well as indigenous and foreign shipwrecks in Irish waters.

Breen and Forsythe organize their chapters into chronological periods: "Prehistoric Period" (7000 B.C.–

A.D. 400), “Early Medieval Period” (A.D. 400–1169), “Medieval Shipping” (1169–1600), and ending with “Early Modern Boats” (1600–1920). At first glance, the large time periods of organization seem overly broad and arbitrary, but in reading the book, the authors tie these time periods in Irish history with world history, and the chronological ranges become more intuitive. Breen and Forsythe cover copious amounts of information in each chapter. While the information flows in a consistent manner, the casual reader can become lost in the many pages of information. Two important inclusions are the two appendices on sailing ships and their associated rigging (p. 157) and ships’ armaments (p. 160). This information complements the research in the latter chapters and provides additional valuable information on many of the ships mentioned in the book.

The authors’ introduction to the book offers a prelude to maritime archaeology in general and, specifically, maritime archaeology in Ireland as well as the sources of evidence for shipwreck data. Breen and Forsythe cite documentary evidence and hydrographic and cartographic sources, noting both the advantages and disadvantages intrinsic in these types of evidence. In the following chapters, the authors include various other types of evidence such as iconography and oral histories, which rounds out their investigative approach. The detailed explanation of the coastline of Ireland gives the reader a deeper understanding of the distribution of shipwrecks and popular harbors as well as the site-formation processes researchers are expected to encounter on the Irish coast.

Breen and Forsythe introduce the “Prehistoric Period” by questioning how early Mesolithic colonists traveled across the water from Britain to Ireland (p. 27). This question leads to a discussion of early modes of transportation, from skin-covered craft to logboats. The authors admirably tackle the lack of archaeological evidence for early skin-covered boats and extrapolate from the modern-day currach and coracle. Breen and Forsythe weave an intricate description of archaeological evidence of vessels comparable to Irish boats, actual Irish boat remains, and available oral and documentary evidence to demonstrate the progression from skin boats and logboats to sewn and clinker and carvel plank boats (p. 38). With their multiple references to different countries, historians, archaeologists, and primary evidence, Breen and Forsythe do not lose the narrative thread of the chapter. The authors successfully present a cohesive picture of Irish prehistoric boats and the associated archaeology while admitting the lack of available data and even presenting additional research questions to consider. Breen and Forsythe do not tie themselves to one theory and tend to remind the reader of the other plausible hypotheses associated with their research (p. 43).

Breen and Forsythe’s introduction to the “Early Medieval Period” discusses Christianity and the arrival of the Vikings as major influences in Irish history. As in the previous chapter, the authors use documentary evidence to illustrate these influences on Irish shipbuilding. The authors also research church-related iconography to investigate the dominance of Scandinavian boat-building tradition in Ireland (p. 59). While numerous Viking-style vessel fragments found in Ireland support this iconographic evidence, the authors do not discuss the reliability issues associated with this type of data.

The authors cite the influence of economic and social changes during the “Medieval Shipping” period and illustrate the influences these changes had on the maritime landscape of Ireland. International links were forged between ports due to the expansion of trading networks, and this led to a change in vessel type (p. 71). Breen and Forsythe focus on the cog, the hulk, and the keel as evidence of vessel changes made over time and to accommodate certain needs. This chapter focuses mainly on trade networks and the influence other shipbuilding traditions had on Irish ship construction. It is important to note that the authors do not only consider these influences on large commercial cargo ships but also note that localized community boats most likely varied in form according to necessity (p. 79).

Breen and Forsythe illustrate the influence commodities hold over port location in the chapter on the “Early Modern Period” (p. 109). The authors cite the usual influence of war (p. 118–126) and industrial shipping (p. 127). These important world events are the reason for most of the large shipwrecks found in Irish waters. The authors also focus on local Irish boats—vessels vary greatly and range from plank boats built with carvel construction, to skin boats, to logboats (p. 116). While Breen and Forsythe do not investigate these vessel types in great depth in this chapter, the authors pose questions for further research in their following chapter on vernacular boats. This chapter summarizes boats previously mentioned in the book with regard to archaeological remains and illustrates them with archaeological line drawings.

The authors set out in their preface to introduce Irish maritime archaeology and history and to push archaeological research beyond the straightforward questions to the “more challenging questions raised by the archaeological record” (p. 6). Breen and Forsythe succeed in their aims and provide a well written and researched work illustrated with meaningful maps, drawings, carvings, and photographs. The color plates, in particular, offer a richly detailed representation of all of the types of visual evidence the authors utilize with great effect.

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Our Collective Responsibility: The Ethics and Practice of Archaeological Collections Stewardship

S. Terry Childs (editor)

Society for American Archaeology,
Washington, DC, 2004. 180 pp. \$30.95
paper.

It has been 23 years since a “crisis in curation” was identified and 20 years since the implementation of 36 CFR Part 79. Steps to improve the care of archaeological collections have often seemed painfully slow in the last two decades. Incremental improvements have been made, facilitated by not only mandated governmental spending for curation but also by rapid advances in data management

and manipulation. Both SAA and SHA now have standing committees for curation, which should help keep collection issues in the forefront on a national level.

Our Collective Responsibility is compilation of 14 essays offering insights into the status of archaeological curation, for example, how far it has come in 25 years. The essays are organized by addressing each of the seven guidelines for implementing SAA's ethic No. 7, Records and Preservation, which was ratified by the SAA Board at the 2002 meeting in Denver. The essays are expanded versions of papers presented at two sessions at that conference.

Each of the seven (ideal) standards is explored in two essays that serve as reality checks. If, for example, collections are to be accessible, then who has access, to what degree, and at what point? Do neglected orphaned collections still have a use for research, or are they better suited for outreach for the public, even if there is an implication of a "disposable" resource? If documentation is to be afforded the same level of care as artifacts, then what does that mean for electronic data, which increasingly appears to be less stable than paper records? At what point does a conservator enter into the dialogue with archaeologists and curators? As CRM investigations produce voluminous amounts of artifacts, then what are the hidden problems in associated cost, security, and title?

The 14 contributing authors are well-known archaeologists, curators, collection managers, archivists, information officers, and conservators. All have been proponents of better curation of collections for years. The authors are associated with university departments, federal agencies, and state repositories; all stakeholders are represented.

Two case studies by Alex Barker and Eugene Marino present the research potentials of three older collections of artifacts and documents. Papers by Paula Johnson and Steven Denton as well as by Michael Wiant examine issues of access and use of collections. Wiant's contribution, along with that of Robert Sonderman, should be of particular interest to contractual firms who use large repositories. Finally, papers by Laura Phillips and Angela Neller address the special considerations in accessing and administering sensitive tribal collections.

A number of the contributions give practical advice. Natalie Drew's chapter on the care of paper records and photographs provides basic archival advice as well as a comprehensive bibliography. Nicola Longford, contributing on conservation, also provides another specialized bibliography as well as a course outline for teaching elementary conservation. Harrison Eiteljorg rounds out preservation issues by addressing newer problems inherent in electronic media. Surprisingly, one topic that is overlooked by these contributors is disaster preparedness.

Both Wiant and Sonderman point out that an archaeological repository is analogous to a lending library. The responsibility truly becomes collective when collections, their documents, and their caretakers all intersect with the public. As William Marquardt points out in his commentary, the engagement of the public as a stakeholder is the next challenge.

Terry Childs has done an excellent job in editing the papers, which are cross-referenced so that the reader can easily pick up on points presented in other essays in the volume. The passing citations highlight the interconnectivity of curatorial issues and dilemmas. Childs's own chapter,

co-authored with Lynne Sullivan, provides some historical perspective concerning stewardship: where it is now, and what still needs to be addressed. Indeed, the last 20 years have provided a lot to intellectually process to those who care for collections. Certainly information specialists and collection managers are at a different point now than they were even 10 years ago.

With these different voices, the readers, whatever their roles in the archaeological process, can revisit curatorial issues and dilemmas that may have been bypassed or misunderstood. Finally, *Our Collective Responsibility: The Ethics and Practice of Archaeological Collections Stewardship* should be on the reading list for every undergraduate student in archaeology and anthropology. It is an excellent companion to the website also developed by Childs <crp.nps.gov/aad/collections>.

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*Breaking Ground: Pioneering Women
Archaeologists*

Getzel M. Cohen and Martha Sharp Joukowsky
(editors)

University of Michigan Press, Ann Arbor,
2004. x+581 pp., 48 illus., glossary, index,
maps. \$75.00 cloth.

In this volume Getzel Cohen and Martha Joukowsky have collected biographies of 12 women who made substantial contributions to the archaeology of the Old World—from Italy to Mesopotamia—in the first generation of its practice as a science. Their goal is to illuminate the role of women in the development of archaeology, a role that is too often overlooked or overshadowed by that of men. Archaeology was, in the late-19th and early-20th centuries, structured differently than it is now—no university appointment was considered necessary, but some independent financial means generally were, which made it easier in some ways for women to enter the field. All of the women included in this book moved from a classical education, to travel and exploration, and to international renown in the field. This record of their lives is fascinating reading.

In addition to the 12 biographies, the authors have provided a preface and conclusion, and an introduction by Margaret Cool Root. The introductory essay, "Women of the Field, Defining the Gendered Experience" (p. 1–33), could stand on its own as a contribution to the history of the field and provides a generous context within which to place the biographies themselves. Unfortunately, it is also ponderously written and can be difficult to get through in places. The background it gives on the social history of both archaeology and the era within which each woman lived is, nonetheless, a valuable contribution that largely strengthens the book.

Some of the most interesting information about the development of these women's careers is in the conclusion written by the editors. One of the crucial elements in their careers is that they were not only educated by some

of the most renowned contemporary scholars but also were supported by a mentor-advocate. Cohen and Joukowsky point out that mentoring remains an important aspect of archaeological education and that these women each mentored many of the next generation of women archaeologists. The earliest of them began to make it possible for subsequent generations. For example, Margaret Murray mentored Gertrude Caton-Thompson as part of a close relationship. When she became established, Gertrude Caton-Thompson, in turn, was a mentor to Kathleen Kenyon, whom she took on expeditions to Zimbabwe.

It is, perhaps, not surprising that this collection should highlight some of the relationships these women had with each other and with the other people in their lives. This is not only a reflection of the idea that women are more relationship-oriented than men are, but it also reflects on the nature of the field in the late-19th and early-20th centuries. Much archaeological opportunity in this era depended, and still depends, on personal relationships with expedition leaders, antiquities curators, local officials, and other scholars. These relationships were particularly important for women as many male expedition leaders were extremely reluctant to even consider including women at all. These relationships are also reflected on by the authors of the essays. Many of the biographers are students or (rarely) colleagues of their subjects. For example, Katherine Dohan Morrow, herself an archaeologist, writes about her grandmother, Edith Hayward Hall Dohan.

Each of the biographical essays is illustrated by photos of or photos taken by the woman in the 24 pages of black-and-white glossy photos (between pages 182 and 183, not 214 and 215 as listed in the contents). These are grouped by woman in the same order as the essays. While the photos are numbered, the essays are not themselves numbered. This makes for the slightly awkward situation of attempting to match the numbered photos to the names used in the contents, although it is otherwise straightforward and uncomplicated. These photos are truly a highlight of the volume. Each woman archaeologist is seen in both posed and candid shots; some taken at excavations and others taken elsewhere. The first page of photos powerfully illustrates the contrasts in many women's lives. The bottom part of the page shows a portrait in pen and ink of Jane Dieulafoy in which she is wearing a feminine ruffled dress, holding a book in one hand with the other held delicately to her face, gazing to the left side of the scene. Above this portrait is a photo taken of her at Persepolis, standing among the stone remains, wearing masculine clothing and hat, casually holding a shotgun over her shoulder. The contradictions in her life, and of her 11 colleagues in this volume, could not be better illustrated.

Breaking Ground offers an impressive set of amenities as well as the biographies themselves. The 12 biographies are organized by the birth date of the subject, from the earliest to the most recent, which provides a nice sense of historical continuity. In addition, each biography contains notable quotations from people who knew the woman as well as from her own writing, a selected bibliography of the woman's publications, suggested further reading about her, and thorough notes to the text. The photographs, black-and-white on glossy paper, help make each woman seem more vivid and personal.

The end of the book includes a list of contributors with their very brief biographical information and affiliations and a glossary of other archaeologists mentioned in the text—both men and women, giving their birth and death, country, profession, and the expertise or excavation for which they are best known. The index provides for the rapid location in the biographies of a broad range of people but not locations or keywords. Nine pages of maps showing the locations and names of sites discussed in the volume follow page 573. The maps, an overview of the Mediterranean world and eight regional maps, are technically well done: scales in both metric and imperial measures, north arrows, and graceful drafting. They are unnumbered, however, as are the pages themselves, and show no past or current national boundaries or other information that might make it easier to envision the area in the modern reader's mind.

Cohen and Joukowsky's book is part of a small genre on the history of archaeology and of archaeologists as persons. This includes *Women in Archaeology*, edited by Cheryl Claassen (1994 University of Pennsylvania Press, Philadelphia), which is an examination of efforts to exclude women from archaeology by looking at particular biographies. In the second half, it continues this analysis into the present conditions of women in the field. It also includes the volume, similarly titled, *Pioneers in Historical Archaeology: Breaking New Ground*, edited by Stanley South (1994 Plenum Press, New York). This is especially interesting because none of the biographies in it are women, leaving the question of whether women contributors to the early history of the field might be similarly overlooked or somehow not present.

Overall, *Breaking Ground: Pioneering Women Archaeologists* is an important addition to the history of archaeology and to the history of women (and men) in archaeology. The 12 women are well-chosen, and the biographies are intriguing reads, placed between a preface and introduction and a conclusion that neatly provide an important sense of the context of these women's lives. The illumination of both the presence and contribution of these women is vital to understanding not only the history of the field but also the present.

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Shovel Bum: Comix of Archaeological Field Life

Trent de Boer

AltaMira Press, Walnut Grove, CA, 2004.
140 pp., ref. \$22.95 paper.

Shovel Bum: Comix of Archaeological Field Life exists as a compilation of eight issues of self-published comics and stories in "zine" form, inspired by author Trent de Boer's fieldwork experiences. The first zine issue of *Shovel Bum* was produced in August 1997 when de Boer and his wife, Betsy, worked in Arkansas for a contract firm and decided to visually illustrate what a day in the life of a field worker consisted of for the benefit of curious family members and

friends. Soon after, de Boer expanded the scope of the zine to include solicited contributions from fellow “shovel bums” and letters received from a small but growing audience of readers across the country. This book compiles the first eight issues of *Shovel Bum* and wryly discusses topics such as food, lodging, vehicles, games, isolated finds, and site-specific dramas, and also includes a thought-provoking afterword essay by frequent contributor Troy Lovata.

Despite the fact that an enormous amount of fieldwork labor is performed by shovel bums in the archaeological profession, day-to-day field experiences are typically absent from the professional written record. De Boer draws inspiration from the untold story of the nameless, faceless field worker to portray an amusingly irreverent side of archaeological life. In the field of cultural resource management, those individuals who traipse from locale to locale subsisting on small per diem allowances and enjoying little job security are the main protagonists in this story. Throughout their journeys, from swelteringly hot and humid Arkansas forests crawling with copperheads and ticks, to steep ordnance-infested ridge slopes in the dry and dehydrating climes of the Army’s Yakima Training Center in Washington state, shovel bums are surveying and excavating in the field. Of course, neat artifacts crop up throughout the comics, but anecdotal testimonies of other unique field experiences dominate. Encounters with the public pepper these zines and include such tales as the occasional site visit by a wary pistol-packing hillbilly and the shovel bums’ opportunity to view an arrowhead assemblage collected by a friendly local landowner off his private property. In addition, even before fieldwork can take place, it takes a trusty vehicle to get shovel bums to the site. Braving drives on poor roads with “gravel the size of musk melons” (p. 53) and through off-road sagebrush, undercarriage fires and flat tires are commonly reported. Not to be thwarted by potentially unreliable transportation, the shovel bums provide their fellow readers with helpful vehicle reviews, testing truck, SUV, and minivan field performances.

Much comic banter centers on the topical issues of off-site fieldwork life. Relocating to remote locations across the country and trying to live frugally off measly per diems, shovel bums find themselves staying with strangers for weeks or months at a time in run-down motel accommodations that would make many reel in disgust. The horrors of motel hell are vivid: cigarette-burned sheets, dirty and damp shag carpeting, not to mention rules posted to a door warning potential drug-users and prostitutes that their illegal activities will be prosecuted. Aside from inhospitable rooming arrangements, shovel bums do not seem to enjoy dietary variety—Vienna sausages and granola bars are documented as typical sources of sustenance in the field. Unfortunately, at the end of the day, the prospects for satisfying home-cooked meals are dim. If a shovel bum gets tired of cooking canned meals on portable stoves or weenies on barbeques, an overwhelming abundance of restaurants is not to be found in rural hinterlands. What small towns lack in the way of fine dining establishments, they make up for in local bars, where a cold drink can be enjoyed after a long day on one’s feet. This is not to say that beer is the only refreshment shovel bums enjoy. Folks seem taken with “the Arkansas Martini,” whose main ingredient is moonshine, served with a pickled egg (see

p. 18 for martini recipe and p. 29 for the “Pickled Eggs for Dummies” recipe). All these above-mentioned topics have made for a hilarious compilation, yet one of the most amusing topics arises out of the creative ingenuity that shovel bums employ in after-work entertainment. Games are paramount to prevent boredom amongst shovel bums. One game in particular deserves mention: competitive tape measure stretching, to test how far one can stretch this tool before it bends in half.

In sum, the book is an enjoyable read, but its inclusion for review in a scholarly journal can be questionable until Troy Lovata’s afterword, which discusses *Shovel Bum*’s relevance to the profession, is read. Lovata argues that as a zine *Shovel Bum* serves as an alternate form of archaeological expression that goes beyond impersonal scholarly interpretations of the past and, instead, examines the deeply personal sides of the archaeological process. Lovata contends that in formal archaeological publications, the collective nature of the research process is masked, ignoring the many people who contribute to the making of archaeological stories. In contrast, *Shovel Bum* enables professionals to interact with one another, sharing stories about what archaeological employment means daily and how that work shapes a person’s entire lifestyle. Additionally, in Lovata’s estimation, *Shovel Bum* presents a narrative geared towards the public, to whom archaeologists are beholden. Lovata firmly believes that disclosing the process behind the creation of archaeological interpretations is an essential component of public communication. While it is true that documentaries and exhibits on archaeology are produced for public consumption, it is also true that a vast amount of the discipline’s publications are filled with technical jargon and remain inaccessible to the public. Despite documented evidence that the public is interested in what archaeologists do as professionals, much work fails to illustrate how scientific methods can be harnessed to enable archaeological interpretation. Lovata suggests that *Shovel Bum* can function as a means for archaeologists to practice better storytelling. This irreverent, yet insightful, comic book compilation is a worthwhile read, whose inspired and provocative afterword offers a valuable lesson on the need for alternative archaeological narratives.

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A Historical Archaeology of Delaware: People, Contexts, and the Cultures of Agriculture

Lu Ann De Cunzio

University of Tennessee Press, Knoxville, 2004. 480 pp., 38 figs., 18 maps, 16 tables, appendices, bibl., index. \$48.00 cloth.

It is gratifying to see attempts to create regional or state-wide syntheses of historical archaeological research similar to those that have been done by prehistorians for decades.

Works like this can help to frame and guide research, make the gray literature of the field more accessible, and provide an avenue to communicate findings to members of the general public who need to see more of the big picture than they usually get. Lu Ann De Cunzo's book does many of these things, and with varying degrees of success.

The subtitle is more descriptive of the book's contents, as relying on the main title alone will lead the reader astray. The author does not try to synthesize all of the historical archaeology of Delaware but concentrates on agriculture-related phenomena of the late-18th through early-20th centuries, at the expense of coverage of colonial, urban, maritime, or industrial sites. Geographic scope is also somewhat limited, leaving out the City of Wilmington at one end of the state and Sussex County at the other end. In the process, De Cunzo makes a strong case that the cultures of agriculture, as seen through the lenses of ethnicity, class, and gender, are central to the history of Delaware. Understandably, more complete coverage would lead to a less focused, less thematic work. Still, readers may wish for some material related to prominent historic sites such as the holdings of the Du Ponts or the Chesapeake and Delaware Canal.

De Cunzo seems disturbed, as she mentions in her introduction, that reviewers of the manuscript found two distinct and unreconciled voices in her work—one, academic and theory-focused and a second that speaks cultural resource management. She acknowledges the critique but sees the two voices as a false dichotomy that may not have been overcome in the text. Certainly, the study's origin in the state's plan for historical archaeology would suggest a focus that is more CRM-related, and a "pure" academic approach might not choose a state's boundaries as the unit of study. Archaeologists have been struggling with "models of" vs. "models for" since the 1960s and recognize and live with the tension created there. De Cunzo does have a problem with some jarring transitions between sections, where theoretically oriented passages do not flow well into descriptive narrative. Perhaps it might be more fruitful to look at the intended audience of the book and find that most historical archaeologists will be comfortable with both the "pure" and "applied" vocabularies used. The group less well served is likely to be the general public, who would be charmed and fascinated by the book's core—a series of case studies or site ethnographies—but who are unlikely to make it past the more theoretical material in the first section.

Chapter 1 sets the conceptual stage and outlines the framework for the remainder of the book. De Cunzo wishes to focus on farmer-merchants of rural Delaware as culture brokers—agents of change who sit at the interface of the local and global, negotiating the material, economic, and social space between rural farmers and those who consume their products at a distance or manufacture goods they will use, and who act as interpreters of a constantly redefined good life. This leads to an in-depth description of one site that contained a store and adjacent tenant family farm. Included here is an analysis of merchants' account books and estate sales from the early-19th century, combined with tax records to create a picture of economic and social interactions of the Duck Creek community and the growth of local elites. This chapter is both enlightening and frustrating. The latter stems from the lack of an initial overview

of the agricultural history and historical archaeology of the state before being submersed in a discussion of the model and the case study.

Chapters 2 and 3 provide just the time/space overview missing from the previous section as well as the agricultural economic history of New Castle and Kent counties in a CRM framework. The history of historical archaeological research in the state, the preponderance of agriculture-related sites resulting from large surveys, and the resulting state plan for research are all well outlined. The fourth chapter examines in detail four farm sites. Combining archaeology, documentary records, and oral history, De Cunzo demarcates differences in the trajectory of site histories based upon environmental qualities, ownership vs. tenancy, social class, religion, and economics to weave a set of very effective presentations and comparisons. The portrayals of variation in 19th- and early-20th century agrarian life are impressive in their detail and presentation. The following chapter brings ethnicity to the foreground in the comparison of two African American family farms, accompanied by a discussion of the larger context of understanding race in the archaeological record. Again, some jagged transitions from narrative description to theoretical discourse exist, but the author does a very good job of contextualizing the farm sites within their larger communities and the socioeconomic and political milieu of a changing Delaware.

De Cunzo's conclusion recaps the view of merchant-farmers as culture brokers (a thread lost for a time) in the context of a landscape of increasing inequality in the 19th century. She reiterates issues discussed earlier related to class, ethnicity, and gender as they shape social and economic relations and are interpreted in the archaeological record. One disappointment of the book (not the author's oversight) is the lack of space devoted to agricultural technology. Appendices round out the volume, consisting of daybook entries, store accounts, and definitions of property types as related to Delaware's state plan. An excellent section of notes and extensive bibliography conclude.

This sort of synthesis is not an easy task (or else everyone would have done it), in part because one must attempt to please so many disparate audiences. This volume succeeds on many levels and only waivers on issues related to narrative style and organization. It also provides a model for researchers in other states to consider as they try similar feats of strength and endurance.

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Creek Country: The Creek Indians and Their World

Robbie Ethridge

University of North Carolina Press, Chapel Hill, NC, 2003. 384 pp., 8 illus., 14 maps, append., notes, bibl., index. \$22.50 paper.

In *Creek Country: The Creek Indians and Their World*, Robbie Ethridge uses Benjamin Hawkins's tenure as a Creek Indian agent, between 1796 and 1816, as a framework in

which to explore Creek life. Several themes are interwoven throughout the work. One is the idea that the Creek homelands were a dynamic “environmental mosaic.” Ethridge spends chapters 3 and 4 painting a detailed picture of the physical landscape of Creek country. Among the features discussed are “old fields, canebrakes, glades, groves, prairies, savannahs, swamps, hammocks, rivers, creeks, terraces, rock outcrops, coppices, longleaf pine forests, mesophytic mixed forests, and southeastern mixed forests” (p. 52). Ethridge stresses that the mosaic was not fixed in time and space but, instead, was constantly changing as a result of human activities. The land and resources had been exploited and deliberately altered by fire, clearing, planting, hunting, fishing and a myriad of other activities for millennia. With the dawn of the fur trade in the early-18th century, major shifts in these practices occurred. By the end of the 18th century, even more dramatic changes were taking place with the widespread adoption of commercial farming and ranching.

Creek Country also explores the frontier exchange economy, which is discussed in detail in chapter 9. All ethnic groups in Creek country were inextricably involved in this economy, described as “largely made of daily, face-to-face, and taken-for granted exchanges between people and was rooted largely in interpersonal relationships, private needs and ambitions, and local conditions” (p. 175–176). Mere survival was not the goal of frontier life. Anglos, Africans, and Creeks sought wealth through the commercial production of goods. For the Creeks, this was initially accomplished through hunting, primarily for deer. The hides were delivered to Anglo fur traders who transported them to the major commercial ports on the East Coast. In exchange, the Creeks received trade goods, some which replaced items they were no longer producing for themselves, since time and energy were increasingly directed towards the fur trade.

A third theme emphasized by Ethridge is the ill-fated dichotomy that existed in Creek culture. The Creek Indians were composed of many social divisions; among them were extended families (*hutis*), clans, moieties, major towns (*talwas*), and their satellite settlements (*talofas*). The Creeks outwardly presented a united front through the representative government of the Creek National Council, but, as Ethridge explains, “decrees made by the National Council were binding only insofar as each town or individual was willing to comply” (p. 107). Each of the above-mentioned divisions inspired loyalty to a certain extent. Pursuits and desires that were antithetical to a larger Creek agenda and the factionalism between those who wished to negotiate with whites and those who did not ultimately destroyed any possibility of effective resistance to American encroachment. The divisions also further undermined the already lopsided treaties and land cessions. Tension among the Creeks eventually resulted in the Red Stick War, which pitted those who opposed American encroachment and culture (the Red Sticks) against those who were willing to make compromises with Americans.

An important contribution of the book is the series of illustrations and maps, particularly those in chapter 4. Ethridge maps the physical landscape of Creek country and includes the locations of confirmed Creek and Anglo settlements. Archaeological sites and environmental features such as agricultural fields, forests, fertile lands, exhausted lands,

and canebrakes are also included. One illustration depicts the layout of Hawkins’s Creek Agency. This map and the author’s accompanying discussion depict Hawkins’s “plan for civilization.” Hawkins attempted to create a self-sufficient miniature town, with separate locations for different production activities (e.g., joiner’s, blacksmith’s, and hatter’s shops). The Creeks only adopted what met their needs and what melded into their own worldview.

The role of the National Creek Council in both Creek and international politics is discussed in chapter 5. While it is unclear how long the National Council was in existence, it clearly served a modern purpose as one of the main forums where negotiations, treaties, and land cessions with the United States were presented and where grievances between all parties were aired. Hawkins had a prominent position in many of these meetings as an arbitrator between the Creeks and the United States. He was often in charge of making known the intentions and desires of the U.S. government and attempting to steer the Creeks away from actions that would jeopardize their standing with the United States and vice versa.

In chapter 6, Ethridge demonstrates that Creek country was far from isolated. The constant traffic of people (whites, blacks, and other Indian groups) through the land sparked a great deal of entrepreneurialism and contributed to the development of the frontier exchange economy. It was not uncommon for Creek men to make a living as messengers, river ferry operators, and guides for those passing through or conducting business in Creek country. Travelers often spent the night in Creek towns and paid the hosts for shelter and food with trinkets, homespun blankets, pots and pans, and food items. The “factory system,” which the U.S. government developed to control and regulate the fur trade, is also discussed in this chapter. The factory system’s failure speaks to the ineffective top-down policymaking, typical of how the United States approached its “Indian problem.”

In chapters 7 and 8, the reader learns that by the end of the American Revolution the fur trade was in decline and that Creeks and other groups were transitioning to the more lucrative activities of commercial farming and ranching. Undoubtedly, Hawkins was pleased by these changing economic pursuits since his “plan for civilization” called for Euroamerican-style pastoral living and associated gender roles. Interestingly, Creek women were often strong supporters of Hawkins’s “scientific farming,” which incorporated current knowledge of soil science and botany and advances in farm technology.

In these and the remaining chapters, Ethridge addresses the ecological and social impacts of Creek farming and ranching. Creek success in these endeavors proved to Americans that Creek country held great potential, and American land speculators and frontier settlers vied for an opportunity to exploit the fertile lands. Sadly, the U.S. government used land cessions as a way for the Creeks to immediately resolve their debts, most which were left over from credits given to them by fur traders. The shrinking borders of Creek country resulted in increasing conflicts between Americans and Creeks. Most commonly these involved livestock entering fields and eating crops. Conflicts sometimes resulted in violence and even murders. Ethridge explains that the Creek concept of “blood revenge” had some part in the violence. Regardless of the

causes, tensions continued to escalate, culminating in the Red Stick War and, later, the forced removal of the Creeks from their homelands.

In *Creek Country*, Ethridge draws the reader into the dynamic world of the Creeks with accessible language and rich descriptions that all audiences will enjoy. Ethridge's ambitious inclusion of such a broad array of topics within the work results in a few chapters seeming "stretched thin" and disjointed. Overall, *Creek Country* is an outstanding piece of scholarship and should be a permanent addition for scholars of Creek and Southeastern Indian histories.

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Keys to the Past: Archaeological Treasures of Mackinac

Lynn L. M. Evans

Mackinac Island State Park Commission,
Mackinac Island, MI. 102 pp., figs., ref.,
appendices. \$22.95 paper.

Between the two peninsulas of Michigan lie the Straits of Mackinac, which figured so prominently in the 18th-century fur trade of interior North America. The archaeological sites of this region have yielded, and continue to yield, one of the greatest collections of excavated fur-trade-era artifacts on the continent, perhaps surpassed by none but the massive assemblage derived from Fortress Louisbourg on Cape Breton Island, Nova Scotia. The materials represented in this attractive volume are of unquestionable importance for what they have already taught researchers about life and commerce on the colonial frontier. Thanks to the efforts of the Mackinac Island State Park Commission (MISPC) and its curator of archaeology, Lynn L. M. Evans, this book now makes the collections more accessible to the interested public, increasing their importance and broadening their reach.

For 45 years, beginning with the late Moreau S. Maxwell's pioneering fieldwork of 1959 and continuing through the excavations Evans conducted last summer, there has been an unbroken succession of progressively more detailed investigations at the site of Fort Michilimackinac. That important French and, later, British fortification, located strategically at the tip of Michigan's Lower Peninsula, was a key redistribution point in the vast colonial fur-trading system, and its diverse artifact assemblage reflects the complexity of its long-term occupation. Other archaeological investigations have been conducted periodically under the auspices of Mackinac State Historic Parks at related sites in the area. Accordingly, this publication describes specimens from Fort Mackinac on Mackinac Island, which the British built to replace the mainland fort as the fur trade waned, as well as the nearby Biddle House. In addition, the ca. 1780–1820 lumber-milling complex at Mill Creek on the mainland south of Mackinac Island (where this writer was first introduced to archaeological fieldwork some 30 years ago!) contributes its share of distinctive artifacts to the compilation.

The book's subtitle, *Archaeological Treasures of Mackinac*, aptly describes its content. Many of the artifacts selected for illustration appear to have been purposefully chosen for their eye-catching appeal, and the outstanding photography captures them more as exquisite objects d'art than as mundane archaeological specimens. Those striking images are augmented with instructive captions, relevant quotations from period documents, and companion photographs showing similar objects in their historical contexts of use. Such devices help the reader understand more fully the role and function of the artifacts illustrated on each page.

The annotations and contextual illustrations are particularly useful in explaining fragmentary items and the more obscure utilitarian gadgets associated with period technology. An excellent example is the saw-dog fragment from Mill Creek (p. 52). To most readers this would appear to be no more than a bent bar of iron were it not for the inset photograph of two saw dogs holding a log in position while it is cut into planks at the reconstructed mill. Despite the laudable explanatory aids, some readers unacquainted with exotic material culture will still be mystified by certain specimens. For example, few readers would likely comprehend where the decorative brass flintlock escutcheons and finials (shown in close-up on p. 20) might be found on a complete gun, though the image of reproduction "Brown Bess" musket in the hands of a costumed park interpreter appears between the two artifact photos.

Another possible source of bewilderment is the inconsistent and widely varying scale of the illustrations. This is necessary to show each specimen to its best advantage, but when buttons and beads appear larger than dinner plates illustrated elsewhere, it is difficult for one to visualize their true size. Artifact catalogue information, presented as Appendix I, includes the dimensions of each illustrated object, but it is no easy task to match individual illustrations with artifact entries in the 10-page table. Each object is listed in the order of its appearance in the book, but a column of correlated page numbers would have helped immensely by converting the table into an informal index for the volume.

Minor shortcomings aside, *Keys to the Past* contains much that is praiseworthy. The book's introduction, while brief, presents the methods and purpose of historical archaeology in a most engaging style. Throughout the volume the point is consistently reinforced that the illustrated artifacts reflect broad patterns of life in the past, including subsistence practices, socioeconomic status, and cultural dynamics. Furthermore, the occasional field photographs of exposed features, like the charred powder magazine ruins or a sprawling house floor at Fort Michilimackinac (p. 6–7), help the reader appreciate the complex archaeological context from which the various artifacts were carefully recovered using precise field techniques. Indeed, the immaculate excavations depicted in this volume could well serve as a model to any practicing professional.

For scholars researching the archaeology of the fur trade, this is not a data-rich sourcebook, but it can point the reader to other useful references. The most comprehensive works on material culture from the Straits of Mackinac, now at least 30 years old, are still valuable resources. Indeed, Lyle M. Stone's (1974) *Fort Michilimackinac, 1715–1781: An Archaeological Perspective on the Revolutionary Frontier*

(Publications of the Museum, Michigan State University, East Lansing), Margaret Kimball Brown's (1971) "Glass from Fort Michilimackinac: A Classification for Eighteenth Century Glass" (*The Michigan Archaeologist* 17[3-4]), and J. Jefferson Miller and Lyle M. Stone's (1970) *Eighteenth-Century Ceramics from Fort Michilimackinac: A Study in Historical Archaeology* (*Smithsonian Studies in History and Technology* 4, Smithsonian Institution Press, Washington, DC) are classics of the literature in the field. More recent material culture studies, such as Judith Ann Hauser's (1982) *Jesuit Rings from Fort Michilimackinac and Other European Contact Sites* and the late T. M. Hamilton and K. O. Emery's (1988) *Eighteenth-Century Gunflints from Fort Michilimackinac and Other Colonial Sites*, both published in the MISPC's *Archaeological Completion Report Series* (Nos. 5 and 13, respectively) are also available to researchers, and the numerous referenced excavation reports on more recent investigations at the Straits include copious artifact descriptions.

Keys to the Past: Archaeological Treasures of Mackinac is not simply a delightful coffee-table book, though it certainly has that quality about it. More importantly, it is an inviting introduction to the archaeology of colonial America that will doubtless inspire many readers to delve much deeper into the subject matter. Evans is to be commended for sharing with the public her considerable knowledge of the period and her great enthusiasm for historical archaeology.

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The Most Advantageous Situation in the Highlands: An Archaeological Study of Fort Montgomery State Historic Site

Charles L. Fisher (editor)

New York State Museum, Albany,
2004. 182 pp., 121 figs., 22 tables, ref.,
appendices. \$24.95 paper.

Fort Montgomery, New York, was the scene of a fierce Revolutionary War battle for control of the Hudson River. In October 1777, a British fleet sailed up the Hudson River from New York City in an attempt to help General John Burgoyne's army, surrounded by the Americans at Saratoga. The British could not continue up the river without capturing Fort Montgomery and its nearby sister fort, Fort Clinton. They attacked the forts on 6 October 1777. The Americans, outnumbered three to one, fought desperately until driven out by a British land assault that involved bayonet charges and hand-to-hand fighting. Approximately 50% of the American forces were killed, wounded, or taken prisoner. The victorious British destroyed the forts, then proceeded northwards on the Hudson, but they were too late to help General Burgoyne. His surrender at Saratoga is considered by most historians as being the turning point

of the Revolutionary War. On the basis of this historical significance, Fort Montgomery is worthy of its status as a National Historic Landmark.

Unfortunately, during the 19th century Fort Montgomery was the site of exploratory iron mining, and the shafts and spoil piles of this operation are still visible on the site today. Other, later adverse effects include the construction of a summer cottage and the construction of a highway, the latter bisecting the fort. A number of archaeological excavations have taken place at Fort Montgomery during the last century. The first systematic exploration of the site occurred from 1916 to 1918, when Reginald Pelham Bolton and Edward Hagman Hall attempted to find the ruins of forts Montgomery and Clinton. Archaeological exploration in the mid-1930s uncovered a number of fort-related structures. These early investigations resulted in several professional archaeological publications and the construction of historical buildings to interpret the forts. Site investigation of Fort Montgomery continued in 1958 and culminated in the archaeological work conducted by Jack H. Mead of the Trailside Museum from 1967 to 1971. His work was comprehensive in scope, resulting in the recovery of thousands of artifacts deposited during the 1776-1777 period of fort construction and occupation. Since its founding in 1997 the Fort Montgomery Battle Site Association has worked toward preserving and interpreting the site. The association determined that an archaeological report describing these excavations was essential as a guide for future stabilization and interpretation of the fort.

Mead's investigation is the focus of this report, which resulted from a cooperative effort of the Cultural Resource Survey Program of the New York State Museum and the archaeologists at the Bureau of Historic Sites in the New York State Office of Parks, Recreation, and Historic Preservation. Charles L. Fisher is both the editor and primary author. He and eight other contributors are to be commended for taking on the frequently onerous task of producing a publishable document based on interpreting someone else's field notes, profile and plan maps, photographs, and artifact analyses.

The main objective of this study was to make an archaeological description of the fort and create an updated interpretation of the artifact collection to increase understanding of the various activities conducted by its occupants. This information was acquired from the seven buildings and two features excavated primarily by Mead. The authors synthesized the results of Mead's research with newly acquired data regarding Revolutionary War-era construction techniques, and they made use of period documents relevant to material conditions of the fort as was noted by its occupants.

Chapter 1 provides a brief introduction and background of the project and includes a plan map of Fort Montgomery that notes the locations of the excavated structures. Chapter 2 describes in detail the authors' research goals; the applied methodologies for collecting archaeological information through field excavations, laboratory studies, and historical research; and the approaches used to identify specific activities that were carried out at each of the excavated features. Evidently Mead's applied field methods were quite good since the authors, some 30 years later, could produce spatial distributions of selected artifact types found at all

excavations of the fort. Distribution plots were generated using GIS software that was linked to a relational database of proveniences and artifact inventories. Thus, one can visualize statistically meaningful artifact patterns within each of the excavated features.

Chapters 3 through 11 provide detailed descriptions of the archaeological investigations conducted by Mead. Each chapter is devoted to a particular structure: the main barracks, the L-shaped barracks, the storehouse, the north redoubt, the grand battery, the bake house, the guardhouse, the waste pit of the soldier's necessary, and the powder magazine. Each chapter describes the excavation methods, structural remains, the artifacts recovered from that excavation, and a summary and interpretation. Plan and profile maps, artifact distribution-density maps, and tables that list artifact types and corresponding artifact counts are provided for each structure in its respective chapter.

Chapter 12, entitled "The Material World of the Soldiers," synthesizes the archaeological findings with the primary historical documents, presenting reasonable suppositions regarding the day-to-day experiences of a Continental soldier stationed at Fort Montgomery. The subchapters describe the soldiers' likely daily tasks, the quality and variety of their equipment and clothing, health conditions, and the rigid social stratification of officers and enlisted men. In discussing the latter topic, the authors note the strong dichotomies between the two classes as reflected in the physical remains of their respective living quarters and ceramics. Chapter 13 describes the analysis of faunal remains recovered from the main barracks, officers' commissary, and guardhouse. Research focused on discerning human consumption patterns using the faunal remains recovered from these three buildings. Chapter 14 is a summation of the study. Here the principal author synthesizes the conclusions presented in each of the preceding chapters.

Finally, the report provides five appendices, as follows: (1) spatial distribution plots, (2) summary of artifacts, (3) table of artifact groups by excavated location, (4) table of artifacts by excavated location, and (5) tables of Native American artifacts.

With one notable exception, the report is a solid contribution to the field of historic archaeology. It provides especially useful information regarding Revolutionary War military sites, 18th-century fortifications, and social class strata of the period and region. The overall layout is pleasing, the paper and binding both of good quality. The one exception is that many of the artifact group photos are substandard in quality. In several instances the scale and, if present, the information card placed with the artifact grouping are virtually impossible to read. This is due either to camera flash or inadequate background contrast. Figure 2.6 (p. 15), "Bayonets from Fort Montgomery," lacks text that would explain obvious stylistic differences among the bayonets that are shown in the photo. The bayonets also cast shadows, which is distracting. Figure 2.11 (p. 17), examples of kaolin pipes, would benefit the reader if there was accompanying text explaining the obvious stylistic differences of some of the pipe bowls. One of the artifact photos (Figure 2.10, p. 17) has a 1971 date on its "before-after" conservation/provenience card, which suggests that the editor chose to use subquality artifact photos that were on file, rather than producing new, professional-quality photos that meet current

publication standards. This was an unfortunate decision, which detracted from an otherwise excellent report. If the New York State Museum should someday choose to produce a second edition, perhaps the editor will use the opportunity to address this shortcoming.

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An Archaeological Study of Rural Capitalism and Material Life: The Gibbs Farmstead in Southern Appalachia, 1790–1920

Mark D. Groover

Kluwer Academic/Plenum Publishers, New York, NY 2003. 342 pp., appendices, ref., index. \$60.00 paper.

An Archaeological Study of Rural Capitalism and Material Life details a family's history through four generations, focusing on their association with the capitalist system of the country and the family's use of material goods as a result. An expanded and revised version of Mark Groover's doctoral dissertation, the book is divided into two parts. Part 1 consists of four chapters and is titled Theory, Methods, and Historical Context. This section leads the reader through the theory and methods employed by the author, the history of the Gibbs family, and describes the general area and economy that surrounded the family in East Tennessee. Part 2, consisting of the remaining six chapters, is simply called Archaeology and Material Life. This section is focused on the archaeological investigations performed through the years at the Gibbs farmstead, how the farmstead changed through the generations, what the family's standard of living involved, and what their subsistence patterns were.

The statistical methods and overall theory behind the book were solidly laid out in the first few chapters. World systems theory, which "maintains that capitalism and the growth of the world economy are two fundamental catalysts of global development" (p. 12), is one example of the theories used by Groover. It was used to create a link with the "material and historical records associated with the Gibbs farmstead" (p. 17). The concept of temporal process was also employed, which "refers to those cultural and historical processes operating on both macrolevel and microlevel scales that influence the trajectory and development of significant human achievements, as well as the everyday, mundane social history that has perpetually unfolded in the lives of individuals and households" (p. 19). This theory was employed to better understand what was occurring at the Gibbs farmstead over the four generations in the study. Groover also created a new statistical tool called "time sequence analysis." This method "allows detailed reconstruction of the material dynamics, consumption trends, and temporal processes associated with successive households" (p. 21). With more use, this method may become quite useful to the field of archaeology.

Groover does a splendid job assuming various outcomes and then backing them up with detailed information from historical records or the archaeological record. Most of the book focuses around these concepts, from looking at yearly agriculture production at the Gibbs farmstead as compared to the rest of the county and region to the use of redware throughout the generations. Groover was very detailed regarding the artifacts found during the archaeological investigations. He carefully noted which sections of the farm possessed the more abundant finds as well as described probable functions for several of the outbuildings based on the artifacts found, as the structures had long since been demolished. In-depth analyses were conducted on the use of ceramics by the family, beginning with the reliance on pewter for mealtimes during the first generation and the gradual shift to redware and transfer-printed ceramics for food preparation and meals through the remaining three generations.

It was refreshing to note how Groover not only looked at the local influences on the Gibbs family but also at a broader range of influences. Throughout the book, the trends and patterns of life that resulted from the family's German heritage were included in the analysis and explanations for deviations from the material trends of the time. Bringing in the ethnic component helped to make the book even more interesting and useful to the reader.

A drawback for the book is the redundancy of information. Several times throughout the book, relationships among different members of the Gibbs family were discussed, more than was necessary for the information to make sense to the reader. The constant reference to the relationship of pork bones to redware ceramic vessels was not necessary either. Details about statistical methods used in the study could have been shortened and mentioned only once, rather than several times as was done when defining and discussing time-sequence analysis methods. These issues are minor when compared to the overall wealth of information presented.

The book was well organized and presented good quality information about the Gibbs family and their methods for creating a successful life. It is an excellent example of how historical documents can be combined with information from the archaeological record to produce a broader and more complete picture of a site. This book would be very useful to those studying capitalism, the influences of ethnic heritage through the generations, and those who are interested in trying new statistical techniques on their projects.

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Indians of Central and South Florida, 1513–1763

John H. Hann

University Press of Florida, Gaines, 2003.
256 pp., 5 maps, notes, bibl., index.
\$39.95 cloth.

John Hann's most recent volume is the first book-length comprehensive ethnohistorical overview of the indigenous peoples of the South Florida culture area during the Spanish colonial era. As such it represents an important new source not just for scholars studying this limited region or time period but also for those interested in broader questions regarding the Indians of the Southeastern United States as well as greater Spanish Florida within the context of European exploration and colonialism across the Americas. Hann has previously authored similarly synthetic treatments of other neighboring Florida Indian groups with the University Press of Florida—*Apalachee: The Land Between the Rivers* (1988) and *A History of the Timucua Indians and Missions* (1996)—and this newest book rounds out the author's coverage of all the most important late prehistoric/early historic Indian groups in the state of Florida.

Indians of Central and South Florida draws on a diverse wealth of Spanish documentary sources, many little known or previously unpublished, to reconstruct a fine-grained descriptive portrait of all these groups individually and as a broader culture region. Although Hann has previously published a collection of translations of original manuscript sources regarding Spanish contact with the Calusa Indians, *Missions to the Calusa*, University Press of Florida (1991), this new volume is wholly synthetic in its approach, focusing on the author's narratives, descriptions, and analyses of historical sources. Archaeological data are also woven into this largely ethnohistorical work to supplement and enhance interpretations made based on Spanish documents. The end result is the most up-to-date book presently in existence regarding the ethnohistory of the South Florida culture area during this pivotal era.

The first part of the book is subdivided into regional or ethnic sections and comprises detailed descriptive narratives of many different facets of each culture. In a style reminiscent of John R. Swanton's ethnographic studies, Hann explores subsistence, material culture, settlement patterns, population, language, customs, religion, warfare, history of Spanish contact, and many other topics. Following an introductory chapter dealing with regional and cultural boundaries, nomenclature, and other generalities (chap. 1), Hann begins his overview with the powerful Calusa of Southwest Florida (chap. 2) and proceeds to the Ais and Surruque along the Atlantic coastline and their inland neighbors such as the Mayaca and Jororo (chap. 3), followed by the Tocobaga and other Tampa Bay-area groups along the Gulf coastline (chap. 4), ending with the Tequesta, Jeaga, and their neighbors in the Florida Keys (chap. 5). The last two chapters are dedicated to a more in-depth discussion of political and social organization (chap. 6) and religious beliefs and practices (chap. 7) across the entire central and southern Florida peninsula. A brief final section provides a summary and conclusion for the volume.

The great diversity in documentary sources used by the author, combined with the considerable overlap between direct references to neighboring and allied groups in South Florida, undoubtedly made it difficult to isolate all relevant information about each specific named group within the appropriate individual chapter, and thus important information about all groups is literally sprinkled throughout the entire volume. Nevertheless, Hann, as always, provides a remarkably detailed topical and thematic index that con-

siderably facilitates access to the voluminous information contained within the book.

What correctly unites this important volume is not so much an arbitrary regional treatment of American Indian groups living together within a convenient portion of the Florida peninsula but, rather, the fact that all these groups, from the Tocobaga and Surruque on the north to the Tequesta and Calusa on the south, fell within a more-or-less distinctive human culture area that constitutes a unique anthropological unit, differing from groups both to the north and to the south. By physical location and shared demographic and cultural roots, the South Florida culture area forms a subset of the broader Southeastern Indian culture area. Nevertheless, by geographic configuration and physical proximity to the Caribbean and its tropical climate, South Florida also represents a relatively isolated corner of that broader Southeastern Indian world. Most of the Indians described by Hann in this book seem to have shared many characteristics in common that marked a radical departure from the rest of the Southeastern United States, including a nonagricultural subsistence base, a patrilineal social system, and a ceremonial/religious iconography (the "Glades Complex") that generally departed from that of the more widespread Mississippian culture to the north. Nevertheless, the Indians of the southern Florida peninsula were simultaneously organized into chiefly political units that mirrored the agricultural chiefdoms spread far and wide across the rest of the Southeast. Indeed, the Calusa fisherfolk seem to have maintained a chiefdom just as powerful and populous as their farming neighbors to the north, including the well-documented Apalachee of northwest Florida. Hann's book effectively captures both the unity and diversity that characterize this culture area.

Indians of Central and South Florida, 1513–1763 represents a benchmark reference for future scholarly studies regarding South Florida and simultaneously provides a very readable and comprehensive starting point for anyone interested in learning more about this unique corner of the Southeastern United States. Through his focus on the events and sources of the Spanish colonial era, Hann provides a long-needed synthesis of available information regarding a wide range of indigenous groups in this region. The author's ability to marshal documentary information regarding nonliterate peoples is well known, and this volume is no exception. For this reason, Hann's portrait of the Calusa and their many neighbors across the southern Florida peninsula will undoubtedly provide fodder for archaeological interpretations of the many prehistoric cultures that preceded the 16th-century arrival of the Spanish in this region. His work also supports ethnohistorical and archaeological investigations into the decline and fall of the Indians of Central and South Florida as well as their ultimate 18th-century migration to Cuba via Key West and St. Augustine. Although ongoing and future research will undoubtedly provide occasional additions, clarifications, or revisions of Hann's conclusions (for example, this reviewer has recently discovered clear documentation of the final migration of 60–70 Keys Indian refugees from Key West to Havana in May 1760 and their replacement there by hostile Creek Indians prior to March 1762), his book will remain a fundamental and comprehensive reference that is indispensable for any library on the subject and

is wholeheartedly and enthusiastically recommended for all readers.

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Colonial Virginia's Cooking Dynasty

Katharine Harbury

University of South Carolina Press,
 Columbia, 2004. xviii +479 pp., illus.
 \$59.95 cloth.

Katharine Harbury's *Colonial Virginia's Cooking Dynasty* is an incredible resource for anyone interested in history or food specifically of the Chesapeake region in the 17th through 19th centuries. The book should also be an interesting read for anyone who works in the Chesapeake on the colonial period simply because it provides useful background on foodways during this period: how they developed and changed over time.

What is most exciting about this book is that Harbury has located three cookbooks dating from the beginning of the 18th century through the middle of the 19th century that all show a strong connection to the Randolph family. This cookbook lineage has been dubbed a cooking dynasty. The author of the earliest manuscript is unknown, but there are clear connections in the text to the Randolph family and the suggestion is made that the cookbook might well have belonged to one of its members, if not a close friend. The text is dated to ca. 1700 based on the recipes that appear on its pages. The second manuscript examined by Harbury belonged to Jane Bolling Randolph and was probably compiled between 1739 and 1743. Harbury points out that the cookbooks of Anonymous (1700) and Jane (Bolling) Randolph appear to have been used mainly as receptacles for recipes that would have been used for entertaining and other special occasions. This supports the notion that everyday recipes from this period were seldom written down because they were prepared so frequently and it was assumed that everyone knew how to make them. Also, neither of these two women would have been doing the actual cooking in their households; they had servants to do that task for them. Therefore, these books would most likely have been utilized to record recipes that were used occasionally and conveyed status upon those who served them. The final link in the lineage is the published manuscript by Mary Randolph entitled *The Virginia Housewife* (1824). All of these documents share recipes in common and hence provide a unique opportunity for tracing recipes through time and seeing how cuisine changed in the Chesapeake as a whole. A cookbook referred to as "The Compiler" consists of recipes copied from the available sources in 1744 including some from Jane Bolling Randolph. This manuscript is employed throughout the text as a baseline for comparison.

This idea of a cooking dynasty is particularly alluring as it allows the reader to think about issues such as alterations in recipes over time due to changing conditions

in colonial circumstances. Changes that occurred involved the availability of different food sources and the influence of different cultures such as the French, British, African, and Native American on the developing foodways of Virginia.

The book is divided into three main parts. The first section discusses the social prescriptions of the colonial period, the strict division between the roles of men and women. Two “multipurpose cookbooks” published in England in the 17th century were integral in defining how women were expected to act and what they were responsible for in the home during that century and the next. It was understood that women were confined to the domestic sphere and that there was a strict division between public and private spheres. Harbury points out that Virginia society was different than its English counterpart because the colonial conditions served as a leveling mechanism. The circumstances in Virginia meant that life in the Chesapeake was not a mirror of life in England, but those families that belonged to higher social classes adhered more closely to the social prescriptions of the day. A woman’s culinary skills and the way she ran her household were integral components of the social status of her family.

The second section of the book discusses the various different categories of foods that the Chesapeake colonists consumed and their histories (meats, seafood, condiments, vegetables, etc.). Information is provided about class differences in food consumption. Food was one very important way through which people expressed their social differences. The historical information in these sections is based upon the information provided from various documentary resources, including the Randolph cookbooks, as well as archaeological excavations from Curles Plantation in Henrico, Virginia.

The final section is a transcription of the recipes from Anonymous (1700) and Jane (Bolling) Randolph’s cookbooks. Along with these, Harbury includes commentary about instructions and ingredients in the recipes as well as similar recipes from contemporary cookbooks for comparison.

This book provides much more nuanced and in-depth coverage of the foodways of people living in the Chesapeake than other texts that have addressed the issue and shows that the Virginians were not, in fact, strictly following the foodways of their mother country, England, or simply striving to mimic greater European trends. The European fashions in regards to eating certainly played a large role in defining status through dining rituals in the Chesapeake colonies, but the different food conditions that were faced by the colonists forced them to adapt their foodways to the frontier and the various influences that they encountered in the New World.

Harbury’s work would benefit from more extensive discussion of the importance of archaeology in the foodways of the Chesapeake during the colonial period. Harbury incorporates the archaeological evidence of food from Curles Plantation excavations almost seamlessly into the other information presented from the cookbooks. It is wonderful to see the integration of these various resources and techniques, but the origin of the specific information is lost in the process. The reader is left with a sense of what foods were eaten but not how that information is known. If Harbury had foregrounded the integration of the archaeological and the documentary evidence, then her presentation of the evidence

for the types of food that were being eaten would be more convincing and easier to follow.

The serendipitous discovery of the Randolph cooking dynasty has allowed Harbury to create a book that many will find a useful and enjoyable read. Historians and archaeologists alike will benefit from reading and having this book as a reference about Chesapeake foodways.

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*The Patina of Place: The Cultural Weathering
of a New England Industrial Landscape*

Kingston Wm. Heath

University of Tennessee Press, Knoxville,
TN, 2001. 280 pp., 112 illus., 13 maps, 2
tables, ref., index. \$55 cloth.

Though written as a study in architectural history, *The Patina of Place* holds considerable interest for historical archaeologists who approach the study of humans and artifacts through the lens of the broader cultural landscape. Kingston Wm. Heath views architecture as the embodiment of complex social processes, and this volume examines the transition to industrial urbanism that alters the New Bedford, Massachusetts, landscape beginning in the second half of the 19th century. The author interprets the range of worker housing forms as an “index” to social change and cultural identity between 1848–1925. He constructs a typology of worker housing for the city and thereby reconstructs the various cultural, historical, and physical conditions that shaped New Bedford’s emerging industrial communities.

The study of industrial housing begins in New Bedford with the rise of the textile industry in the second half of the 19th century. Heath then describes the transition in building forms that occurs as a speculative housing market emerges in the late 1890s. Finally, the author looks at the formation and transformation of distinct working-class neighborhoods in the 20th century as textile manufacture peaks and then collapses. Oral, documentary, and architectural sources are carefully woven together to elucidate the processes that altered the city landscape over a 150-year period.

Heath’s survey of housing types also serves as a study of evolving attitudes toward industrial housing. The design of the first company-owned boardinghouses, built for Wamsutta Mills in 1848, Heath argues, on expedience rather than the paternalistic ideology that governed the establishment of Lowell. In this instance, corporate housing was not intended as an instrument of social control but was instead a pragmatic response—indeed, the first of several New Bedford “housing solutions” discussed by Heath—to a shortage of industrial housing in a city that still defined itself around the whaling industry. Heath does trace the influence of prominent city leaders upon some elements of worker housing, most notably New Bedford’s Quaker businessmen who defined themselves among the city elite through acts of self-improvement and philanthropy. The author notes the influence of the ideology of paternalism, welfare capitalism, and model villages in the design of

improved forms of worker housing such as cottages and other types of detached single-family homes. The most intriguing example is the Howland Mill Village (1888–1899), in which a new form of industrial community—“a blend of mill and garden”—was created that redefined the allocation, configuration, presentation, and use of space for industrial workers. William Howland’s mill village was unusually progressive in that, in addition to offering model home rentals at an affordable price, Howland also offered workers the opportunity to purchase building lots in the village.

In the late 1880s–1890s, industrial housing in New Bedford began to change in response to new social, economic, and demographic pressures: first, complaints about public health risks occasioned by overcrowding and substandard living conditions in the city’s worker housing; second, the demands of a rapidly growing immigrant population; third, market forces that made the construction of noncorporate industrial housing a viable and increasingly profitable alternative. Under the weight of these pressures, builders jettisoned corporate housing programs and began to create worker housing for the speculative market. Building designs evolved from boarding houses and tenements to worker cottages and finally to the multifamily, flat-topped, wood-frame triple-decker, a form that is ubiquitous throughout southern New England mill towns and urban communities today.

Heath’s particular interest is the triple-decker, not only as a unique solution to a regional housing problem but also as a repository for multiple layers of meaning, particularly in relation to the formation of working-class neighborhoods and to the story of the immigrant experience in New Bedford. Heath begins his study of the three-decker by looking at architecture as cultural production. The formal appearance of these buildings, as intended by their architects and as prescribed by Victorian society, is contrasted with socially constructed interior space. The formal design intent (public vs. private, ceremonial vs. utilitarian) is altered, reconfigured, and made fluid as families, social practice, ethnicity, and economic conditions change over time. Heath’s discussion of the creation of a living environment and the use of space is of particular interest. In examining the social context of space, the author focuses on the “influence of the user in the social construction of space” (p. 6) and how space is transfigured beyond the moment of design by the architect or builder. The author identifies areas of socially negotiated space and spheres of interaction within the triple-decker (p. 11) and demonstrates the fluidity of meaning in artifacts, space, and landscape. Heath notes that “such evidence is often intangible and accessible only by immersing oneself in a specific social and environmental situation” (p. 22); he therefore uses oral histories and his own experiences growing up in a three-decker to show how use patterns vary according to culture or ethnicity, gender, and age of the occupants. The relationship that is traced between physical forms and space clearly reflects changing social relations within the family, the neighborhood, the city, and the industrial workplace.

Every “building or building group” has, Heath notes, “many histories, sets of intentions, and contextual relationships” (p. 183). This record of change in the built environment is termed “cultural weathering” by Heath, and he notes that this process is still evident in New Bedford’s three-deckers, even though the last such building was con-

structed in 1925. Heath associates these changes with the process of place making by New Bedford’s residents: thus, the transformation of industrial housing that recommenced with the decline of the textile industry in the 1920s–1930s is part of a continuum of change that began many years ago as industrial workers settled in the city and began to redefine the spaces in which they lived.

The multidisciplinary approach used by Heath is one that should resonate with historical archaeologists. In particular, the use of a layered, contextual approach to address issues of social space and social relations in the cultural landscape echoes the direction of many current historical archaeological studies. Those who take on the role of storyteller will also find Heath’s personal narrative intriguing. An environmental autobiography in the first chapter tells of the author’s experiences growing up in a New Bedford working-class neighborhood; as the ultimate participant observer, Heath’s experiences inform his awareness of the history and cultural complexity of space in a three-decker.

The volume is extensively illustrated, reflecting the exhaustive research conducted by Heath. Schematics show the evolution of housing types, design intent versus the actual use of space within the three-decker, and changing spatial relationships at multiple scales of context. These illustrations are accompanied by numerous mill and housing blueprints, city maps, photographs, lithographs, and paintings. Detailed footnotes are provided. Citations for studies of industrial housing are extensive and are enhanced by Heath’s inclusion of dissertations, theses, and the “gray literature” of cultural resource surveys. A selected (though fairly comprehensive) bibliography and an index complete the volume.

This study represents an ideal marriage of architectural history, regional vernacular architecture studies, material culture studies, social history, historic preservation, and industrial archaeology. Indeed, it is lacking only in the use of belowground archaeology. Yet Heath’s approach to the material and spatial aspects of industrial housing is one that might reasonably guide the studies of historical archaeologists. This volume is first and foremost a study of process, a study of the changing landscape of an urban community. It is multiscalar in its analysis. A multidisciplinary approach allows Heath to convincingly reconstruct the social, economic, and demographic context that shaped New Bedford’s industrial housing. In so doing, Heath has captured the essential importance of context and the nuances of a deeply layered landscape—the “patina of place”—in this excellent volume.

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*The Reconstructed Past: Reconstructions
in the Public Interpretation of Archaeology
and History*

John H. Jameson (editor)

AltaMira Press, Walnut Creek, CA, 2004.

307 pp., \$36.95 paperback, \$79.00 cloth.

The reconstruction of archaeological sites presents difficult problems for preservationists. On the one hand, the process of reconstruction can destroy (in whole or in part) the archaeological site one seeks to preserve. On the other hand, good reconstructions provide a powerful means of evoking and teaching about the past. Public interest in these heritage sites is undiminished if not growing.

In *The Reconstructed Past*, John Jameson enlists an international cadre of archaeologists, historians, and site managers to explore the practice of archaeological reconstruction. The book has its origins in a 1997 Society for American Archaeology symposium. Rather than presenting a series of polemical debates, *The Reconstructed Past* delves into the issue through 16 essays and case studies from the United States, Canada, England, Wales, Israel, and Egypt.

The reconstruction policies and practices of the U.S. National Park Service receive focused attention (5 of the 21 contributors are from the USNPS). The case studies represent such a diversity of approaches that the work is in no way restricted to an NPS perspective. This is not reconstruction theory: most of the book's contributors have many years of active involvement in the interdisciplinary world of site reconstruction, management, and interpretation. As "interested parties" to the case studies one might anticipate certain biases, but in fact the contributors are candid of both successes and failures. The book is interspersed with details and anecdotes, both tragic and humorous, derived from on-the-ground experiences.

Many of the book's contributors are archaeologists, along with two architectural historians, a curator, a site manager, and an historian. Despite a predominance of archaeological voices, the work is not written towards an exclusively archaeological perspective. The contributors bring a range of interdisciplinary perspectives to the discussion.

The Reconstructed Past opens with a foreword by NPS Chief Historian Dwight Pitcaithley and an introduction by NPS archaeologist John Jameson. The book's part 1 examines case studies from the formative decades of the 1930s through 1950s, exploring reconstruction projects at Walden Pond and Saugus Iron Works (Massachusetts), Philipsburg Manor Upper Mills (New York), Colonial Williamsburg (Virginia), and a series of NPS sites. These essays examine the roots of policy development, and conflicts between archaeological data, site preservation, and reconstruction goals. They also provide cautionary tales of "the personalities, power, and influence of outside funding sources and their control of restoration and preservation decisions" (p. 33).

Part 2 provides more contemporary and international examples of reconstruction efforts. Essays cover Mt Vernon (Virginia), Castell Henllys Iron Age Fort (Wales), Bede's World (England), Ancient Quasrin Synagogue and Village (Israel), Iroquoian Longhouses (various, Canada), Fort Loudoun (Tennessee), Ironbridge Gorge (England), Fortress Louisbourg (Canada), Bent's Old Fort (Colorado), Fort Union (North Dakota), and Hopi structures at Homolovi Ruins State Park (Arizona). The chapters explore a variety of general themes such as the search for authenticity; the balance of preservation needs, interpretive goals, and the limitations of archaeological data; and of course the hurly-burly of reconstruction politics and funding. A range of other issues also emerges: reconstructions as sources of cultural and national pride; political manipulation of

interpretive goals and focus; and the problem of attempting reconstructions within a modern urban community. Several examples present unusually large problems of landscape and setting: reconstructions atop massive amounts of landfill over a previously inundated archaeological site, and reconstruction of a wholly imaginary site (albeit based on archaeological data) over landfill, creating an ancient agricultural setting within a surrounding and visually intrusive modern industrial landscape. These examples range from small-scale to monumental efforts: all offer unique lessons.

Part 3 examines virtual reconstructions, including the Egyptian palace complex at Amarna and various British and Greek examples. The authors point out that artist's depictions, museum models, and computer models are all just different types of reconstructions, requiring three-dimensional structural data just like full-sized reconstructions but with important tradeoffs in cost, authenticity, aesthetics, research value, changeability, and interpretive value. The essays provide valuable insights into current computer-aided design and computer-aided engineering technology without being overly technical.

The book is concluded with a summary essay entitled "The Value of Reconstructions" by NPS archaeologist Vergil Noble, a highly experienced practitioner of both public archaeology and archaeological interpretation through reconstructions. Noble's chapter recognizes that the practice of archaeological reconstruction "is here to stay" and that while its dangers are readily apparent, reconstruction has come to have a creative if difficult relationship with the field of archaeology. Noble states the archaeologist's position succinctly: "our duty, as archaeologists involved with such undertakings, is to know the limitations of our own methods, work within them, and provide the best data we can, always mindful of the fact that the archaeological resources are finite and should not be expended needlessly" (p. 285).

While the essays generally, if cautiously, support the concept of archaeological reconstruction (if not always the practice) as an interpretive technique, many authors point out that a truly accurate reconstruction is impossible. Even where historical and archaeological data are plentiful and well applied, gaps in knowledge abound. The finest reconstructions still reveal anachronisms of modernity—amenities for safety, access, and sanitation; the appearance, language, and behavior of staff (to say nothing of the visitors themselves) are obvious examples. Indeed, all but the most hard-bitten historical re-enactor will probably admit that a fully accurate reconstruction of the sights, sounds, smells, hygiene, and occupants of an historical site would be offensive if not downright dangerous to typical visitors!

From a reviewer's point of view, the fact that the book provides short biographies of all the contributors (useful to understanding the training, experience, and perspectives of these interdisciplinary authors) was appreciated. The work is indexed, and well illustrated with both black and white photographs and line art. A comparable and similarly titled work, *The Constructed Past: Experimental Archaeology, Education, and the Public* (Peter G. Stone and Philippe G. Planel, editors, *One World Archaeology*, 36, Routledge, London, 1999) is also a very valuable international overview of archaeological reconstructions. The price of the British publication (around \$170) could put it out of reach of smaller

parks, historic sites, and libraries. *The Reconstructed Past* is a very affordable reference, which will be of great interest to public archaeologists, historical interpreters, historic site managers, and anyone involved in reconstructions.

The Reconstructed Past joins a duo of other recent books on archeological interpretation edited by John Jameson: *Presenting Archaeology to the Public* (AltaMira Press, 1997) and *Ancient Muses: Archaeology and the Arts* (University of Alabama Press, 2003).

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The Man Who Found Thoreau: Roland W. Robbins and the Rise of Historical Archaeology in America

Donald Linebaugh

University of New Hampshire Press,
Durham, 2005. 294 pp., appendix, notes,
ref. \$24.95 cloth.

So you think you know the history of historical archaeology, from Robert Pagan and the 1796 International Boundary Commission to the present? Well, it is time to think again. Donald Linebaugh's fine new book, *The Man Who Found Thoreau: Roland W. Robbins and the Rise of American Historical Archaeology*, is an in-depth look at this black sheep in historical archeology's family tree. Linebaugh examines Robbins's career in detail, situating him within the growing professionalization of historical archaeology.

Robbins was one of the first professional historical and industrial archaeologists. His archaeological career began in 1945 with the excavation of Henry David Thoreau's cabin on Walden Pond and would span 40 years. The self-trained Robbins went on to excavate at 60 historic sites and became well known as an early expert in industrial archaeology. Long before public archaeology was a recognized term, he was a consistent advocate for public involvement in archaeological excavations. Despite spectacular early discoveries at Saugus Ironworks and Philipsburg Manor, Robbins increasingly butted heads with the rapidly developing cadre of academic historical archaeologists. Ultimately his work, which led to the identification and reconstruction of several important historic sites, was denigrated and he himself became an object of mockery and derision. Linebaugh has breathed new life into the embers of Robbins's career and taken a step towards restoring him to his rightful place in the pantheon, or perhaps rogues gallery, of individuals who have defined historical archaeology.

Robbins's career path was unusual. He came from a family of modest means. His father was a railroad mechanic and his mother, a telegrapher. His formal education was limited, and he completed only one year of high school. Having read some of his work, this came as quite a surprise. Clearly even a partial high school education packed more wallop in the early-20th century than today!

Robbins worked as a clerk for an employment agency until the Great Depression forced him onto the rolls of the

unemployed. He then picked up odd jobs as a window washer and handyman, traveling across New England in a used car. He also wrote poetry. Ultimately, his hard work paid off, and he was able to marry, buy a house, and start a family. He continued to publish genre poetry, which tried to capture the New England tradition of individualism and personal freedom.

In 1943, Robbins began his first piece of historical research, a pamphlet on Daniel Chester French's famous statue of the Minute Man. Shortly thereafter, he became embroiled in a controversy regarding the location of Thoreau's house on Walden Pond. Despite having no archaeological training, he secured permission to excavate, plotted out the site, and relocated the structure's remains.

Linebaugh recounts how Robbins's lectures on Walden led to his next excavation, the Saugus Ironworks. Working at a time when industrial archaeology was nearly unknown in the United States, Robbins, with funding from the American Iron and Steel Institute, spent four years unearthing the massive ironwork's remains.

Despite his successes, Robbins grew frustrated with his employers and resigned from the project. Linebaugh notes that sadly, the reconstruction relied quite heavily on historic sources instead of the available archaeological data. Following Saugus, Robbins continued to work in historical archaeology and, particularly, on industrial sites. Although he employed heavy equipment with gusto, he was able to tailor his methods to the site at hand, working much more carefully at shallow sites like Thomas Jefferson's birthplace, Shadwell.

During the 1950s, he carried out another massive project at the Philipsburg Manor Upper Mills in North Tarrytown, New York. Again, he employed heavy equipment to reach deeply buried colonial levels. Here, as at Saugus, many of his conclusions were ignored by the restoration architects who treated him more as a technician than as an equal.

Robbins was an inveterate showman and lecturer, but he reached his greatest audience through his 1959 publication *Hidden America*, co-authored by Evan Jones. Linebaugh notes that the book sold well and its lucid writing and understandable prose foreshadowed later works by James Deetz and Ivor Noël Hume. It might be noted that William Calver and Reginald Bolton's *History Written with Pick and Shovel* (New York Historical Society, 1950) is an even earlier example of a book on historical archaeology geared towards the general public.

The early 1960s saw both Robbins and James Deetz working on Plymouth Colony sites. Linebaugh describes the increasingly combative relationship between the two men and the challenges Robbins faced as historical archaeology found its home within academe. As fieldwork opportunities dried up, and historical archaeologists strove to professionalize their field, there was no room left for a self-trained pick-and-shovel historian like Robbins.

Linebaugh's sympathetic biography is an important addition to the literature on the history and development of North American historical archaeology. It is well written and well researched and would be appropriate reading for graduate courses on historical archaeology or historic preservation. The book's flaws are quite minor: some of the same quotes are repeatedly employed, and the author does a better job of highlighting Robbins's strengths than assessing his flaws. Nevertheless, this thoughtful analysis of Roland Rob-

bins is important on many levels. It introduces readers to some of the important sites where Robbins excavated; tells about the man, his accomplishments, and failures; and cuts through some of the fog shrouding the history of the field. Linebaugh is to be commended for a job well done.

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*Sealed by Time: The Loss and Recovery of
the Mary Rose*

Peter Marsden

The Mary Rose Trust, Portsmouth, NH,
2003. xiv+194 pp., figs., refs., \$35.00/
£19.95 cloth.

Peter Marsden's, *Sealed by Time: The Loss and Recovery of the Mary Rose*, is the first in a series of five volumes focused on the history, archaeology, anatomy, and conservation of the legendary Tudor warship *Mary Rose* and its impressive artifact assemblage. The story of the vessel is already a famed case study within maritime archaeology, and this book makes clear the many innovations of the project. Renowned in part because of the impressive retrieval and conservation project that it represents, the shipwreck site is also well known because of the amazing collection of Tudor war implements (the largest and most comprehensive collection of used weapons from this period thus far found), navigational instruments, medical supplies, table wares, and personal possessions found on board. Indeed, since the rediscovery of the vessel in 1971 and the commencement of archaeological fieldwork, the vessel itself (almost one-third of the original ship) in addition to 26,000 artifacts and pieces of timber have been recorded, recovered, and conserved. The initiation of the project would end up one of the largest and most complex conservation programs ever undertaken on archaeological finds, on one of the earliest great warships ever built.

This volume is composed of 15 chapters, divided into sections concerning both the history and the archaeology of the ship. The historical material spans the five centuries, from the construction of *Mary Rose* in 1512, through three wars with France, its final sinking in 1545 (while carrying 400 sailors, soldiers, and gunners), and its partial salvage between 1836 and 1840. Peter Marsden calls upon a large amount of primary research material to tell this story, which he carefully presents to expertly paint the vessel into the political intrigue of the 16th century and the reigns of both Henry VII (1455–1509) and Henry VIII (1509–1547). The histories of the initial dives, provisional identification, rediscovery and initial archaeological excavations from the 1960s to the 1980s, and the expectation of the conclusion of the vessel's conservation after 2015 are also outlined. This approach makes the historical significance of the vessel clear from the perspective of antiquity as well as more modern times.

The archaeological content of the work is likewise diverse. Topics range from an in-depth discussion of the earliest search attempts and the logistics of the project

(including fund raising, public relations, staffing, marketing, publicity, and conservation) to the detailed communication of the excavation methodology. For this reason, the volume serves as a good reference guide for students, with many of the features of project management and excavation practice included that may not be explained in any of the current method-focused publications and handbooks. Of particular interest are chapters related to the description of the architectural, structural, and functional anatomy of the vessel and the plans and contingencies pertaining to the raising of the wreck site. There are also sections dedicated to the analysis of the 179 individuals, and 92 complete skeletons found on the site, including various dietary deficiencies and occupational deformities that existed among the crew. There is also a sector-by-sector account of material found during the excavation and a summary of the guns found at the site. A chapter on the modern-day site environment is included as well as a comprehensive discussion on the various site-formation processes, sedimentation, and stratigraphy of the archaeological site. Other chapters on the artifact assemblage give the reader an impression of the contents of the vessel without delving too deep into the subject matter of subsequent volumes. As communicated in this introductory volume of the series, the work is intended to be the "most authoritative statement possible at the time," rather than a definitive text. Even with this in mind, the content and presentation of the research is substantially comprehensive and equally impressive.

This merging of the historical and archaeological is an important feature of the work. As stated by the author, there is such a paucity of historical documentation pertaining to the construction of the ship, and such details may only be determined through the investigation of the archaeological record. Indeed, the use of the archaeological record to discredit various theories concerned with the reasons for the loss of the vessel is an important aspect of the work and shows the insightful approaches that *Mary Rose* researchers have used over the years. The depth of the historical research also allowed researchers to find the archaeological signatures of salvage attempts, whether they be the cables passed under the hull in 1545 during an unsuccessful attempt at retrieval or the remnant fragments and bomb craters of explosives used by *Royal George* salvagers and underwater innovators, the Deane brothers in 1836.

The importance of the *Mary Rose* project is communicated from many other perspectives: its important part in the development of nautical archaeology, its role in many parallel developments in underwater recording systems (such as Nick Rule's direct survey method software *Web for Windows*), and its part in the establishment of the NAS accreditation scheme for avocational maritime archaeologists. Furthermore, the project's influence on the development of the *Protection of Wrecks Act, 1973* is clear not only relating to the initiation of the legislation but also on its continuing role in the still-unfolding issue of site protection in the United Kingdom.

From the broadest perspective, the work provides many unique insights into maritime history as well as the history of naval development. Additionally, it makes cogent allusions to the comparative potential of the wreck site, whether in relation to potential investigations of the currently undiscovered wrecks of *Regent* and *Cordeliere* lost off

the coast of Brest, France, in 1512 or its established links with already examined maritime archaeological finds such as the Woolwich Ship (*Sovereign*) and *Grace Dieu*.

The work is also commendable for its apparent honesty in reporting. This is most noticed in its willingness to discuss issues surrounding reasons for the identification of the site as the remains of the *Mary Rose* (as explained, this identification is based upon overwhelming circumstantial evidence from the historical and archaeological records). Also related to this is the publication of numerous research questions as well as some degree of discussion and critique of work previously written on the vessel. Finally, the work is full of images, all exceptionally well reproduced. Particularly impressive are Jon Adam's attractive line drawings and the inclusion of eight pages of superbly printed color plates.

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On Land and Sea: Native American Uses of Biological Resources in the West Indies

Lee A. Newsom and Elizabeth S. Wing
University of Alabama Press, Tuscaloosa,
2004. 323 pp., 24 figs., 53 tables,
appendices, ref., index. \$29.95 paper.

The earliest colonists arrived in the West Indian archipelago up to 6,000 years ago, most likely from Central America. Perhaps 500 years later, a second wave of migration, this time from South America, began to work its way north through the Southern Caribbean and the Lesser Antilles. These Archaic cultures were followed, beginning around 500 B.C., by ceramic groups from northern South America. By the time of European contact, complex chiefdoms were present on some islands. *On Land and Sea* examines the archaeological evidence for plant and animal use by the prehistoric inhabitants of these islands. The book gives equal weight to zooarchaeology (including invertebrate and vertebrate species) and paleoethnobotany in order to present a complete account of what is known about prehistoric subsistence in the West Indies.

Following the introduction are concise but thorough chapters on environmental setting, initial human colonization, and zooarchaeological and paleoethnobotanical methods. Terrestrial faunal resources on the islands tend to be relatively depauperate, especially compared to the abundant and diverse marine species available, while vegetation communities within and among the islands of the West Indies, are, perhaps, more diverse than one might expect. In addition to the obvious contrast between coastal and interior environments, ecological communities include cloud forest, rainforest, thorn woodland, savanna, and desert scrub.

The meat and potatoes of the book are four chapters in which Lee Newsom and Elizabeth Wing review the prehistoric biological remains from the four subregions of the West Indies: the Southern Caribbean (including Aruba, Bonaire, and Curaçao), the Lesser Antilles (including Antigua, Barbados, and Grenada), the Greater Antilles

(including Jamaica, Hispaniola, and Puerto Rico), Vieques and the Virgin Islands, and the Bahamas Archipelago (the Commonwealth of the Bahamas and the Turks and Caicos Islands). In fact, the book contains complete species lists, quantified by minimum number of individuals (for animals) and ubiquity (for plants), for more than 60 prehistoric archaeological sites. This alone should make *On Land and Sea* an invaluable reference for archaeologists interested in the West Indies, but Newsom and Wing also address larger issues, including overexploitation of resources; plant and animal domestication; status differences in food use; medicinal, mind-altering, and ritual uses of plants and animals; and connections between the West Indies and both South America and Central America.

Interpretation is hampered by the relatively few sites investigated from any one island or subregion. Puerto Rico, with data from only 10 sites, has the most, while several islands are represented by only a single archaeological site. No information, unfortunately, was available to the authors from Cuba, the largest island in the West Indies.

Detailed faunal and floral data is only available for three sites in the Southern Caribbean. The situation is somewhat better in the Lesser Antilles, where a greater number of excavated sites allows some comparisons between Archaic, early ceramic, and late ceramic period occupations. Plant remains indicate an apparent change through time from tropical/subtropical dry forest to a more dry scrub environment, possibly due to land clearing by humans and the use of trees for fuel.

The Greater Antilles include some of the largest islands in the Caribbean and hence tend to have a broader resource base than other island chains. In combination with the smaller Vieques and Virgin Islands to their east, this subregion has almost 30 sites from which faunal and/or floral data has been analyzed. Introduced plants, possibly including cultivated fruit trees originally from the mainland, are present during the Archaic, and there is an expansion of agriculture throughout the ceramic period. Some small domesticated or managed mammals, including dog, guinea pig, hutía, and Jamaican cony, are present during the ceramic period, but faunal assemblages in most sites, as in the rest of the West Indies, are dominated by fish and other marine resources.

Permanent settlement in the Bahamas Archipelago is relatively recent, beginning around A.D. 700–750. There is, as yet, little direct evidence for plant use on these islands, but faunal assemblages indicate the use of a diverse array of fish, shellfish, and birds.

Despite the limitations of the available data, Newsom and Wing are able to document both geographic distinctions in resource use among the islands and diachronic trends across the West Indies. Biological remains from archaeological sites provide evidence of a decrease in body size of animal prey species (including fish and crabs), a decrease in the abundance of carnivorous reef fish, an increase in the use of offshore fish as opposed to reef fish, and the replacement of primary forest plants by second-growth species. These are all interpreted as evidence of overexploitation by humans. It is analysis like this, as well as the basic data that underlies it, that makes this book a work of interest not only to archaeologists of the West Indies but also to researchers

interested in island biogeography and the interrelationships of humans, plants, and animals.

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Okfuskee: A Creek Indian Town in Colonial America

Joshua Piker

Harvard University Press, Cambridge, MA,
2004. 270 pp., notes, index. \$45.00 cloth.

Joshua Piker's *Okfuskee: A Creek Town in Colonial America* provides an interesting historical treatment of the active roles Native Americans played in the formation of colonial society. The gist of Piker's book is that Native and Euroamerican history converge with and deviate from one another in distinctive ways, forming a complicated web of interconnections. He chronicles the changes that occurred in Creek social relations, production activities, and trading patterns that can be attributed to increasing involvement with Euroamerican colonists. Piker paints a distinctive picture of these entanglements that gives agency to the Creek people. He amply demonstrates that the Creek chose to become more integrated into the colonial world. He argues that they devised strategies that drastically changed their worldview and daily practices through developing and nurturing diplomatic ties with the Georgia colony. Piker analyzes Creek lifeways, noting that as agriculture gave way to herding, trade became focused on deer hunting and the acquisition of status goods. Intergenerational hierarchies were compromised by increasing contact with Euroamericans and the resultant intensification of trade, and gender roles were altered by a decreasing interest in agriculture and the emergent importance of herding, trade, and hunting.

Piker chronicles the changes at Okfuskee using ethnohistoric as well as more formal types of documentary evidence, such as treaties and store ledgers. He often admits that scant documentary evidence exists for Okfuskee, which necessitates an assumption that the trends that were evident in other Creek towns also operated in Okfuskee. Piker has a tendency to take ethnohistorical information and apply it specifically to the town of Okfuskee, though he freely admits that specific data for Okfuskee do not exist (p. 111–112). For instance, he points out that the exact layout of Okfuskee is unknown, and he assumes that descriptions provided by British colonists that document general Creek plans for a village square and flexible household designs would have been implemented at Okfuskee as well (p. 112–115). Piker also describes general changes in land-use patterns among the Creek that show the emergence of fences to contain livestock and protect family garden plots, the introduction of new crops that supplemented the Creek diet, and the introduction of the horses as a pack animal and cattle as a commodity into the Creek economy (p. 118–125).

Piker also enumerates the kinds of trade goods the Okfuskee acquired from Euroamericans. He notes that headmen gained more status and influence by overtly displaying

items that symbolized their associations with the British colonists (p. 139). He refers to ethnohistoric descriptions of both trade interactions and an Okfuskee burial to explain that headmen often acquired medals, arm plates, gorgets, broaches, buttons, folding knives, and bells (p. 139). These same sources also reveal that costume was also a vehicle to display status and political connections. Creek "kings" and "head warriors" (p. 140) incorporated Euroamerican dress items such as red coats with silver buttons, ruffled shirts, lace-trimmed hats, shoes, and red stockings.

The desire for connections to Euroamerican traders also encouraged miscegenation and intermarriage, the offspring of which were awarded high status within Creek society, particularly at Okfuskee (p. 140). Piker again indicates that scant documentary evidence points toward the perception of Okfuskee women as both dangerous and integral to the emergent social milieu (p. 168–169). Through trade and marriage, women provided the town access to the social and ideological capital that connections to Euroamericans provided. At the same time, women also threatened the gendered social order of Okfuskee because they had direct access to power and status-laden goods. Ultimately Creek men felt threatened because they could not purchase the "trappings of manhood," and Creek women were increasingly viewed as covert agents of Euroamerican traders who reacquired goods previously traded to Creek men in exchange for liquor (p. 171).

Beyond his agency-centered approach to analyzing British colonial relations with a particular Creek community at Okfuskee, Piker's book is valuable to archaeologists because it presents a number of hypotheses that can be examined through the archaeological record. Many of these developments can be examined archaeologically using the material cultural remains of objects, animals, and structures. Status and gender issues can be examined by looking for changes in the frequency of status-related objects in male and female burials or in Creek versus multiethnic households. Intergenerational conflict could be measured according to fluctuations in the amount of status-related trade goods found in burials of headmen and nonheadmen through time. A decrease in generationally based status and power would also be evident in the remains of Creek households if similar frequencies of trade goods were present in most houses by the late-18th century. Landscape alterations that include contracting agricultural fields and increasing pasture size in conjunction with the appearance of fences would measure the impact of new crops and animals on Creek lifeways.

In the process of writing a very interesting historical narrative, Piker also provides an excellent description of the material correlates that are necessary to archaeologically assess the rate and impact of the sociocultural and economic changes that the residents of the town of Okfuskee and many of their Creek neighbors experienced because of the choices they made and the strategies they used in dealing with increasing numbers of Euroamerican colonists and their escalating demands for land and deerskins. He also gives agency to Native Americans, noting that the strategies they chose for adjusting to Euroamerican incursion were the very means by which their own cultures were altered and preserved. In short, Piker's work presents a unique picture of American history that social historians should consider a thoughtful and nuanced view of the active roles Native peoples played in

creating colonial society. Archaeologists can view this book as a solid analysis of agency-centered history that contains enough material-cultural description to serve as a guide to raising research questions that address the development of Native American culture during the colonial period.

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*Florida Place Names of Indian Origin and
Seminole Personal Names*

William A. Read

University of Alabama Press, Tuscaloosa,
2004. 112 pp., ref., index. \$16.95 paper.

In these times when it is obligatory to question the authority of knowledge, it is unexpected to encounter a book by an author whose knowledge of the subject was secondary at best. *Florida Place Names of Indian Origin*, originally published in 1934 and now out again with a new, and welcome, introduction by Patricia Riles Wickman, comes without any specific academic credentials in southeastern Indian ethnohistory or Florida studies by author William Read. Writing from afar (Baton Rouge) without ever traveling to Florida, Read undertook the curious task of compiling a list of geographic place names in Florida of Indian origin, each briefly annotated with the source and history of the name. Along the way, Read provided English translations and brief notes on the names of prominent Seminoles, among them Osceola and Arippeka or Arpiucki (known historically as Sam Jones and today referred to as Abiaka).

How Read compiled the information is interesting and provides a useful snapshot of small-town Florida in the early 1930s. Postmasters in towns across the state were contacted by Read and asked to tell him what they knew about their places and how they were named. These notes were supplemented by published sources when available, and Read cites John Swanton, Woodbury Lowery, and Albert Gatschet more than once. Sometimes things are told without citation or attribution that still remain a puzzle for those working in Florida today, like that the town and swamp called Wahoo derive their name from the Creek *uhawhu*, meaning winged elm or white basswood.

Wickman sees value in this work if it stimulates new research and helps keep the subject alive, despite or even because of its errors and limitations. The first entry serves this purpose well. Read traces the name Alachua (the name both of a county, containing Gainesville, and a small town within the county) to the Seminole-Creek word *luchuwa*, “jug,” apparently referring to the area’s most prominent physical feature, a large sinkhole at the north end of the savanna now known as Paynes Prairie (named after the Seminole leader Payne, not mentioned by Read). More recent scholarship identifies this name as a combination of the Spanish article *la* with the Timucuan word *chua* for hole, pit, or sink (Julian Granberry [1993] *A Grammar and Dictionary of the Timucuan Language*, University of Alabama Press, Tuscaloosa, p. 24; John Worth [1998]

Timucuan Chiefdoms of Spanish Florida, Volume I, Assimilation, University Press of Florida, Gainesville, p. 199). Historically there are good reasons why this makes more sense, given the 17th-century Spanish colonial interaction with the Timucuan people at a rancho on this very location.

The new introduction adds to the publication by framing it in terms of past and present scholarship and by providing a stand-alone summary of current knowledge of the Maskókî mother tongue and its linguistic and cultural-historical affiliations. Wickman is fair in her appraisal of Read’s accomplishment and stops short of either condemnation or praise. She also states (p. xii) that the book “will be valuable to future generations of humanities scholars, as well as to the interested public”—a correct identification of the book’s main audiences.

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African Historical Archaeologies

Andrew M. Reid and Paul L. Lane (editors)

Kluwer Academic/Plenum Publishers,
New York, NY, 2004. 408 pp., ref., index.
\$165.00 cloth.

With the title of this collection of papers about Africa’s more recent past, the editors, Andrew Reid and Paul Lane, suggest that historical archaeology as practiced in Africa is a diverse field influenced by multiple approaches, methodologies, and interests. This range is reflected in the volume, even extending to what periods are covered: from Ancient Nubia to industrialization. Such multivocality is seen by the editors (following recent trends in archaeology in general) as the sign of a healthy discipline (hence the use of *archaeologies* rather than *archaeology* in the title). This variety is not surprising, given the historical diversity within the continent and the depth of human history it contains, and the history of research that has been brought to bear upon it, both local and foreign, colonial and postcolonial. Still, as Peter Robertshaw (chap. 14) points out in his concluding commentary, such diversity might make it difficult to illustrate historical archaeology’s relevance in contemporary Africa. The editors suggest that this recent collection does not set out to “provide a definitive statement on archaeology and history on the African continent, but rather to begin the process of constructive interaction between these disciplines” (p. 27–28). Such an interaction has a long history itself in Africa, both successful and not, and this collection provides a welcome contribution to and continuation of such debates. While the essays broadly cover the continent, the focus is predominantly sub-Saharan. While three of the essays deal with west Africa, the majority pertain to research along the eastern coast and southern Africa. The editors suggest that the individual authors explore three broad themes: revisionist history, multivocality and experimentation, and the shaping of modern Africa.

The idea that archaeology can critically contribute to the writing of history is not a new one. Here there are

several unique examples of how this can be achieved by going beyond simple critiques to more complex modeling. While some American scholars may question the place of David Edwards's paper (chap. 2) on Nubian archaeology and identity in the Middle Nile in a volume on historical archaeology, it provides an interesting example of how the interpretation of Meroe material culture has too often been dominated by the context of Egyptian documents (and Egypt-centric models) rather than more "Sudanic" models of sociopolitical complexity. Richard Helm (chap. 3) also uses archaeology as a tool to re-evaluate local historical traditions of Mijikenda origins along the coast of Kenya. His work stresses the importance of a broader, regional survey, the result of which was partially at variance with local tradition (and historiography), suggesting a much greater time depth of occupation and a more complex settlement pattern in some areas rather than a more linear migration history. Yet the identification of sites by local elders "would continually re-establish the important role that such localities held as markers within people's understanding of their landscape and its history" (p. 78). A further fascinating example from the southern end of the continent can be found in J. A. van Schalkwyk and B. W. Smith's paper on the use of multiple sources of information for a reinterpretation of the Maleboho War of 1894, between the Hananwa and the colonial government in South Africa (chap. 12). The authors draw on multiple strands of evidence, like oral history (including interviews and poetry), colonial histories (including official and journalist reports, and personal documents), and archaeological survey (including camps, fortifications, settlements, refuges and rock art) to show how history produced by "outsiders" is often less accurate (or balanced) than that which includes "insider" understandings of the same events, be they Hananwa, Anglo, or Afrikaner. Thus, these three chapters clearly show the critical role archaeology can play between sometimes-disparate historiographic traditions, be they drawn from documents or oral traditions.

A second major theme that is covered in many of the papers presented here is that of a multivocal past and the ability of historical archaeology to include different voices often excluded from historical discourse, producing "alternative histories" (p. 17). While this is obviously related to the above discussion, it also provides a testing ground for new approaches, working in, what Ann Stahl (2001) has called (in *Making History in Banda: Anthropological Visions of Africa's Past*, Cambridge University Press, Cambridge, England) "interdisciplinary spaces" (p. 15). Further, more uniquely in African contexts, this tends to push for a greater time depth in order to understand more recent transformations. For example, both Jeff Fleisher (chap. 4) and Innocent Pikirayi (chap. 9) stress the importance of the critical use of documents and oral traditions in providing a different context for interpreting historical events and settlement patterns, as with the case of the decline of the Sultanate of Kilwa after Portuguese contact in the early-16th century in the former and the so called "refuge culture" (p. 244) of the Zimbabwe Plateau between the 17th and late-19th centuries in the latter. Timothy Insoll (chap. 6) further illustrates the need for archaeologists to be self-critical in their use of documents to determine the direction of archaeological research or the interpretation of results. He argues that with regard to the

late Iron Age in the Western Sahel region, the uncritical use of Arabic historical sources by archaeologists led to bias and that particular settlement patterning at sites such as Gao suggests a much more complex picture, and one that may not be, in the final analysis "the correct reading of the past" any more than the broader historical narratives (p. 179–180). This point is also emphasized by Adria La Violette (chap. 5) in her paper on the use of historical documents by archaeologists working on Pemba. She states, "histories and archaeology need not match one another to be valuable representations of the past" (p. 143), where contradictions can often lead to fruitful new interpretations depending on the scale of analysis, from the site to the region and from the individual (in this case Mkame Ndume) to society.

Further methodological insights are offered in the chapter by Paul Lane (chap. 10) who looks at the potential dangers of using historical sources to create analogies for the interpretation of archaeological data, for example the time of the year in which the observations were made, which may affect population estimates or descriptions of settlement patterning. Andrew Reid (chap. 11) also focuses on the use of archaeological models of refuse disposal and taphonomic processes, in this case of animal bones, in historic Tswana communities to provide tentative models of access to resources in earlier communities. Keith Ray's (chap. 7) paper interestingly speculates on the possible interpretations, both archaeological and indigenous, of the decorated monoliths in the Cross River area of eastern Nigeria. While only limited survey work has yet been done in the region, this work opens up the suggestion that the distribution of monoliths reflects the complex, multiple web of "historical interrelations" (p. 212) of alliances and conflicts, external contacts, and local identities. He suggests that such multiple pathways are already in the past, and only a multivocal archaeology can represent this diversity.

The third theme discussed in the volume is the shaping of modern Africa and the contributions of Africans in the modern world. Two examples stand out here. First, in the paper (chap. 8) on the African Diaspora and the shaping of the transatlantic world, Kenneth Kelly discusses the political and social transformations that occurred in West and Central Africa as a result of the forced migration of millions of people. Kelly adroitly argues, drawing on his own work at Savi and Ouidah in coastal Benin, that without detailed studies of the varied contemporary communities involved in the transatlantic slave trade, it becomes increasingly difficult to understand the cultural transformations occurring at the other end of the Diaspora, in the Americas. In a second example, Joanna Behrens (chap. 13) looks at the more recent, late-19th century industrial development in South Africa and suggests that the rural location of an explosives factory northeast of Johannesburg provided local farmers with a chance to explore new markets without losing the social cohesion of country life (p. 367). Both of these chapters underscore the importance of understanding the historical processes operating at the local level, something to which archaeology is uniquely attuned.

The varied contributions to this volume clearly illustrate that historical archaeology has much to contribute to understanding of the recent African past during the last millennium (and in some cases even earlier). The editors (chap. 1) suggest that part of the relevance of the subfield

in Africa lies “in emphasising the direct connection between archaeology and the present,” thus blurring some of the artificial boundaries set up by the terms *history* and *prehistory* (p. 6). This is not to suggest that things have not changed. As Robertshaw (p. 384) points out in his commentary, what makes historical archaeology so vital for so many people is the ability to connect directly with historical individuals (La Violette, chap. 5) or events (Schalkwyk and Smith, chap. 12), providing a way to stimulate serious debates about the past within local communities. He goes on to suggest that one of the more interesting developments in American historical archaeology, that of storytelling, should be encouraged in African contexts (p. 386). Perhaps also, it is increasingly important to continue to provide avenues of publication for African (as well as Africanist) historical archaeologists to disseminate their work more widely. This dissemination is occurring with the inclusion of an African research column in the *Newsletter* for SHA, with the *International Journal of Historical Archaeology* (see Kelly, chap. 8, p. 237), and with this new volume in the Contributions to Global Historical Archaeology series.

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Colonization of Unfamiliar Landscapes: The Archaeology of Adaptation

Marcy Rockman and James Steele (editors)
Routledge, London, England, 2003. 272
pp., 48 figs., index. \$31.95 paper.

Although it is commonly understood that the colonization of a new area involves a period of adaptation and landscape learning, yet this topic has received little coverage. *Colonization of Unfamiliar Landscapes: The Archaeology of Adaptation* is a pioneering 248-page volume that discusses the many aspects of landscape learning, environmental information sharing, and the archaeological evidence for colonization. Including contributions from 13 different authors make for a varied but solid text. Marcy Rockman, an American anthropologist, and James Steele, a British archaeologist, provide the perfect combination of viewpoints to cover the multifaceted topic of human migrations.

The book is divided into three sections, the first of which presents in five chapters how archaeology and anthropology can be applied to better understand ways that past societies learned about the landscape and environment as they moved from area to area. Rockman suggests that prehistoric colonization is not very different from modern colonization, that people passed along information about the landscape, and that this information was not only essential to the successful survival of new colonies but also helped people decide where they would go. After migratory groups identified a desirable area, they had to adapt to the area.

The first section discusses how the understanding of a landscape is not an instantaneous but is a lengthy cognitive process, and adaptation is not only a physical but also mental process. This section also addresses the questions of

how rapidly people move through new landscapes, how they find their way, and what motivates them to move. Each of the five chapters addresses a different but related topic dealing with human migration.

The second section of the book is dedicated to case studies. Each chapter covers the colonization of a different area. The chapter by Dennis Blanton is particularly interesting, covering the environment learning process relative to the colonists of Jamestown, Virginia. The settlement at Jamestown is an excellent example of the landscape learning process. Though the colonists did not have exact knowledge of Virginia, they did know about the Americas from the 100 plus years of exploration by other European nations. They used this information to decide that migration to the area was desirable. Once in Virginia the colonists began to learn about the landscape. Christopher Tolan-Smith explored and communicated with the native populations, bringing back important information about crop growth and the environment. The seasoning process that colonists went through in their first year is reflective of the landscape learning experience (p. 196). Once the colonists had survived a year, they better understood how to stay alive.

The theories of the processes of landscape learning and environment adaptation are applied not only to Jamestown but also to Europe in the Neolithic period, prehistoric Polynesia, and the postglacial recolonization of the British Isles. Though each case is different with regard to how much was known before colonization and how quickly adaptation occurred, each supports Rockman and Steele's assertion that the adaptation to the landscape is a consistent process.

The final section of the book calls for more research in the field and makes some suggestions as to what the future research should involve. Lee Hazelwood and Steele (chap. 12) discuss evidence found in the archaeological record for landscape learning and the usefulness of radiocarbon dating in a colonization setting. Contributing author David Meltzer develops a model for the study of landscape learning in the last chapter of the book. He divides the learning processes discussed into three categories: learning about route, regimes, and resources (p. 226). These categories allow for the study of way finding, landscape learning, and, finally, adaptation. Meltzer notes that while in some cases a population is present before the new colonists arrive, the landscape learning process is still necessary for survival, as in the case of Jamestown. He further suggests that no matter what resources were brought with the colonists, the process of landscape learning was essential to the survival of the colony. For these reasons, the study of landscape learning and adaptation are relevant to understanding societal origination and should continue to be investigated.

This book covers a wide variety of geographic areas and time periods, ranging from Australia to the Americas to Europe and prehistoric migrations to the 19th-century California Gold Rush. The landscape learning process is the same across culture and time and is relevant to anthropologists and archaeologists working in a variety of concentrations. The questions of how and why people migrate are important to the understanding of societal development.

This new, nonmaterialist approach to the topic is refreshing and innovative. The authors emphasize that human interaction is not only important but also is impossible to ignore when considering colonization and adaptation. Their

conclusion is well supported by many types of evidence. Rockman and Steele have met their goal of defining the field of “landscape learning.” They have presented a variety of work being done on the topic, which could engender more research done in this area.

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Shared Spaces and Divided Places: Material Dimensions of Gender Relations and the American Historical Landscape

Deborah L. Rotman and Ellen-Rose Savulis (editors)

University of Tennessee Press, Knoxville,
2003. 260 pp., 31 figs., 12 maps, index.
\$39.50 cloth.

Long aware that landscapes are dynamic environments, archaeologists have nevertheless been reluctant to bridge between gender relations and the construction of social space, aside from mundanely classifying activity areas or associated artifacts into male and female domains. Collected in this volume are seven essays and two critical reviews that cross that bridge, cogently exploring historic and modern landscapes to reveal how material culture and built landscape are *genderizing* and gender-maintained. Essays contain their own bibliographies and, undivided into sections, need not be read in sequence. These are essentially qualitative analyses, and evidence is occasionally rather tenuous.

The book's genesis was a symposium at the 2000 Quebec City Conference of The Society for Historical Archaeology. The subtitle of this work, regarding material dimensions of gender relations, accurately reflects the editors' intent to define a nexus of divergent domains of research under the rubric of landscape. Deborah Rotman's introduction ostensibly poses *gender* as an organizing principle synonymous with *female*, yet several contributors to this volume premise their research on spatial influences that are male and female in scope, illustrating clearly that gender transcends easy categorization. Framed by recurrent themes, each essay echoes elements of the others.

In chapter 1, Suzanne Spencer-Wood illuminates the instrumental yet hidden role women's groups played in the creation of the American public landscape. Framed by a critique of “male-biased scholarship” that has neglected available resources documenting women in urban development, Spencer-Wood artfully dissects the historic record of “city beautiful” movements to argue that Boston's late-19th-century cityscape of children's gardens, athletic fields, and other features, from conception to fruition, are the direct products of women working in the background.

In chapter 2, Patricia McGirr disturbingly portrays the contested landscape of the Vietnam War Memorial in terms of gendered meanings and perceptions of place embedded in oppositional categories. McGirr deconstructs the rhetoric

of aesthetics relative to the monument's artistic merits as politicized discourse masking the subtext of gender relations. This provocative and compelling analysis demonstrates how elements embodied in the memorial design were cognitively linked though gendered perspectives. While the National Mall can be viewed essentially as a male landscape of heroic monuments and obelisks, the memorial was construed by its opponents as challenging masculine ownership of the landscape—dark, womb-like, and sunk into mother earth—evoking the feminine/nature mystique with which most people are familiar.

Chapter 3 focuses on cultural remains from a tin worker's shed in South Carolina, ca. the late-18th century. Peculiarities at the site raised questions for author Ken Lewis relevant to how “gender conditioned the disposition of the estate” (p. 90). Using probate and records of legal proceedings strategically initiated by the widow as well as evidence from the undisturbed site, Lewis provides a clinic in how bridging arguments can be constructed, joining behavior and material patterning, through “understanding the nature of gender systems” (p. 87). Lewis concludes the tin worker's widow had an “implied presence” (p. 99), if not a physical one, which influenced the site's final condition.

In chapter 4, Amy Young combines archaeology with ethnoarchaeology to demonstrate how slaves and their descendents used the landscape to assert, create, and maintain gender distinctions. In a twist from the other essays, Young views distinctly gendered spaces as “binding and cohesive, promoting solidarity” (p. 128) in the face of systematic degenderization, the nature of which was “emasculating and defeminizing” (p. 107). Herein is the chapter's strength. According to Young, as males and females struggled to define their traditional roles against the backdrop of slavery, family served as focal point, and gender-affirming activities became associated with and embedded in specific landscapes.

Male and female “spheres of landscape,” wrought during the plantation era, are given continuity in the present by Young through case studies from Kentucky and Mississippi. Although interesting, the extension of findings by general analogy was unconvincing and perhaps suffered from being shoehorned into the limited space of the chapter. The multidisciplinary approach, nonetheless, underscored how parallel avenues of inquiry can complement one another to form meaningful interpretive mosaics.

Susan Hautanemi and Rotman revisit “hidden roles” in chapter 5. Public water line installation to households in Deerfield, Massachusetts, at the dawn of the 20th century provided context. Whether waterlines ran to houses or the barns was found to be predicated on the gender of head-of-household.

In chapter 6, Ellen-Rose Savulis examines Shaker communities of the early 1800s in the context of villages purposely built to reproduce spiritual vision. Shaker “villagescapes” (p. 164) were intended to control the spiritual and social order by manifesting rank and gender distinctions through conscious manipulation of material culture and space to “transform ideology into physical form” (p. 161). Savulis insightfully illustrates how reform movements internal to the community and other contradictory aspects of Shaker ideology, often created conflicts finding expression in material culture and modified village layout.

In chapter 7, Heather Van Wormer comprehensively investigates the nature of public works projects instituted during the depression, revealing how these programs encapsulated gender roles and ideals of the period. Stating that “artifacts of the New Deal are all around us, in parks, roads, dams” (p. 193) and in much of the nation’s infrastructure, Van Wormer contrasts the purpose and outcomes of the CCC, a male domain focused on construction, and the CUW, which trained women in domestic arts. Van Wormer finds these programs to have served a secondary agenda of bolstering masculine psyche on the one hand and socially constructing women’s “place” on the other (p. 201).

Chapters 8 and 9 by LouAnn Wurst and Lu Ann De Cunzo, respectively, provide thorough internal critiques, distilling the multidimensional essays to essential arguments. They call for discourse that transcends “cautionary tales” and avoids the structuring of gender/landscape studies in terms of “A/not A” logic embedded in much gender literature.

The multiscalar approach in this volume enables readers to examine materiality from multiple perspectives, never losing sight of the fact that gender relations are at the core or that landscape is a potent metaphor contouring consciousness and language. Although chapters are neither of equal strength nor break much new ground, the result is a satisfying work of scholarship operationalizing theory into practice in highly readable format.

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Marketing Heritage: Archaeology and the Consumption of the Past

Yorke Rowan and Uzi Baram (editors)
AltaMira Press, Walnut Creek, CA., 2004.
304 pp., index. \$27.95 paper.

Marketing Heritage starts an important international dialog about how archaeology and cultural resources are used beyond the archaeological community. The book explores how heritage sites are frequently commodified for profit or manipulated for nationalistic uses. The articles raise questions about who controls the past and who may profit from the past, what is authentic, how globalization is changing heritage management, and the best ways to preserve heritage sites. The book has 17 chapters divided into six parts. Because of space limitations, only a few of the chapters will be highlighted in this review. Additional topics include the gift shops at Stonehenge and Avebury, Mayan symbols in Mexican tourism, the implications of dirt in Colonial Williamsburg, national park design in Israel, the Holy Land Experience theme park in Orlando, and the World Archaeological Congress.

In chapter 2, Bonnie Magness-Gardiner gives an overview of the international laws and treaties for cultural resource protection, focusing on the World Heritage Convention (WHC) and the 1970 UNESCO Convention. The WHC

began to aid in moving Abu Simbel to higher ground to make way for the Aswan High Dam. Today the World Heritage List is similar to the United States’ National Register but on an international scale. The goal of the 1970 UNESCO Convention was to stop the stealing and trafficking of antiquities. Implementation has been spotty. Few market countries have ratified the convention, and it has no governing body or funding for countries with problems. The author helpfully includes websites as imbedded citations for up-to-date information on the laws presented.

In “The Politics of Playing Fair, or, Who’s Losing Their Marbles?” Morag Kersel examines the Elgin/Parthenon Marbles debate. The author gives an excellent, succinct explanation of the debate and the standard arguments of both sides. Then Kersel explains why Britain and Greece really want the Marbles. The British Museum asserts that free access to the Marbles in the British Museum is in the best interest of the public, but it also uses the Marbles as a backdrop for fundraising and corporate parties. Returning the Marbles could establish a dangerous precedent for returning everything taken by Britain when it was a colonial power. For the Greeks, the Marbles are an important part of their heritage and a part for which they can charge admission. Kersel dissects the Marbles’ accumulated symbolism and the motives on both sides, going into great depth of analysis on a well-known debate.

Kelli Ann Costa (chap. 5) examines the experience of tourists at three Irish heritage sites, Navan Fort, the Hill of Tara, and New Grange, finding that visitors get one of two extremes: no information or an overload of information in a showy but shallow format. No real knowledge or facts are conveyed to the tourists either way. Costa also looks at how the visitor’s center becomes the centerpiece of the visit, how tourists interact with the sites, and the cause of differences between sites in Ireland.

In chapter 8, Miriam T. Stark and P. Bion Griffin review heritage management problems in Cambodia. Cambodia’s heritage sites are important for bringing in tourism dollars and for unifying the country after years of war. As the number of tourists rises, the sites become increasingly difficult to maintain, especially without sanitation facilities. Cambodia also has a long history of looting. Extreme poverty, easy transportation, corrupt officials, underpaid militaries, and especially the voracious overseas markets all combine to equal a massive looting problem that continues today. The authors conclude by explaining how archaeologists with The Lower Mekong Archaeological Project (LOMAP) working at Angkor Borei have attempted some solutions.

In “Targeting Heritage: The Abuse of Symbolic Sites in Modern Conflicts,” Jonathan Golden studies the destruction or damage of three sites (Babri Masjid Mosque in India, the Bamiyan Buddhas in Afghanistan, and Joseph’s Tomb in Nablus) and considers the motives behind these acts of violence. There are two ways of understanding what has happened at these sites: that the destroyers are evil barbarians or that the destroyers simply have a different agenda. Golden argues these situations are better assessed using the “different agenda” strategy. All of these rational acts of destruction were done to present a specific past by eliminating unwanted reminders of the past. The author looks at issues of identity, history, and the Western idea of world

heritage to understand the motives behind destruction of cultural resources. More controversially, Golden also charges that archaeologists have responsibilities to actively ensure the safety of heritage sites. Archaeologists must expose incorrect information in nationalistic or religious narratives and provide neutral information to defuse disputes before cultural resources are destroyed.

Erin Addison discusses the disjuncture between Jordan's enormously rich Islamic archaeological heritage and Jordan's emphasis on marketing its Christian heritage sites in "The Roads to Ruins: Accessing Islamic Heritage in Jordan." The author looks at road signs and road quality to quantitatively determine that access to Christian sites is much greater. Addison also dissects why Islamic sites receive much less money for conservation, returning the theme of globalization versus nationalism present throughout the book.

Marketing Heritage will appeal to a wide audience beyond archaeologists. Professionals working in museums, tourism, history, and even politics could benefit from this book, which is not particularly technical and might also appeal to members of the public interested in travel or cultural debates. Full references are listed after each article making additional research and reading on a particular topic very easy. As one of the first books on this subject, the stated goal was only to start a dialog, yet more overt criticism and opinions as well as more solutions and suggestions would be desirable. Despite this small complaint, *Marketing Heritage* gives archaeologists much to ponder about archaeology after the archaeologists by presenting arguments in great depth with all of the necessary shades of gray.

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*Neither Plain nor Simple: New Perspectives
on the Canterbury Shakers*

David Starbuck

University Press of New England, Lebanon,
NH, 2004. 200 pp., 125 illus., index.
\$29.95 paper.

After 25 years of research, David Starbuck at last offers a comprehensive report of results and interpretations from the ongoing archaeological program at Canterbury Shaker Village in New Hampshire. The volume consists of two parts: a first section with five chapters describing Shaker history and archaeology and a second section consisting exclusively of site descriptions and maps for more than 600 acres of formerly Shaker territory.

Part 1 of the book, History and Material Culture, begins with Starbuck's introduction to the subject of Shaker archaeology. In an informal writing style, he tells of his career as an archaeologist, how he learned about the Shakers, and the genesis of the project at Canterbury. He characterizes his archaeological colleagues' work on Shaker sites as descriptive, writing "none has sought to use archaeology to challenge existing paradigms about the nature of Shaker society" (p. 5). At this point he introduces the theme that will drive his interpretations—that of archaeology's potential to exam-

ine change through time in Shaker society. To Starbuck, historical archaeology can serve as a "cross check" or "test case" (p. 7) for written and oral history, and the Shaker sites are the perfect laboratories for this kind of comparison. He also introduces the main interpretive theme of the projects, that "Archaeological findings suggest a society that was more technologically sophisticated and aware of the world around them than many writers would lead us to believe" (p. 12).

Chapter 1, "A Traditional View of the Shaker Way of Life," presents a brief recapitulation of the well-documented Shaker story in the United States, setting a context of historical belief for the interpretations to follow. In chapter 2, "The Shaker Mill System," Starbuck dives immediately into the physical landscape of Shaker history. He provides a descriptive overview, supplemented by detailed maps and cross-sections, of the millpond system that Canterbury Shakers used to harness waterpower for various milling operations. As he does so, Starbuck takes the reader on an imaginary tour of the current landscape of industrial remains, complete with mooching swans and swimming historians. The description moves easily from past to present in a casual style.

The interpretive thrust of Starbuck's archaeological work resurfaces in chapter 3, "The Shaker Dumps: Unearthing the Unexpected." Still in a conversational style, Starbuck relates the results of 1994 excavations at the Bee House and Garden Barn, 1996 work at "Hog Heaven," and 1998 and 2000 salvage work in a dump by the Cow Barn Ramp. The archaeological results are discussed within the framework of Shakers' self-imposed behavioral restrictions regarding materialism and intoxication.

Chapter 4, "Blacksmithing and Pipe Smoking," reports on investigations at the Second Family and Church Family blacksmith shops, excavated in 1996 and 2000 respectively. Starbuck's research questions in approaching the sites asked about occupational specialization, craft production, specificity of tasks in each shop, practice of "banned" behaviors, non-blacksmithing crafts, and identity of those who worked and lived in the shops. The most interesting result was the overwhelming evidence of clay pipe manufacture in the Second Family blacksmith shop, as evidenced by a large number of kiln wasters in the remains. While not unusual in the larger context of Shaker settlements, no written account of pipe manufacture at Canterbury remains.

In chapter 5, "Some Final Thoughts," Starbuck asserts that the primary significance of archaeological research at Canterbury is to demonstrate that the Shakers, though they may have started as "simple aesthetes" (p. 85), had become consumers who shared many similarities with their non-Shaker neighbors. The value of this is that it can "give the Shakers back their humanity, as opposed to the overly sanitized portrait imposed upon them" (p. 86). Starbuck suggests that early Shakers, inspired by the passion of their faith, may have indeed lived a simpler life than their later counterparts (p. 87).

The volume's second section, Surface Archaeology, The Shaker Landscape, is a significant departure from the first section's interpretive theme. As part of the initial archaeological surveys between 1978 and 1982, Starbuck and his crew mapped more than 600 acres of former Shaker landholdings, including all extant cultural features. A site inventory of more than 250 sites is presented—each site has

a short verbal description and/or a reference to a map in the volume. Verbal descriptions include information from oral and written histories as well as of the modern landscape and condition of the site, and the archaeological activities and findings at each one. Small black-and-white photographs of some sites and historical documents supplement the verbal descriptions. The sites are numbered and presented (along with descriptive names) according to the map square on which they are located and are listed in descending order, first by northing and then easting, from N6E3 to N0E0—a system that is slightly confusing at first encounter. Following verbal descriptions are 61 pages of map squares, each of a 200 X 200 m area at 1:500 scale. While this part of the book is rich with detailed cartographic information, a simple map would be useful earlier in the volume to place Canterbury and the Shakers in geographical context. The map that is presented at the beginning of the introductory chapter (p. 2) is a technical topographic map of the “Church Family Shaker Village” at Canterbury, which may be too fine an initial scale.

Both sections of this book provide information that has not previously been widely available to scholars and the interested public. As such, it is an important contribution to knowledge of a widely misunderstood part of American history. Some of the author’s interpretations and uses of historical information call for comment here. First is the idea that Shakers gradually became more like their non-Shaker neighbors with the passage of time, and at an increasing rate after the turn of the 20th century. Starbuck writes that, through excavation of refuse dumps, researchers discovered that “very little was manufactured by the Canterbury Shakers after the early 1900s, other than “fancywork”... Instead, archaeology is demonstrating unambiguously that the Shakers were long part of the world economy: The contents of their dumps suggest that the Shakers’ garbage was little different from anyone else’s garbage” (p. 9). Later, he writes, “The easiest interpretation may be that the Shakers had evolved into middle-class consumers. This is not to disparage the Shakers but to suggest that they were becoming more like the World’s People and less like the Shakers of old” (p. 64). This is an entirely reasonable conclusion, though Starbuck stops short of acknowledging the possibility that Shakers in the late-19th century were no more like the World’s People than Shakers of the 18th century were like the World’s People of their time—many of whom likely manufactured more of their own household goods than their post-1900 descendants. Starbuck’s strict focus on the Shakers themselves fails to acknowledge that both Shakers and non-Shakers, in their economic and social interactions, may have developed along more parallel courses into modernity. Starbuck admits that his own interest lies in exposing the difference between the ideal and the real in Shaker communities, writing that as an historical archaeologist “it is especially rewarding to study the Shakers because of the degree to which their lives were carefully scripted for them. Any deviation from ‘the rules’ is something that archaeologists are only too eager to examine” (p. 86). Perhaps the rules are something of a red herring, though, obscuring the fundamental complexity of Shaker life as a refuge from and critique of the industrializing society from which members could never completely extricate themselves.

Another weak point in Starbuck’s approach to popular understandings of Shaker history is his reticence to provide specific examples of what he considers to be the misleading, or “warm and fuzzy” (p. 87) histories. For instance, he writes, “findings suggest a society that was more technologically sophisticated and aware of the world around them than many writers would lead us to believe” (p. 12). He makes several statements of this kind throughout the volume, without identifying who these authors are or giving examples of their arguments. Chapter 1, an introduction to Shaker history and faith, has no historiographical notes or references by which readers can identify how Starbuck constructed his own view of Shaker life. Further, while Starbuck is consistently dismissive of historical (mis)understandings of Shaker austerity, he chooses not to engage Mark Leone’s dangling conversation about the significance of modern constructions of Shaker history.

Further, there is some inconsistency in use of historical materials in chapters 3 and 4: on page 45, Starbuck notes that “[in] 1828 the Canterbury *Historical Record* stated ...” and the following quote mentions that “[t]he above custom was continued till the fall of 1841” An inconsistency in chronology happens again when a report about 1842 in the *Historical Record* appears to have been written in 1892 (p. 48). What Starbuck is presenting as a primary source is, though written by Shakers, clearly composed of recollections of events long past. This confuses his discussion of changing attitudes in the Shaker settlement toward alcohol and tobacco consumption. Then, in a chapter 4 discussion of tobacco pipes on a Shaker site, Starbuck makes the odd decision to reuse two quotes regarding tobacco use and abstinence from the Canterbury *Historical Record* that he presents in chapter 3. This recycling of historical quotes points to an important structural characteristic of Starbuck’s volume: with their clearly defined site types and research processes, chapters 2, 3, and 4 seem more like separate articles than complementary parts of a comprehensive publication. Chapter 2, which describes the Shakers’ complex mill-pond system, would make just as much or even more sense if it were included in part 2, to exemplify the interpretive potential of the extensive mapping work. The clear distinction between part 1 and part 2 leads to a somewhat fragmented book without a sense of historical narrative.

In its content and structure, this book is as much about David Starbuck as an archaeologist as it is about the Canterbury Shakers. It recounts his experiences working with a well-known historical group and site, finding a balance between historical preservation and development. The book’s preface is really a long set of acknowledgments, introducing the variety of people and organizations responsible for the project’s undertaking—and perhaps this clarifies who the intended audience for the publication is. Despite its interpretive shortcomings, Starbuck’s book acknowledges more than two decades of collaboration among archaeologists, historians, site managers, and the last living Shakers. These many contributors deserve to have such a substantive record of their ongoing commitment.

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Native Title in Australia: An Ethnographic Perspective

Peter Sutton

Cambridge University Press, Cambridge, MA, 2004. 279 pp., 20 figs., ref., index. \$75.00 cloth.

In his introduction Peter Sutton in his introduction indicates that he was aiming this book not just at his fellow anthropologists but nonanthropologists such as legal and administrative practitioners working with Native Title Claimants as well. For someone not familiar with anthropological terms (kinship, moieties, semimoieties, tribes and totemic clans, etc.) and ideas, several readings may be required to understand the complexity of issues faced by those given the task of making Native Title determinations or providing evidence in such cases.

In particular, Sutton asserts that it is dangerous to apply information gathered about one regional aboriginal group and to assume that this information is accurate and applicable to other groups. He clearly indicates the dangers of such assumptions for those developing cases for Native Title claims. Throughout the book Sutton describes issues he believes anthropologists should consider if they are hired to provide the evidence in support of a particular group's claim to an area of land. The book is, in fact, a good guide to finding out what should be considered by those taking their first steps into the field of Native Title work as well as knowing what are some of the problems one might encounter.

Each chapter draws on a large pool of ethnographic knowledge. Sutton has drawn on his own field experience and the experience of others working in Australia. Under the Native Title Acts, an aboriginal group has to demonstrate its ownership or rights to the land before white colonization occurred, and ownership rights must be presented in a way that is acceptable to the Australian legal system and the wording of the relevant act. This demonstration of ownership can be composed of genealogical histories and through a history of rights to use of the land.

As Sutton notes, membership of a group that can claim ownership of an area of land requires the group to have the following: descent from forebears connected to the area; self-identification with it; recognition by others; birthplace, conception, adoption, regency; religious responsibilities and participation; and marriage to a person connected to the area. Sutton touches on all these subjects in the chapters of his book, using ethnographic evidence from various groups around Australia, which have been studied at some stage in the past. Links to a particular area appear to be dominated by rights to the use of an area and the social organization that defines the members of a group and their relationship to others and the land.

Sutton tackles the topic of "Kinds of Right in Country" in his first chapter. For the nonanthropologist this is one of the more difficult chapters to initially grasp, but it is important to understand such rights. An essential part of the Native Title claim is the recognition of a set of traditional laws and customs that are directly linked to the land and the people claiming it as their own. In the next chapter, "Local Organisation before the Land Claims Era,"

Sutton considers various ethnographical works going back to the 19th century to illustrate the development of terms such as *clans*, *bands*, and *tribes*. This is particularly relevant if older ethnographic literature is to be used in a claim. Ideas about these terms were fluid, and their use may be internally inconsistent or ill defined. Perhaps one of the most important points that Sutton makes is that, while Native Title claims require a group to establish their links to the land through traditional laws and customs, there are few living people who can verify the information collected from before their grandparents' time. Thus older sources have to be used but with care.

Sutton then looks at country groups and communities of Native Title holders in chapter 3. Often several different groups of aboriginal people put in a claim for the same area of land. Cultural and political factors may influence how these groups interact and how their membership is formed. Sutton argues that any judgment must consider the rights of each group in relation to the other. Before a claim goes to court, studies need to be done of historical and contemporary cultural practices of the various groups involved in a potential claim to achieve a more satisfactory result. This chapter also looks at how groups defined themselves in relation to their own identity, land use, territories, estates, and sub-estates. In particular Sutton notes that names used by a group vary by context, language, and politics. Language groups do not always reflect land-holding groups; consequently, two groups may have estates in close proximity but speak different languages. Groups may be linked in a variety of ways, not just by language. Using one kind of grouping (such as language) as the basis for a claim fails to recognize the complexity of links, ownership, and rights relating to the land. Sutton's book clarifies the complexity of Aboriginal society, in particular, social organization and rights to the use or ownership of the land. A study of one group of Aboriginal people cannot be directly applied to another group elsewhere in Australia, and Sutton makes use of many studies within the book to highlight this fact.

Chapter 4 returns to the question of how the anthropologist can be involved in land claims. Sutton outlines two techniques he has used to build the anthropological evidence of a group's links to the land. Again, he uses the history of ethnographic studies in Australia to look at the way the terms *nation* and *communities* have been used by anthropologists to understand the structure of Aboriginal society. Importantly, Sutton indicates that ultimate control of the land rests not in economic rights but in jural authority, which is based on personal and group identity, achieved standing, and mutual recognition of that identity and standing among members of different groups. He discusses this authority through regional jural and cultural systems. He looks at the topics of underlying title and proximate title to the land as they form the basis of traditional land title. He argues that such systems continue to be stable beyond the life of the group that may have held title at any one time. What Sutton clarifies is the underlying complexity of how indigenous groups view their connection to the land and the uses that can be made of it. Complicating this picture are the effects of postcolonization survival and displacement of people from their land, which have led to new groups being formed or old links to titles being broken.

In the sixth chapter, "The System Question," Sutton tackles one of the most difficult areas of Native Title claims—the proof that groups today acknowledge and observe those laws and customs that must have continued substantially uninterrupted since sovereignty. Sutton argues in this chapter that anthropologists have swung the pendulum too far toward fluidity and have played down the systematic in Aboriginal social and cultural life. Like much of the book, this chapter is rich with examples drawn from ethnographic studies. Reflecting the book's focus on ethnography and its role in Native Title cases, Sutton also considers the factors that can influence anthropologists while documenting their research. He argues that, while giving evidence in court, anthropologists may have to separate evidence from theory or interpretation. This is a fundamental point as anthropologists are thrust into the world of law that has very different requirements for presenting arguments than a peer-reviewed journal.

Following his thread of presenting a book for nonanthropologists as well as anthropologists, Sutton in his seventh chapter, "Kinship, Filiation, and Aboriginal Land Tenure," discusses how anthropologists chart kinship. He outlines the terminology and conventions used by anthropologists to describe kinship before looking at how Aboriginal people use kinship and filiation to determine a person's relationship within society and to the land in a particular area. The final chapter discusses Aboriginal social structure in 21st-century Australia.

Overall, this book is interesting and scholarly, but the lack of a conclusion that brings together all the threads discussed does affect the experience of reading. For those unfamiliar with the concepts being discussed, a conclusion and a glossary would be particularly useful, but all readers will gain a far better understanding of the complexities involved in Native Title cases.

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*Essential Tensions in Archaeological Method
and Theory*

Todd L. Van Pool and Christine S. Van Pool
(editors)

University of Utah Press, Salt Lake City,
2003. 256 pp., 19 figs., 5 tables, ref.,
index. \$25.00 paper.

This collection of essays, based upon an SAA conference session entitled "Method and Theory 2000" held in 1999 in Chicago, comprises 11 papers that address the problem of fragmentation in current archaeological theory. In the introduction, the Van Pools assert that it is possible to even-handedly apply multiple theoretic approaches rather than put one's faith in a dominant, Kuhnian paradigm. In a collection dominated by evolutionary archaeologists, the papers by Ian Hodder and Mark Leone are distinctive in their theoretical perspectives. Hodder notes an increasing homogeneity in global theoretic debate based on the same

key texts. He contrasts this with a competing tendency towards anarchic diversity among professional subcultures: regional, period, and the CRM/academia divide.

The only essay by an historical archaeologist in this collection, by Leone, is notable for expressing an ideology explicitly (rather than implicitly) rooted in politics. Leone extols the politically engaged and popularizing vision of Carmel Schrire's work on South Africa as well as Christopher Tilly's ideas on why material things matter. Leone ends with a call for a (leftist) politicized and global anthropological archaeology, but the politics of oppression are not always as clear-cut as they are in apartheid Africa. To be politically engaged, the archaeologists of rich countries need to balance the dangers of cultural imperialism alongside their duties as citizens of the world.

Dean Saitta makes the case for a pragmatist, anti-empirical methodology, influenced by the philosopher John Dewey. He emphasizes the search for truth through consensus. The processual/postprocessual and style/function debates are defined by Jerimy Cunningham in terms of the contradiction between materialist and idealist worldviews, while recognizing few archaeologists are purists of either persuasion. There is an attempt by a professed processualist, Philip J. Arnold, III, to rehabilitate Lewis Binford's "middle range theory." Timothy Pauketat argues for a new "historical-processual" archaeology, which will emphasize how people create society through practice (shaping objects and landscapes) rather than how society shaped people. He examines the culturally precocious native sites of Poverty Point, Chaco Canyon, and Cahokia. Pauketat predicts the emergence of a new holism in which great theoretical distinctions will cease to exist.

John Kantner also stresses the role of human agency over systems in relation to biological evolutionary theory. He points to the goal-orientated nature of human decision-making processes, which may result in either adaption or maladaptation to the environment. Agency and evolutionary theory are again at the center of the Van Pools' paper, stressing the imperfect nature of human decision-making and that humans are not always conscious of the factors affecting their decisions. The Van Pools' paper is illustrated by a case study of cultural change in the Casa Grandes region, ca. 900–1450 A.D. on the border between the USA and Mexico.

Michael J. O'Brien and R. Lee Lyman are also exponents of applying Darwinian evolutionary theory to archaeology. Their chapter concentrates on the concept of phylogeny, constructing evolutionary relationships or lineages within populations of objects, and measuring variation through time. They emphasize the "replicative success" of artifact traits, which survive through time. Patty Jo Watson gives a resume of the past, present, and future of Americanist archaeology against its institutional and funding background, for example, the growth of CRM and the NAGPRA legislation on native graves. She argues that widening pluralism can be seen even within Americanist archaeology, resulting from dialogue with postprocessualists and others. Finally Robert Leonard, another evolutionist, ends with a refreshingly honest and blunt appraisal of the essays in the book. As such, review chapters, however reflexively honest, cannot escape bias. It would have been nice to have had a second appraisal from someone of contrasting background.

As an outsider to “Americanist” archaeology (a European historian/archaeologist), this reviewer found these highly readable, and often passionate, essays an excellent guide to a selective range of current American intellectual thought. The paradigms discussed in these essays were mostly dominated by a very Americanized concept of culture and interest in evolutionary theory. A processualist desire to be “scientific” in academic interpretation, as opposed to just field and lab techniques, is also a very American concern. The notion of materialism was largely limited to the environment with economics, that great component of classic grand theory, hardly mentioned at all. This reviewer, while sympathetic to the archaeology of habitus (everyday life) and individual agency (but not to evolutionary archaeology), considers that the study of structure (society, class, community, etc.) is more important than many of the authors allow. Hodder’s paper makes a throwaway comment about archaeology being constrained as anthropology. Unfortunately, he did not seize the possibility (as a European and postmodernist worm in the Americanist bud) of developing this to explore one of the most important theoretical fracture lines in world archaeology.

Overall this book is valuable in outlining the methodological possibilities of using apparently competing theories in a pluralist, ideological landscape. Its student-friendly price is also to be welcomed, given the exorbitant prices of many recent conference volumes. There is clearly a division between those who still wistfully long for grand theory and those who do not mourn its passing. Diversity, though, is likely to rule for the foreseeable future. Many of the ideas in these essays reflect a uniquely American political and ideological conscience. Yet, fundamental differences, in the way historical archaeologists see the world, are likely to prevent a new holism even within the USA. The future history of diversity will be shaped by intellectual interchange as much as by compartmentalization.

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Grave Intentions: A Comprehensive Guide to Preserving Historic Cemeteries in Georgia
Christine Van Voorhies

Historic Preservation Division, Georgia
Department of Natural Resources, Atlanta,
2003. 106 pp., ref., appendices. \$12.95
paper (spiral-bound).

Mortuary Monuments and Burial Grounds of the Historic Period

Harold Mytum
Kluwer/Plenum Publishers, New York,
NY, 2004. 274 pp., 62 figs., 3 tables,
appendices, bibl., index. \$61.00 paper.

Historic cemeteries provide a distinctive link to the past and a unique connection between material culture and com-

munity. Interest in cemetery studies is not limited to the archaeologist, but belongs instead to a wider, more diverse community of scholars, preservationists, historians, genealogists, and local community members. Multiple facets of cemetery-related research issues allow exploration of a greater diversity and breadth of topics. Data from cemetery studies can often provide valuable insight into a culture’s lifeways that written history and archaeology alone cannot. Community involvement is more likely, as is the interest in cemetery preservation.

In two recent volumes, both Christine Van Voorhies and Harold Mytum endeavor to promote a greater awareness of historic cemetery preservation issues. While Van Voorhies focuses on the practical methodology of documentation, preservation, and protection of cemeteries and individual graves in Georgia, Mytum takes a more comprehensive view of the historical and theoretical issues related to historic cemetery studies in both Europe and North America.

Despite differences in focus between the two texts, both are valuable references for students, archaeologists, and the general public. Mytum’s book covers a wide range of topics, including the history, theory, and method of cemetery studies. While Mytum places an emphasis on research issues and the wider context of memorial studies, Van Voorhies focuses solely on the practical, legal, and methodological issues related to preserving and researching cemeteries. Van Voorhies’s guide is more of an outline of practical issues in a self-described “easy-to-use” format. The approaches, content, and intended audience of these works differ sufficiently, making it difficult to directly compare these works with one another; both texts are reviewed together in order to highlight the valuable contributions each makes to cemetery studies.

Van Voorhies has presented a clear and concise review of cemetery preservation issues in Georgia. This manual focuses on four main issues related to cemetery preservation: gaining access to the cemetery and determining ownership, recording burials, restoring grave markers and the mortuary landscape, and protecting cemeteries and burial places from future destruction. While specific to Georgia, this book provides widely applicable guidelines for practical cemetery preservation.

Van Voorhies clearly emphasizes responsible preservation and restoration of cemeteries. The first chapter repeatedly calls attention to the need to seek landowner permission before entering a property. While church and city graveyards are often open to the public, many small cemeteries are located on privately owned land. In addition to seeking the permission of landowners, the living ancestors of the deceased should be consulted prior to undertaking any restoration activities. The author provides multiple resources for determining property ownership and consulting heirs. *Georgia Abandoned Cemeteries and Burial Grounds Act* of 1991 is discussed, and the reader is directed to other applicable codes and legislation in the appendices.

Chapter 2 discusses the steps necessary to record a cemetery, beginning with establishing the exact location and boundaries of the cemetery as well as recording the data from the grave markers themselves. Additional resources are provided to assist the reader, including a brief but useful listing of cemetery preservation books and websites. Although cemeteries are rarely considered eligible for the

National Register of Historic Places (NRHP), a brief discussion of evaluation criteria and some examples of cemeteries in Georgia that have been listed on the National Register are provided.

Chapter 3 provides a step-by-step plan for restoring cemeteries. In addition to practical steps such as recording gravestone data and acceptable methods for cleaning, restoring, and preserving grave markers, Van Voorhies also emphasizes the need to consult with local historic societies, ancestors, and other community groups. Specific steps are supplemented with references to websites, books, and persons who can provide additional information, including sources for funding. Professional consultation is encouraged in all phases of preservation, especially when delineating graves and restoring grave markers.

Protection of cemeteries, the last section of this book, outlines threats to cemeteries including vandalism and development. It also describes the laws and offers practical guidance about preventing destruction of cemeteries. Van Voorhies ends this book with sources related to cemetery preservation (appended sample recording forms, sketch maps, lists of publications, organizations, and websites) and a full-text assemblage of applicable Georgia laws.

Van Voorhies has compiled an outstanding and useful compendium for anyone interested in undertaking a cemetery investigation or restoration. Perhaps the best feature of this text is its clear and concise language. Too often, archaeologists and preservationists write texts that are heavy with jargon and bewildering to the nonprofessional. It is essential that issues related to preservation and cultural resources are presented to the public in an easy-to-understand format. This manual is easily understood by all yet remains useful to cultural resource professionals. It is unfortunate that every state has not published such a guide.

Mytum's book explores multiple issues in the study of cemeteries, from aboveground monuments and landscape studies to belowground archaeology. Streamlined treatment of multiple issues makes this a good introductory or supplemental text for an historical archaeology or mortuary studies class, but the subject matter in many sections is rather advanced and would be best suited to students with a general understanding of archaeological method and theory.

Mytum's book is divided into five primary sections: a theoretical and chronological history of the study of burial grounds and monuments, a brief history of funerary practices, "thematic" chapters related to specific and general research issues, practical issues related to undertaking a cemetery study, and conservation and education issues related to mortuary archaeology.

As an introduction, the author briefly outlines the history of mortuary archaeology, including both historical and contemporary research designs, interest and attitudes towards subsurface investigations of cemeteries, and research related to carving traditions and gravestone form. The section concludes with a thorough summary of major theoretical traditions within mortuary studies and archaeology in general, including culture-history, functionalism, structuralism, Marxism, and symbolic studies. This background history of mortuary archaeology is summarized with an important point: mortuary studies are often overlooked by archaeologists, despite their ability to provide unique information.

Chapters 2 through 4 provide a history of European and North American funerary practices from the 16th to the 20th centuries. Death, the funeral, mourning, burial, commemoration, and memorials are all generally discussed, with an emphasis on the development of mortuary culture through time. Mytum's text seems at times more focused on British and European memorial traditions than North American. While there are undoubtedly similarities between mortuary traditions and grave markers in Europe and North America, perhaps the readers would be better served by limiting the scope of this book to a single geographic or cultural region, rather than attempting such a broad perspective. Nonetheless, Mytum provides an historical background of cultural traditions related to funerary practices, which, in turn, provides the foundation for cemetery and mortuary archaeology research design.

Chapters 5 through 8 discuss research issues related to mortuary studies and provide multiple topics of study. Mytum separates his research topics into four categories: production/consumption, social structures, identity, and attitude toward death. These topics can be pursued through multiple theoretical and methodological filters, and the author provides numerous examples of previous and current research.

Chapter 9 outlines the steps necessary for carrying out a cemetery study. Methodological issues including the dating and classification of monuments. Burials are discussed along with fieldwork planning, sampling strategies, mapping, recording, and analysis of data. Excavation is briefly covered, with an appropriate emphasis on the ethical and cultural considerations regarding such undertakings.

The final chapter of this book deals with conservation, education, and public interpretation. This section provides an interesting selection of topics for classroom study and a general overview of preservation and public interpretation issues. The end of the book provides sample recording forms, a list of organizations related to cemetery studies and mortuary archaeology, and a comprehensive bibliography.

While both books are intended for a wide range of professional and avocational readers, it is clear that Mytum's book is better suited for an academic environment, while Van Voorhies's book is a hands-on practical guide to preservation. The price of Mytum's text may be somewhat prohibitive for the avocational grave-marker enthusiast, yet this is not an unusual sum for an academic text. Differences in language reinforce the difference in audience, as Mytum's text tends to be more technically worded than Van Voorhies's. In summary, both books provide solid, practical guidance for students, archaeologists, and preservationists interested in learning more about mortuary archaeology.

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The Archaeologist's Toolkit

Larry J. Zimmerman and William Green (series editors)

AltaMira Press, Walnut Creek, CA. 2003. 7 vols., 1200 pp. \$124.00 paper.

The Archaeologist's Toolkit is a series of seven volumes dedicated to many of the major areas of the discipline. In sequential order, the volumes are titled *Archaeology by Design* (by Stephen L. Black), *Archaeological Survey* (by James M. Collins and Brian Leigh Molyneaux), *Excavation* (by David L. Carmichael, Robert H. Lafferty, III, and Brian Leigh Molyneaux), *Artifacts* (by Charles R. Ewen), *Archaeobiology* (by Kristin D. Sobolik), *Curating Archaeological Collections* (by Lynne P. Sullivan and S. Terry Childs), and *Presenting the Past* (by Larry J. Zimmerman).

The set of texts is described as “. . . a series of books on how to plan, design, carry out, and use the results of archaeological research.” The series editors market all of the volumes as self-contained reference works, textbooks, or guidebooks. While it is true that the contents of each volume are defined in explicit terms and are readable independently; in truth, the substantial connections among works makes the *Archaeologist's Toolkit* so much more than the sum of its parts. Indeed, by the time one concludes reading the final volume, the combined work seems to be a veritable introductory encyclopedia for the new student or novice archaeologist.

Within each volume, there is a focus on solving problems within a cultural resource management (CRM) context. Despite this, and the inevitable focus upon American regulations, predominating ethical standards, legislation, and CRM in the United States (and in some cases Canada), all texts without question have much appeal for a variety of reasons.

In some cases, volumes have content that no other source has ever adequately expressed before. In the case of the first volume, *Archaeology by Design*, the student reader finds much practical guidance regarding the importance of research design as a crucial initial step in the process of undertaking archaeological research and fieldwork. Likewise, there is good advice on the process of finding and evaluating archaeological resources.

Other volumes are more like recapitulations of previously published and more specialist texts that have been rewritten for a lay audience. The volumes on *Archaeological Survey*, and *Excavation* are good examples of this. They do not really disseminate new information but are undeniably more successful at communicating the history, tools of the trade, and the strategies and logistics of working in the field than most of their predecessors.

Indeed, throughout all of the volumes, it is refreshing to see an emphasis on the value of explicit, defined, replicable, and otherwise carefully built research design imparted to the new and the novice. There is also an emphasis on the consideration of the multidisciplinary aspects of research, and the importance of truth in reporting. Readers are constantly reminded, “You really can’t do any kind of research without asking good questions,” and that research questions should address “holes in current archaeological knowledge.” In this way, each volume effectively presents and reinforces the importance of theory, and effectively circumvents the usual difficulties in trying to communicate higher level issues to a novice audience engaging in the research of the past. This is especially clear in the volume by Charles Ewen, who uses the study of artifacts almost metaphorically as a vehicle to explain the history of the various theoretical paradigm shifts that have occurred in the discipline over time.

The qualities of self-critique and self-assessment are strongly advocated within the toolkit. Another underlying vein of each text is that the volumes do not simply address tools and techniques. Many of the books continually reinforce the idea that, irrespective of what “kind” of archaeology is being pursued, it all counts for nothing unless researchers write up and disseminate information appropriately. Larry Zimmerman discusses this particular emphasis in the seventh volume, *Presenting the Past*. Within this installment, the author discusses the problems of reporting the results of archaeological projects to peers, as well as public at large, and discusses many of the consequences of neglecting to write and distribute the written results of archaeological projects. Also discussed are issues concerned with training in writing, appropriate language, audience, and comments on content, structure, and style. This volume also outlines some of the more practical aspects of the reporting process, such as the creation of outlines, tips for report writing, the use of boilerplates, abstract writing, and public presentations. Discussion covers the simplification of language, readability indexes, and the use of references in publicly oriented publication. All lead to some useful advice to the reader on how to establish a publishing career.

This is not to say that all the texts are “issues based.” All volumes are replete with descriptions and advice on methodology, ranging from descriptions of survey, excavation, cataloguing, accessioning, analysis, conservation, materials, classification, sampling, and dating (to name a few).

Obviously, the themes of certain individual volumes predispose them to be more or less highly descriptive. Volumes such as *Archaeobiology* as well as *Artifacts* display this tendency more than others. Both of these volumes understandably have to spend much time outlining and describing material classification as well as laboratory and analytical techniques. One particularly descriptive volume is *Curating Archaeological Collections*, which goes into detail about the features of appropriate long-term curation of archaeological material such as costs, storage, record management, and conservation. Coupled with this is an interesting discussion about the history of archaeological curation in the United States and useful discussion of many of the issues pivotal to appropriate curation, such as accountability, provenience, loans, legal provisions, public relations (including a good discussion of issues pertaining to descendant communities), accessioning and de-accessioning. Reinforcing the practical aspects of the toolkit, certain volumes include appendices of very useful information. These range from the inclusion of examples of relevant check lists, site forms, equipment, and conversion tables to a list of online archaeological journals and websites.

Archaeology by Design also addresses many archaeological and operational issues such as work standards, time, money, occupational health, safety, and logistics. The text does not do this in a regimented style but, rather, adopts an approach that communicates many of the diverse approaches used in the past. Where authors interject personal preferences, they also consistently communicate this as opinion rather than fact, allowing the student to appreciate the many tools available to archaeological researchers. Consequently, the style utilized in all volumes is easy to understand. Throughout the series, there is a general lack of jargon. Where technical language is unavoidable, it is consistently well defined

in easily understood terms. The writing style is uniformly engaging and noticeably colloquial. To a varying degree in many instances, the authors write in first person, outlining their various backgrounds and experiences working as archaeologists (whether triumphs or mishaps). While this is undoubtedly a departure from most other introductory texts and may be one that makes many academically oriented scholars cringe, the potential of this method of imparting “personal philosophies” to communicate useful lessons to students is an undeniably powerful one. Indeed, in many cases the honest and thoughtful approaches adopted by the authors deserve commendation.

One other common feature of the separate works is their discussions on the ever-unfolding role of technology within archaeology. In this time of constantly evolving technology, where the discussion of a new application or tool is often published after it has become obsolete, each author has been careful not to endorse or discuss specific technologies in great detail. Where writers discuss databases, the internet, or other software applications (for example) they do so in a general way, which avoids having the information be outdated by the time of printing. One exception to this is Larry Zimmerman’s discussion of “The Future of Presenting the Past,” which is a detailed discussion of some of the options available to the archaeologists who do not have the means to pursue print-media dissemination of research or who are looking for viable alternatives.

AltaMira Press has designed all of the volumes very simply and chosen to illustrate them conservatively with black-and-white photographs. One small criticism pertaining to images is that the intended student audience may have better understood methodological and technical descriptions with the inclusion of additional line drawings or other visual sources.

One other minor criticism regards citation. One way that the authors have focused attention on a less indoctrinated audience is to reduce or remove extensive referencing. While this choice is understandable (Larry Zimmerman explains it in volume 7), the one obvious drawback is that the volumes provide little help to the scholar or student who seeks to delve into issues or activities in greater depth.

It is difficult to imagine a more seamlessly combined set of texts into one collection, despite the apparent problems that the different opinions and styles of such a diverse array of archaeological specialists may create. For this fact and the toolkit’s reasonable price (incidentally, U.S. \$23 is the price for separate volumes), the series editors as well as the press deserve congratulations.

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