

Reviews

The Editorial Advisory Committee of *Historical Archaeology* advises its readers that beginning in 2006 (vol. 40), book reviews will be posted on the SHA website as well as in the journal, and beginning in 2007 (vol. 41), the book reviews will *only* be published on the SHA website <www.sha.org>.

Edited by Charles R. Ewen

Indian and European Contact:

The Mid-Atlantic Region

Dennis B. Blanton and Julia A. King (editors)

University Press of Florida, Gainesville,
2004. 368 pp., 55 figs., ref., index. \$65.00
cloth.

Dennis Blanton and Julia King are to be congratulated for bringing together 12 important papers, by 15 scholars, representing a state of the art overview of contact period (1500–1750) research in the lower mid-Atlantic region. Their brief introduction effectively summarizes and links these cutting-edge views of an important transitional period of history.

Blanton sets the scene with an opening chapter on the climate during this period, which includes much of the Little Ice Age. The impact of these conditions on early trade and settlement activities is important to understanding some of the early intercultural relations in this and other regions. Martin Gallivan examines the cultural dynamics of the contact period peoples in the James River and Upper Shenandoah region, connecting them with their archaeological past and addressing the question of the impact of European contact on their development of complex polities. In their examination of archaeology in the northern neck of Virginia, Michael Klein and Douglas Sanford include possible evidence for native population increases during this period, a suggestion this reviewer made for the Delaware Valley peoples.

Robert Wall's important paper on the "Chesapeake Hinterlands" summarizes historical and archaeological research in a zone that is critical to understanding important native involvement in the pelt trade and the intercultural dynamics that evolved from it. Wall's focus extends into the central Pennsylvania home of the Susquehannock, who controlled the region's pelt trade from the west until they were destroyed by the Five Nations Iroquois in 1674–1675. Wall's discussion of the development and functions of the use of palisaded villages is basic to what is understood about native history and alliances. His overview of the evidence (p. 79–82) relating to various groups, which

formed the Susquehannock confederacy ca. 1635–1640, provides a framework for an excellent examination of the archaeological evidence.

John Byrd and Charles Heath offer an impressive review of the Tuscarora when they were living in their homeland. For those focused on cultures to the north, the Tuscarora come into view only after 1722–1723 when they moved north and joined the Five Nations Iroquois as a sixth member of that confederacy. Byrd and Heath recognize that these people had the ranked social structure of an "intermediate society" (p. 101) prior to their move. They state, "at least some historic Tuscarora communities experience political centralization ascribed to low-level chiefdoms" (p. 101).

The Tuscarora had long maintained a low-level chiefdom that declined in the face of pervasive European trade (Mallios, p. 136) and changes brought about by complex social dynamics of the 17th century. Those who moved north were but one small part of the Tuscarora peoples who, by 1723, had morphed into an egalitarian society without true or powerful chiefs in a process parallel to that posited for the Ciconicin chiefdom in central Delaware. The Ciconicin rapidly devolved after 1650 and by the 1680s no longer existed as a politically independent entity. The inland Tuscarora chiefdom lasted, but the same inexorable forces that were in process ultimately led them to make a variety of decisions regarding the maintenance of their social borders.

Seth Mallios provides a useful summary of his important dissertation with information on "exclusive gift giving between those of elite status" (p. 136) as the essence of traditional cultural reciprocity among the peoples of this region. Chiefs maintained power through controlled access to rare goods, a process disrupted by the earliest Spanish missionaries and English colonists whose violations of these cultural rules threatened chiefly powers. The native hosts had to eliminate the intruders. Mallios's observations enhance understanding of chiefdom-colonist dynamics all along the lower eastern seaboard.

C. Boyd collects data from 10 sites in central Virginia and North Carolina to generate insights into contact period change in this region. Despite Boyd's large database, he resorts to the old saw of native peoples being "decimated by European-introduced diseases, and warfare ..." (p. 170). Although Wall (p. 82) and others also play this tune, it generally comes out in a much more muted fashion. Unfortunately, not one author notes Dean Snow's elegant research on this subject published in 1995 ("Microchronology and Demographic Evidence Relating to Size of Pre-Columbian North American Indian Populations," *Science* 268:1601–1604).

Heather Lapham's brilliant paper is a valuable contribution to the understanding of deer hunting and the pelt trade and of how their exploitation may be seen in the archaeological record. King and Edward Chaney examine the subject of the "contact period" in the Chesapeake, but their abundant data merits a much longer treatment. Their reference to "Gibb 1996" (p. 209) is missing from an otherwise very impressive

and essential set of references. Their discussion of shell beads (p. 210–211; also Klein and Sanford p. 52,59) demonstrates that this subject needs special treatment.

Official attempts to protect native peoples by establishing reserves are the subject of Martha McCartney's insightful contribution. Populist squatters and other petty criminals, and even members of the government, contravened these protective legislations in Virginia, as in all of the colonies, dooming the efforts of the enlightened legislators. McCartney also points out how the foraging needs of the peoples in these chiefdoms rendered inadequate the circumscribed tracts provided for each group. Parallels to these conflicts can be seen throughout the colonies, with inevitable results.

T. Davidson offers a focused study on the Indian bowls commonly inventoried in colonial Maryland and known elsewhere in the colonies. Davidson believes that these bowls represent ceramic vessels, identified by some archaeologists as colonoware pottery (p. 245), a topic extensively reviewed in the literature. This is unconvincing. Davidson's use of quotation marks in reference to an "inventory that lists 'Indian' bowls and 'wooden' bowls as separate entries" (p. 247) suggests that readers need to see more of the document. A listing of Indians bowls near some "presumably wooden 'cooper's hollow ware'" on another inventory (p. 247) also suggests that these Indian bowls were wooden. Perhaps these bowls, often "simply called 'boles'" (p. 259) were cut and fashioned by Indians from tree boles. The tradition of using treen, or household items cut from trees, came from Europe with the colonists. These examples may have been purchased from Indians.

P. Levy closes the collection with a review of information about the 1634 palisade (6 mi. long) at the Middle Plantation erected to delineate English lands from those of their native neighbors. His welcome observations point the way to conducting further research.

Each of these papers summarizes the existing data, sets it within a theoretical framework, and looks towards new means of improving the data to further refine understanding. The extensive bibliography and extraordinary index significantly augment the value of this book. Blanton and King provide an important volume, filled with perceptive views regarding the complexities of 250 years of cultural interactions, that merits close reading and careful attention by anyone working with the contact period.

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The Westo Indians: Slave Traders of the Early Colonial South

Eric E. Bowne

University of Alabama Press, Tuscaloosa,
2005. 144 pp., 5 figs., index. \$24.95
paper.

In this short, readable, and eye-opening volume, Eric Bowne relates the rise and fall of the Westo Indians, a small but powerfully disruptive slaving group that migrated into the Southeast from the Northeast in the mid- to late-17th

century. Scholars have long known that when Europeans settled North America they engaged American Indians in a trade in furs and Indian slaves. This trade was a force for change in American Indian life as well as fundamental to the American and Canadian colonial economies. Until recently, scholarship has focused on the trade in furs and skins rather than on the trade in slaves. Recent publications by Alan Galloway (*The Indian Slave Trade*, Yale University Press, New Haven, CT, 2002) and James Brooks (*Captives and Cousins*, University of North Carolina Press, Chapel Hill, 2002) have pulled back the curtain on Indian slavery and effectively charted a new field of scholarly inquiry. Bowne's book, one of the first generation in this new field, takes readers inside the colonial Indian slave trade through the short history of the Westos' involvement in it.

Bowne opens his book with a discussion of the source material on the Westos. His points, that the documentary evidence is scanty and that the archaeological evidence is practically nonexistent, are well taken. Even so, Bowne argues that by placing the Westos in a broad social history context of the first hundred or so years after European contact, one can use the available evidence to reconstruct something of Westo origins and history and impact on other Southern Indians. Bowne's central question is "how did a small group of armed migrants manage to not only monopolize the Southern colonial trade, but also to militarily dominate the Southeastern Indian geopolitical landscape to such a point that the very name of Westo struck fear in the heart of Southern Indians for hundreds of miles"? Throughout the book, Bowne explores what he proposes to be the primary factors for this—the Westos' experience in the Beaver Wars and their forced migration south; their early involvement with the European trade system; their experience with firearms and the paucity of guns available to the Southeastern Indians at the time; European unfamiliarity with the interior southern landscape and people; and the steady demand for Indian slaves generated by the incipient British plantation economy of the South.

Bowne begins the story of the Westos with their origins in the Northeast. Scholars recognized early on that the Westos were originally Eries, and Bowne further substantiates these assertions with a brief history of the Eries. The Erie Nation formed in the early-17th century as an alliance of people from various Northeastern Indian groups pushed together for mutual defense against the Iroquois during the Beaver Wars. Bowne then recounts how the Eries forged a partnership with the Susquahannocks to control the European trade in the Ohio River valley. The Iroquois challenged this control and, in 1654, they dealt the Erie a disastrous blow. The survivors dispersed in all directions and began the Westos migration into the deep South.

In 1656, 500 to 600 Westos settled on the James River in Virginia (where they were known as Richahecrians), and soon after they brokered a trade deal with some Jamestown traders who were interested in both furs and slaves. The Westos started slaving in present-day central Georgia and north Florida. The survivors of these raids fled into Spanish Florida, seeking protection against the Chichimecos, the name by which the Westos were known in La Florida. For reasons unknown, the Westos left Virginia and moved into present-day Georgia where they built the town of Hickahaugau on the Savannah River in 1663. When the Westos

settled Hickauhaugau they were fully armed with European guns and, after commanding Carolina's Lord Proprietors for a sole license, they were well on their way to monopolizing the southern trade.

Bowne documents the effects of Westo aggression on the social geography throughout present-day Georgia, Florida, and South Carolina. Here Bowne not only gives an inside glimpse of the depredations and terrorizing that was part and parcel of trafficking in human commodities, but he also persuasively argues that the Westos were in large part responsible for the upheavals, dislocations, and migrations that occurred in this area in the late-17th century. For example, Bowne suggests that the fall of the famous paramount chiefdom of Cofiticheque occurred because the Westos slaved them out and that the refugees, along with others, eventually coalesced to form the Catawbas. The Westos hold on the southern trade did not last long. Other Indians and ambitious Carolina slave traders, known as the Goose Creek Men, combined their efforts to break the Westo monopoly. In 1680, the Goose Creek Men contracted some Savannah Indians in a secret military campaign against the Westos, which ended in the dispersal of the Westos, the abandonment of Hickauhaugau, and the decline of their influence in the South.

Some historians no doubt will be dissatisfied with the dearth of direct documentary evidence for Bowne's tale of the Westos. Bowne's device of patching fragmentary documentary and archaeological evidence into the larger social history of the Southeastern Indians in order to make sense of the Westos' presence in the Southeast is a wondrous alternative to letting the Westos and this fascinating and grisly time linger in historical obscurity. Over the past 15 years or so scholars have been sketching out the long social history of the Southeastern Indians, and they have come to recognize the fundamental transformation that Native lives underwent from the Mississippian period to the colonial era. Bowne's is one of the first books to take advantage of the broad social history context that is now available for the Southeastern Indians, and *The Westo Indians* is a stunning example of what a creative and adroit scholar can do with it.

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Technology and Gender: Fabrics of Power in Late Imperial China

Francesca Bray

University of California Press, Berkeley,
1997. 444 pp., illus., ref., index. \$24.95
paper.

The role of women in recent Chinese history has been largely stereotyped, portraying wives and daughters as prisoners of their male relatives. Images of bound feet and filial women abound in the literature and art pertaining to China, especially since the expansion of Europe from the 15th century onwards. Francesca Bray sets an impressive goal for herself by tracing the changing social status of women for the past millennium (specifically from A.D. 1000–1800) by

drawing upon historic materials from China, ethnohistorical studies, and archaeological investigations, all of which are framed from a history of technology standpoint.

Bray's central theme focuses on recovering an accurate history of women in China. She first draws upon Joseph Needham's monumental study of Chinese history, *Science and Civilization in China*. Bray states that its success in extending the definition of the history of technology beyond that of Europe and its colonies was an important step in understanding the long history of China. She believes that Needham's work fell short in two important respects. His work disembodies the growth of technology from its native (Chinese) position by using western classification systems and imposing a European idea of the "natural" outcome of technological progress. Needham considers technological progress as the creation of an industrial economy based on capitalist ideas and the birth of Western-style science. Bray frames her study by investigating how the Chinese relationships with technology evolved in situ.

The book is divided into three sections. The first section discusses the evolution of house forms from prehistoric times. It is important to remember that the historical period of China is a deeper one than most other countries, extending back to the time of the Qin Shihuang Di (the First Emperor) in approximately 200 B.C. Bray brings her discussion into a comfortably modern context by tracing the structural development of housing up through the Qing Dynasty (A.D. 1616 – 1911). She looks at archaeological investigations of cultures and sites throughout China, such as the Neolithic Longshan pottery culture from north/northeast China and the site of Hemudu (near modern-day Shanghai). In order to trace house development into modern times, she draws upon Chinese construction manuals from late Imperial China. Typically, the Chinese divided their homes into male/female spheres. The altar room, often used to receive important guests, was a male-dominated space and place of ancestor worship rituals. The kitchen, or stove room, was a woman's space, where, according to Bray, women were in charge and moderated behavior and rituals associated with stove and other household deities.

The second section introduces the role of women as more intricate than previously understood. This section begins in the Song Dynasty (A.D. 960–1279) and focuses on the production of textiles. In this time period weaving was still the domain of women, often completed during the day in a woman's chambers (for the elite) or bedroom (among the peasant class). Bray contends that as work is an expression of identity, women began to lose this self-definition as the gender role attached to weaving gradually became male. This process resulted from a combination of tax increases and technological advancement. As loom technology grew in both complexity and size, and cottage industry-style textile production increasingly failed to meet the new taxes, weaving was consolidated into large-scale operations, factories. As England discovered several centuries later, the factory system often requires a seasonal or mobile workforce. Because of social attitudes towards women, specifically that they should not loiter outside, this growing workforce consisted of men. The effect on a woman's role that resulted from this gender redefinition of textile production was an increased importance placed on a woman's reproductive role. This is not to suggest that

women were reduced in importance. In fact, Bray counters that this new definition ultimately provided women with a stronger influence on the course of Chinese society.

The third, and final, section of the book looks at this new reproductive role. Bray begins her argument with the recollections of several Ming (1368–1644) and Qing (1644–1911) authors who routinely wrote about the time spent with their mothers. As weaving ultimately became a male, factory-centered operation, women were left with more time to spend with their children. The accounts of these male authors are used by Bray to suggest that the mother-son bond became far more important in forming the next generation of men than any between father and son. The result was a general opinion of fathers as cold, dominating figures who rarely took part in domestic operations. While the dominant (male) segment of the population did restrict the movements of women physically, women reacted in creative ways and actively formed their own networks of communication and, in part, their identity. Central to this network was the traveling herbalist or barefoot doctor. These doctors, usually women (since male doctors did not usually treat female patients), traveled from household to household and village to village and became the key players in these all-female networks of communication. Eventually, the power of women over their sons reached mythological levels, with examples of Emperors becoming little more than puppets of their mothers. While such high-level examples assist to prove the point, Bray does not dwell on such overt examples and suggests that women generally took an active role in their sons' lives as a way to remain socially aware and active in the currents and changes of Chinese society.

Throughout the book, Bray continues to frame part of her investigation in the technologies that were influenced by and in-turn influenced the Chinese over the centuries. She treats technologies as systems, complete with embedded meanings. The use of technological metaphors as models of correct moral behavior increased through the dynasties, which came through strongest in the role of textile production. The extensive collections of texts that exist in China from these periods are expertly mobilized by Bray to help support her arguments. Examples from other Asian contexts are also used, such as the use of textiles in preliberalized India as a symbol for traditional Indian society (for example, pictures of Gandhi with the spinning wheel).

Bray demonstrates how technological systems were used by specific groups of the population (the government and moralists) to maintain a sense of political security. She writes that China never really existed in a vacuum, as it was successfully invaded three times during the 800 years Bray examines. She is able to demonstrate a technological continuity throughout these time periods. The increase in production during this time period was only rarely met with technological advances. Instead, the Chinese chose an inductive strategy to answer growing demand issues, by increasing the number of workers. Returning to the earlier analysis of Needham, Bray writes that the inductive strategy was not adopted in England (where the answer was to improve technology). The increased commercialization of the two countries did in fact share commonalities, such as the switch from a taxation of goods to a taxation of currency.

This book is among the Society for the History of Technologies' (SHOT) winners of the Dexter/Edelstein Prize list,

an award presented each year to new and innovative works. Bray's approach is innovative, and she presents her ideas in a form that allows recreational and professional readers alike to enjoy the work. She draws on a complex list of influences and sources including anthropological theory, archaeological investigations, ethnographies, and Chinese texts. Her ability to weave a narrative covering more than 800 years of history alone makes this book an enjoyable read. *Technology and Gender* is strongly recommended for anyone interested in examining the changing gender roles in Chinese society, technological change and its social relationships, or why the incentives for constructing a European model of industry did not evolve indigenously in China. This work has bearing on historical archaeology because it offers a glimpse into the conditions and social attitudes of the Chinese (and their history) prior to and during the time of Chinese migration across the globe in the 19th century.

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From a Watery Grave: The Discovery and Excavation of La Salle's Shipwreck, La Belle
James E. Bruseth and Toni S. Turner
Texas A&M University Press, College
Station, 2005. 176 pp., 126 color & 13 b&w
photos, bibl., index. \$39.95 cloth.

This book conveys to the general public the archaeological excavation of La Salle's shipwreck, *La Belle*, undertaken by the Texas Historical Commission (THC). For the professional archaeologist, this book is an example of presenting the results of a major archaeological project before the public. As T. R. Fehrenbach writes in the foreword "... we should be mindful that sciences need support, not just from aficionados but also from citizens and state" (p. x). To build that support, archaeologists must engage the public through their findings in a timely fashion. Here the authors and THC must be commended for preparing a well-written and illustrated document 10 years after the initial discovery of the remains of *La Belle* in Matagorda Bay, Texas. Major archaeological reports detailing the hull structure, artifacts, and cargo are due shortly and are geared for a more academic audience. This book is actually the second in the eventual series, the first having been written by Robert S. Weddle (*The Wreck of the Belle, the Ruin of La Salle*, 2001). Weddle's book provides the historical context of La Salle's failed venture to establish a French presence at the mouth of the Mississippi River in the 1680s.

From a Watery Grave covers the spectrum of the *La Belle* investigations, including a general historical synopsis, initial discovery, recovery, and current artifact analysis. In addition to the main text, several sidebars contain more details about a subject, for instance, about local Indian tribes, La Salle expedition personnel, and contemporary issues surrounding the wreck site. As can be expected for a book directed toward the general public, illustrations abound throughout, predominately color photographs of the excavation in progress, hull structure, and artifacts. An important contribution

to archaeologists is contained in the acknowledgments. Here the authors outline and give thanks to the individuals and organizations that combined to create a successful effort partnering together public, corporate, and private support to undertake the excavation and, importantly, continue the artifact analysis and conservation work. In the current climate of declining public funds for archaeology, directors of large-scale and small-scale archaeological projects can benefit from reviewing the fundraising experience garnered by the *La Belle* team.

The initial two chapters of the book recount the events surrounding the shipwreck, especially relating to the wrecking event and placing the expedition in the context of the geopolitics of the time—as a French attempt to contest control of the Gulf of Mexico from exclusive Spanish dominion. The next two chapters describe the archaeological investigations of the shipwreck, including arguments for constructing a dry cofferdam around the site and for a complete rather than partial excavation. Findings from the shipwreck are explained in the next three chapters. The first centers on the remains of the hull of the ship, including construction analysis and a reconstruction of the vessel on paper and in model forms. Analysis of the ship timbers, which had been disassembled for recovery and conservation and substantiated by historical documents, revealed that *La Belle's* main structure (keel, keelson, frames, etc.) was prefabricated, in other words, a ship kit to be built upon arrival in the New World. The changed nature of the expedition to using a Gulf route, advocated by the French king, Louis XIV, rather than a Canadian route, the original travel plan, forced La Salle to construct the vessel in France. The chapter on the cargo is neatly handled by placing the artifacts in functional classifications, that is, by trading items, defensive weaponry, sustenance, personal effects, ship's equipment, odd finds, and plant remains. Lost lives and shipwrecks are often tied together, and the final chapter of the shipwreck finds details the remains of two humans found in the wreckage that bear testimony to the tragedy played out in the bay. Additionally, the chapter handles faunal remains found inside the shipwreck, including pig, buffalo, and goat bones. The final chapter concludes by examining the legacy of the La Salle expedition, which not only includes the remains of the shipwreck and its contents and their eventual display, but also, interestingly, a familial lineage sired by the two survivors that continues to this day.

While professional archaeologists may consider refraining from purchasing this book, perhaps waiting until the more academic works appear, they may be better served by getting this one, so that they may use it as a guide to inform the public about their own findings. The authors have done the field of archaeology, especially nautical archaeology, a great service, so that others in the field may say, "Eventually, we want to prepare a book like this to disseminate the results of our project to the public." Continued support from public and private sectors for the discipline of historical archaeology demands the publication of more books like this one.

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*Public House Tokens from England and Wales
ca. 1830–1920*

Yolanda C. S. Courtney

Special Publication No. 38, Royal
Numismatic Society, London, England,
2004. 227 pp., 49 figs., append., plates.
No price given.

This may well be the first of the British Royal Numismatic Society's respected series of special publications to come to the attention of historical archaeologists across the Atlantic. The brass and white metal coin-like tokens (or checks) that are its subject matter were hitherto largely the sphere of collectors. The designs stamped on the discs are usually confined to basic information like the addresses of the establishments that used them and a nominal value, very occasionally venturing into figurative devices (this is not a field for numismatists whose interest is based on aesthetics). In the UK lively groups of enthusiasts meet regularly to further the study of these and other tokens of similar dates. This new publication is not an item-by-item catalogue of all known pub checks (a series of regional catalogs published from the late 1970s onwards serves that purpose), rather, it uses pub checks to investigate the technology and economics of their production and marketing, and the various ways in which they were actually employed. In the words of the author, the tokens are examined as a branch of material culture, and the volume aims to cover "all aspects of the life cycle of a pub token" (p. 1).

The study of pub checks began while they were in use. As early as 1865, a Prague lawyer listed some 1,500 British issues in a German-language catalog. The interest that led Courtney to undertake this study was first stimulated by her father's own collection. It was fostered by opportunities to examine collections in depth at the National Museum of Wales in Cardiff and later in Leicester museums. Two main groups of tokens were long ago distinguished, *A* and *B* (based on size and design differences), but subsequent, piecemeal subcategorization seems to be both imprecise and confusing. The 23 plates, mainly photographs or rubbings of tokens, are slightly distanced from their captions (which appear on the preceding six pages). Selection for the images must have taken considerable efforts, with objects presumably surviving in a range of good and poor conditions. It is an achievement that even the image most difficult to make out (plate 6.9) is legible. Altogether, the plates and three appendices that include tokens illustrate some 150 of them—this is not a major emphasis within the work (approximately the same number of the dies for stamping them are shown from the side in groups in plates 14 and 16).

The tokens were used mainly for pub games, as admission/refreshment tickets, in various ways by societies that met in pubs and in association with "truck practices" in industry, as well as to indicate prepayment/credit for drinks, etc. Very occasionally, they may have acted as small change, but this was not a consistent, regular, or widespread function. The accuracy of reported uses and both contemporary and subsequent speculation about these practices, including on the part of the manufacturers, is fully

discussed. Revaluing of tokens showing specific sums of money and reuse by new public-house landlords (shown by additional stamped initials) were not uncommon. The effects of temperance movements on sales of drink in pubs were to some extent being undermined by using tokens, along with entertainment, to aid sales.

An overall pattern of expansion in the growth of pubs in the 1850s may explain an increased use of tokens, with a peak of their use coming in the 1860s and 1870s, and a further period of growth in the trade in the 1890s sustaining them. By 1914 their popularity was in decline. Subsequently they are known occasionally and sporadically, for example in Leicester as late as the 1990s. Case studies of the development and fortunes of particular firms, e.g., Heaton and Sons of Birmingham (also known as the Birmingham Mint, whose likely products comprise far more than just the items that bear the organization's name) and the Neal family of London, add interesting details to the picture. Marketing and distribution are also dealt with in some depth, again with case studies. Commercial agents were used; some of the tokens themselves served as advertisements and gave contact information about their makers.

The clear maps bring together a huge amount of fresh information, hinting at the original scale of production and detailing the known survival of the tokens. Existing firms of brass die sinkers in Birmingham and London were the main manufacturers at first, but Birmingham's production flourished while that at the capital was undertaken by many different firms, which tended to be short-lived. Over the main period of production, the main manufacturing centers were at Birmingham, Manchester, and in the West Country, while London did not achieve more than a markedly concentrated distribution. Through the efforts of itinerant marketers, the tokens achieved a dense coverage within western England and southern Wales. While at least one establishment in every county except two used them, the distribution across England was by no means an even one, and it differs markedly from that expected in the period of industrialization.

This volume, readily available within a mainstream publication series, will probably mean that these previously somewhat obscure tokens will now be more immediately accessible to archaeologists when examples are encountered. They have, hitherto, very occasionally turned up in the field in Britain, though this has tended to be more in the ambit of metal-detector users than archaeologists. As the most recent centuries come to feature more prominently in mainstream archaeological fieldwork in Britain, the tokens will presumably become more significant as finds. In America, this volume will be of use primarily for the social and economic commentaries and the insight it may provide on possibly similar, quasi-numismatic phenomena closer to home (perhaps the once-ubiquitous transport tokens?). While unlikely to be of major interest for the tokens themselves outside England and Wales, the book is a valuable, scholarly contribution to their history as a commodity in the 19th and early 20th centuries.

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European Metals in Native Hands: Rethinking Technological Change 1640–1683

Kathleen L. Ehrhardt

University of Alabama Press, Tuscaloosa,
2005. 272 pp., 26 figs., ref., index. \$29.95
paper.

In recent years, archaeologists have introduced new theoretical frameworks and methodologies for continued investigations into the wide-ranging responses of Native peoples to European-introduced material goods during the protohistoric/early contact period. This book is a case study of the technological responses of the Illinois, specifically the inhabitants of the Illiniwek Village site, to copper-base metals. This is not the first volume to address the response of Native peoples to this particular type of material during this time period. The strength of the present volume is the skill with which Kathleen Ehrhardt weaves together ethnohistorical, archaeological, and scientific evidence to place the technological activity of the Illinois within a broad social context.

The first chapter briefly situates the research presented in this volume within the broader context of culture-contact studies and discusses the importance of viewing "native peoples as independent, active architects of their own histories" (p. 5). This is an important viewpoint and one that stands in contrast to the view, espoused in many classic studies of culture contact, where Native people were thought to passively recognize the "superiority" of European material goods and technological practices. The adoption of these goods and practices was seen as evidence of acculturation and eventual assimilation. Seeing Native peoples as active agents of change, Ehrhardt argues that it is necessary to examine change that might have occurred following culture contact at the "microlevel, or at the scale of individual cultures" (p. 6).

Chapter 2 begins as a comprehensive review of previously undertaken culture contact studies and specifically addresses the paradigm shift inherent in viewing Native peoples as active agents, which is an expansion of the ideas introduced briefly in chapter 1 but is a vital backdrop for the present study. In this chapter, Ehrhardt constructs the theoretical framework for her analysis by combining the framework of a "technological system" as defined in the work of W. David Kingery with the concept of "technological style" as put forward in the work of Heather Lechtman. In Ehrhardt's view, the advantage of this combination is that it "provides a holistic view of technological activity in which both the material and nonmaterial cultural patterns that underpin, sustain, and potentially transform technological and social life are revealed" (p. 33).

Ehrhardt outlines her specific research questions and methods in chapter 3. She selected a representative sample of copper-base metal artifacts from the Illiniwek Village site (also known as the Haas/Hagerman site) and applied analytical techniques ranging from formal description and visual examination of the entire sample to metallography, proton-induced x-ray emission spectroscopy (PIXE), and instrumental neutron activation analysis (INAA) on a subsample of artifacts from the larger data set. Ehrhardt uses

this chapter to explain how the data set was constructed and the specific rationale and procedures for the use of each of the analytical techniques. This is a critical, but all too often ambiguous, part of scientific studies and Ehrhardt should be commended for the clarity of this chapter.

The next two chapters serve as background for the analysis of the selected data set. In chapter 4, Ehrhardt situates Illinois use of European-derived copper-base metal within the longer use of metal, specifically native or natural metallic copper, within the Northeastern region of North America. Ehrhardt reviews the physical properties of copper and outlines the sources and production techniques used by Native peoples to work native copper in this region from the mid- to late-archaic to the middle woodland and later Mississippian periods. The final portion of the chapter discusses the transition from using native copper to using European-derived copper-base metal. Not only does Ehrhardt review archaeological reports written about other Native peoples' use of these materials (groups such as the Huron, Onondaga, and Micmac), but she also notably reviews the possible symbolic underpinnings for the adoption of this material.

Ehrhardt describes the Illinois using ethnohistorical and archaeological evidence in chapter 5. She includes a review of the current knowledge of the origins of the Illinois and its cultural identity as one of several central Algonquin groups within the region. In the latter half of the chapter, Ehrhardt outlines the connections between the French and the Illinois. This section includes a discussion of Marquette and Jolliet's expedition of 1673 and describes the identification of the Haas/Hagerman or Illiniwek Village site as Marquette and Jolliet's "Peouarea" village and specifically as a protohistoric Illinois village (p. 95). A detailed account of the history and results of archaeological investigations at the site is also given here.

Chapters 6 and 7 summarize the analytical results. Chapter 6 primarily outlines the formal and contextual analysis of the copper-base metal assemblage from the site and includes general observations about the assemblage as a whole as well as more detailed observations about specific artifact forms and their manufacture and use. Ehrhardt subdivides the 806-artifact sample into four broad artifact categories that include finished artifacts, unfinished/partially processed artifacts, "wastage" or "scrap," and a miscellaneous "other" category (p. 105). From the distribution of these categories within the assemblage, Ehrhardt concludes that most of the copper-base metal was being worked locally and that much of this material was formed into items of personal adornment such as beads and pendants. Eleven finished artifact types and five unfinished/partially processed artifact types were identified. Ehrhardt describes the form of each type, its distribution at the Illiniwek Village site, and possible use by the Illinois. She also compares each artifact type to similar forms recovered from archaeological sites throughout northeastern North America. A representative figure of each type is also included.

Chapter 7 presents the results of the compositional (PIXE and INAA) and metallographic analyses of a subset of 75 artifacts of the original sample. Ehrhardt's stated purpose is to characterize the materials selected for use by the Illinois and to precisely define the production processes used to work the copper-base metal (p. 141). She broadly

discusses the results of each of the three advanced analytical techniques and summarizes the results of these analyses for each of the selected artifact types (finished beads, clips, etc.) in turn. Her metallographic or microstructural analysis demonstrates distinct differences in the ways that the Illinois treated smelted copper and brass. Smelted copper artifacts were mostly left annealed, while brass artifacts were more equally left annealed or cold worked (p. 171).

Ehrhardt presents a synthesis of the ethnohistorical, archaeological, and materials science analytical results in the final chapter. She specifically addresses the processes of materials acquisition, the design of the forms crafted from copper-base metal, the manufacturing techniques used, and the use/discard-contexts of this type of material at the Illiniwek Village site. By situating the analytical results within a framework that focuses on technological style and on technology as an inclusive system, Ehrhardt was able to convincingly reveal how the Illinois incorporated European-introduced copper-base metal within their cultural system during the protohistoric period.

This volume is highly recommended to any archaeologist interested in technological transformations during the protohistoric/early contact period as well as anyone more broadly interested in culture contact or native metalworking systems.

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*Engendering African American Archaeology:
A Southern Perspective*

Jillian E. Galle and Amy L. Young (editors)
University of Tennessee Press, Knoxville,
2004. 328 pp., illus., ref., index. \$35.00
cloth.

Engendering African American Archaeology originated with a symposium of the same name in 1998 at The Society for Historical Archaeology meeting. The papers in the symposium and this volume investigate the American South of the 18th and 19th centuries and explore the social, political, and ideological structures of ethnicity and gender. Although the regional focus of this volume is important, the most significant contribution of this work is its dedication to understanding gendered social relations in African American contexts.

The volume consists of an introduction, nine contributed chapters, and an epilogue. The text is well illustrated. Tables were informative without being excessive. The index was quite extensive and very user friendly. All in all, *Engendering African American Archaeology* is a beautiful edited volume. It was disappointing that the essays present incredibly compelling stories of individual lives, yet there was only one illustration that includes people (the stereoscopic image of slaves from the Hermitage that also graces the cover).

Elizabeth M. Scott introduced this collection of works by reviewing the literature on African American archaeol-

ogy to date and proposing directions for future research. She emphasized the importance of revealing the roots of inequality whether gender, racial, ethnic, economic or other; re-evaluating data from plantation contexts as well as investigating African American lives in nonplantation settings; and acknowledging the constraints of slavery and racism, sexual violence, and other forms of oppression in shaping the lived experiences of individuals, families, and communities.

Individual chapters were written by a diverse group of authors that included independent scholars, college professors, cultural resource management professionals, and other researchers working in both the public and private sectors. The multiplicity of experiences and backgrounds of the contributors added tremendous depth and dimension to the stories presented.

Barbara J. Heath examined the economic strategies of enslaved families at Thomas Jefferson's Monticello. Ledger records provided an intriguing glimpse into consumption patterns and the interplay of gender and economics. Jillian E. Galle studied the lives of two African American seamstresses at the Hermitage. Their work afforded these women unique access to material goods and knowledge distinct from their enslaved counterparts. Laurie A. Wilkie investigated the roles of "granny midwives" as the primary source of African American women's health care, generational mediators, and providers of cultural and structural continuity in their communities. Her work emphasized the importance of gender as well as life course in shaping individual experience, notably through the life of Lucrecia Perryman, a midwife who settled in Mobile, Alabama, after emancipation.

Brian W. Thomas and Larissa Thomas considered social identity in their work at the Hermitage. Through layers of personal appearance (body, next to body, clothing, and accessories), they observed that social identity is fluid and contingent upon social interaction. Amy Young utilized the data from two plantations in Kentucky, Oxmoor and Locust Grove, both of which are located outside of Louisville. She sought to understand how gender roles were utilized in both public and private settings to minimize risks and improve life chances for individuals.

Patricia Samford compared gender roles at plantations in Tidewater Virginia to those of West African cultures to understand to what degree enslaved Africans drew upon past experiences in forging their new roles and communities. Roles in work, food production, marketing and economic activities, family organization, and spirituality were integral to her analyses. Exploring a similar theme, Garrett R. Fesler examined architecture, interior and exterior spaces, and artifact distributions in the Utopian Quarter outside of Williamsburg, Virginia. He studied whether the gender relations that shaped daily interactions in the quarter were reasserted forms from Central and West Africa, were imposed by slave owners, or were creolization of them.

Marie Elaine Danforth analyzed cemetery records from the City of Natchez, Mississippi. She observed that mortality by age and gender was related to the roles and activities of these individuals in life. Kristin J. Wilson and Melanie A. Cabak also analyzed cemetery data from the Southeast (Georgia, Arkansas, Alabama, and Texas). They noted that gender influenced both folk beliefs and well-being in this population.

Larry McKee concluded this volume with an eloquent epilogue, emphasizing that identity is shaped by race, class, and gender. He aptly observed that this collective work ends the "eerie silence" about gender in African American life.

Jillian Galle and Amy Young should be commended for assembling this array of scholars for this collective work. The contributed chapters in this edited volume are significant both for including many nonplantation settings in the dialogue and for explicating gender in African American contexts. It is for these reasons that *Engendering African American Archaeology* makes such an important contribution to the literature in history and archaeology as well as to a regional understanding of social relations in the South.

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Medieval Archaeology: Understanding Traditions and Contemporary Approaches
Christopher Gerrard

Routledge, London, 2003. xvii+302 pp.,
63 illus., bibl., index. \$27.95 paper, \$80.00
cloth.

It is a sign of a maturing discipline that historical archaeologists across the world are giving increased attention to the history of their discipline. This is essential for an understanding that the methods and concerns of the modern discipline are the outcome of specific historic circumstances and could have evolved in very different ways. Christopher Gerrard has written an insightful history of later medieval archaeology in England, Scotland, and Wales. *Later* is here defined as the study of the period ca. AD 1000–1500. This is a period a little earlier than most readers of this journal are used to dealing with but of some importance in understanding the development of postmedieval archaeology in Britain. Many scholars of the later period have also been medievalists.

Gerrard begins by studying the idea of the Middle Ages and the work of earlier antiquarians like John Leland, William Camden, William Dugdale, and William Stukeley in recording medieval remains. From the collectors of the Grand Tour of the 18th century he moves on to the Gothic Revival of the 19th century. At this stage medieval archaeology and architectural history were barely distinguishable. Nineteenth-century ecclesiastical revivalism and anti-industrialism respectively promoted an interest in gothic architecture and preservation of vernacular buildings. Anyone who has worked in the stores of any long-established British museum will appreciate Gerrard's discussion of the large number of artifacts, often complete, that were produced by laborers in the pre-machine age.

The period 1882–1945 saw large-scale clearances of ancient monuments for display purposes and increasing emphasis on architectural plans as opposed to facades. This period also saw serious pioneering work on artifacts

by Harold Thorpe on glass and Gerald Dunning on ceramics as well as the 1940 publication of John Ward Perkin's *London Museum Medieval Catalogue* of 1940. One could add to the notable scholars mentioned by Gerrard, the "professor of medieval archaeology" at Liverpool University, F. P. Barnard whose work on badges, heraldry, and jettons included *The Casting Counter and the Counting Board* published in 1917. This period also saw the origins of modern heritage legislation beginning with the *Ancient Monuments Act* of 1882. The importance of interaction between medieval archaeology and other disciplines from prehistory to history and geography in this developmental phase is particularly stressed.

The period 1946–1970 saw the rapid development of medieval archaeology as an independent discipline. In the countryside, historians, geographers, and archaeologists joined forces to study deserted villages in what must have been one of the earliest real interdisciplinary encounters. This activity is illustrated by the work of Maurice Beresford and John Hurst at Wharram Percy, a site of world importance. It will probably be difficult for future generations to grasp the impact a single individual like Hurst (who recently died after a vicious attack in the street) could make on his discipline and contemporaries. The period also saw the growth of landscape archaeology and history and a rapid growth in knowledge of British and imported ceramics. In the 1940s urban archaeology usually meant removing anything post-Roman as quickly as possible onto the spoil heap. By 1970 medieval (and increasing postmedieval) archaeology was at the forefront of urban excavation concerns.

Gerrard then addresses the growth of medieval archaeology in the 1970s and 1980s as urban and county excavation units were established by local government. This was the golden era of large-scale government-funded excavations, even if publication lagged well behind as a priority. A few universities began to teach medieval archaeology and students like Gerrard and the reviewer went on to gain PhDs. Open-area excavation, introduced from Sweden by John Hurst and Jack Golson in the 1950s, became the norm, accompanied by use of the Harris matrix. Many of the new techniques of British stratigraphic excavation, developments in which medievalists had played an important role, spread to the Continent and even made an impact in America. The importance of science, from thin-section analysis of ceramics to geophysical survey, was also being increasingly recognized.

The 1990s saw the introduction of commercial archaeology modeled on the American section 106 legislation. Archaeology units now had to compete with each other for work. Excavation was increasingly focused on preservation and mitigation rather than research. As in America, a major question is how does one make use of the vast, so called gray literature produced by numerous but small-scale excavation and survey projects. In academia the long reluctance of medieval archaeologists to embrace theory was abandoned with a vengeance as gender, social space, and identity became the norm of scholarly discussion.

This book is well written and erudite and covers the many subdisciplines of medieval archaeology. The only minor complaint is that Wales and Scotland are seen, inevitably, from a rather Anglocentric perspective. These areas need their own essays, written by people who

have long experience of working in their rather unique environments. This book will stand for many decades as a truly comprehensive textbook on its subject but should not discourage scholars from exploring the many avenues it suggests in more detail. American archaeologists, with their anthropological perspective, should read this book as it gives valuable insight into the related but different development of archaeology in another culture. It succeeds because of its depth of knowledge and general understanding of wider intellectual history. Above all, reading this book was not only intellectually stimulating but also enjoyable.

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*Archaeology and Colonialism: Culture
Contact from 5000 BC to the Present*
Chris Gosden

Cambridge University Press, Cambridge,
2004. 200 pp., 22 figs., 5 tables, ref.,
index. \$24.99 paper.

Although the separate topics of colonialism and culture contact have long served as central research themes within the subdiscipline of historical archaeology, this new book offers an expansive comparative framework for appreciating the dynamic patterns of encounter, appropriation, and accommodation that underlay these topics. Temporally as well as geographically broad in scope, Chris Gosden's volume draws from the world systems approach to trace archaeological examples of colonialism back 5,000 years to the early city states of the Uruk period in southern Mesopotamia. In doing so, Gosden attempts a dual aim: "to argue that colonialism had enough unity to be understood within a single comparative framework, but also had deep variations in different times and places: it had its own local histories" (p. 24).

The most significant contribution of this volume is the development of a typological model for three different forms of colonialism. Each of these types of colonialism provides the basis for a global comparative analysis in subsequent chapters. These are followed by a concluding chapter highlighting common themes of materiality, identity, and hybridity under a consideration of colonial forms of power. The "spectrum of colonialism," the earliest type, which Gosden terms "Colonialism within a shared cultural milieu," refers to early state and chiefdom societies such as those that existed from Mesopotamia to the Greeks and amongst the Aztecs, Inca, Chinese, and Tongans. Characterized by colonial relations between state and nonstate polities, this first type of colonialism manifests power within the norms of social behavior, rather than through any newly introduced categories of social difference. The boundaries of colonization are not defined by the limits of military power but, rather, by the area over which a particular culture is shared or spread.

Examples of the "middle ground" category of colonialism can be found in the peripheries of classical Greek colonies

and the Roman Empire, in addition to early modern contacts with indigenous peoples in North America, Africa, India, and the Pacific. These instances of colonialism are all characterized by sociopolitical experimentation and creativity, with accommodation undertaken by both indigenes and colonists through the development of regularized social relations. The appearance of equality is perpetuated, with all parties believing themselves in control of the encounter process. Within new systems of exchange, advantages are sought in material and spiritual terms. New modes of difference emerge within these socially flexible worlds, with new strangers not necessarily marked out as radically different from other types of strangers.

In stark contrast, "*Terra nullius*," or the final category of colonialism identified by Gosden, is characterized by extreme violence—as evidenced by the major settler societies of North America, Russia, South Africa, Australia, and New Zealand from the mid-18th century and also by the Spanish in Mexico and Peru two centuries earlier. The mass appropriation of land, warfare, and the general spread of introduced diseases that accompany this type of colonization enables the destruction of pre-existing forms of social relations. Active resistance to colonial forms is undertaken on the local scale to allow indigenous cultural continuity, with initial armed invasion and mass deaths viewed not as a final but as a tragic early phase in a longer process of cultural upheaval and survival. *Terra nullius* colonialism can be separated from other types by the perpetuation of relatively fixed (and often legally defended) categories of social difference, in contrast to the new categories of difference (such as Creole) that emerge from the cross-cultural encounters of "middle ground" colonialism and the lack of marked social categories in "shared cultural milieu" colonialism.

Recognizing the wide-ranging contributions of historical archaeology to studies of colonialism, Gosden's volume incorporates case studies drawn from tobacco, coffee, and cotton plantations of the Caribbean and Chesapeake, early urbanization and household consumption patterns along the American colonies of the Atlantic coast, transcultural property ownership and mobilizations of "power" within the Eastern Cape region of South Africa, English experiments with early methods of colonization in Tudor-era Ireland, and exchange networks developed between the Macassan people of southern Indonesia and Aboriginal societies along the Arnhem Land coast of Australia. Identifying these historical period studies as examples of *Terra nullius* colonies, he situates these specific instances of "modern" colonialism within a comparative framework intended to reveal long-term patterns of material continuity and change within regimes of power. In doing so, he engages (albeit briefly) with the ongoing debate over the subject of enquiry that defines the subfield of historical archaeology. As scholars from a European background (such as Gosden himself) seek to situate their research within the existing scholarly discourse surrounding historical archaeology, they immediately face the question of subdisciplinary identity. By emphasizing patterns of power and conquest over a 5,000-year period—and noting the tendency of imperial nation-states to self-consciously invoke earlier empires in their symbolic mobilization of power—Gosden joins those who define the subdiscipline most broadly as an "archaeological study of literate societies."

Gosden's approach draws from work by postcolonial theorists such as Homi Bhabha, Edward Said, and Gayatri Spivak, most notably in his effort to uncover the underlying roots and intellectual traditions that shape the outward appearances of colonialism. Like other scholars working in the field of contact period studies, Gosden has been strongly influenced by Nicholas Thomas's focus on the materiality of the colonial process.

By way of conclusion, Gosden emphasizes the dominant and transformative role of the material world: "Colonialism is not many things, but just one. Colonialism is a process by which things shape people, rather than the reverse. Colonialism exists where material culture moves people, both culturally and physically, leading them to expand geographically, to accept new material forms and to set up power structures around a desire for material culture" (p. 153). In foregrounding the material dimensions of colonialism, Gosden sets a new agenda for comparative global studies of colonialism and ensures a place for archaeology within this endeavor.

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*Finding Sand Creek: History, Archaeology,
and the 1864 Massacre Site*

Jerome A. Greene and Douglas D. Scott
University of Oklahoma Press, Norman,
2004. 241 pp., 30 illus., 13 maps, bibl.,
index. \$24.95 cloth.

Finding Sand Creek: History, Archaeology, and the 1864 Massacre Site chronicles the efforts of the National Park Service during 1998–1999 to locate and excavate the site of the 1864 Sand Creek Massacre in southeastern Colorado. The book is coauthored by Jerome A. Greene and Douglas D. Scott, the Sand Creek project's leading historian and archaeologist, respectively. In 1998, the National Park Service was directed by the U. S. Congress through the Sand Creek Massacre National Historic Site Study Act to work with the Northern Cheyenne Tribe, the Northern Arapaho Tribe, the Southern Cheyenne and Arapaho tribes of Oklahoma, and the Colorado Historical Society to verify the location of the massacre.

Finding Sand Creek is neatly divided into four chapters. The first chapter presents the history of the massacre and the events leading up to it, while the second chapter follows the efforts of the team of historians from the National Park Service to locate the massacre site by studying letters, recollections, reports, and maps from archives around the United States. Chapter three recounts the archaeological digs that attempted to find evidence of the massacre site, and chapter four presents the conclusions based on evidence found during the excavations. The appendices list and explain the archaeological evidence uncovered as well as provide archival lists of equipment that help justify conclusions based on materials found at the site.

In chapter 1, the authors provide information about the heritage of the Cheyenne and Arapahos and detail their areas of geographical influence and the strengthening of their bonds due to competition with other regional tribes. In a scenario that is all too familiar for those who have studied Indian-white relations, the Cheyenne and Arapaho entered into treaties with the U.S. (beginning in 1851) that were constantly amended and modified over the next decade until the two tribes were confined to a much smaller area of land than that to which they had previously had license. Some bands refused to recognize the newer treaties and continued their nomadic hunting lifestyle. Eventually conflicts between settlers and Indians became more common, and people were murdered on both sides. In September 1864, Black Kettle and six other headmen came to Denver to convince the government of their wish for peace. Thinking that peace was made, Black Kettle moved his camp into the vicinity of Fort Lyon in southeastern Colorado, where he had been assured that the bands would be safe. On the morning of 29 November 1864, a force of U.S. Volunteers under the command of Colonel John M. Chivington attacked Black Kettle's camp. The contingent of 700 soldiers killed approximately 150 Indians over the course of the next seven hours. Many of the deaths were women and children. Those who survived did so because they were able to escape the killing field on foot or horse. No prisoners were taken. Through the afternoon and the following day, the soldiers wandered the battlefield, mutilating corpses and taking grisly souvenirs.

Chapter 2 follows the present-day search of the manuscripts and archival materials that provide the sources used to piece together the story of the Sand Creek Massacre. In addition to these records, historians interviewed members of the tribes who knew the oral history passed down about the event. Historians were not starting with a completely blank slate with regard to the location of the massacre. Early-20th-century interviews with Sand Creek survivor George Bent and the study of Bent's hand-drawn maps of the site led to the erection of a marker at one bend in the creek, corresponding with Bent's recollections. When the history team began their search, they had a map from Second Lieutenant Samuel W. Bonsall of the U.S. Army that had not been available to past researchers. Bonsall rode through the massacre site in 1868 and produced a well-drawn map with precise geographic descriptors. With this new source at their disposal, the history team was able to deduce that the actual site of the camp was about a mile further up Sand Creek from the position of the old marker.

In chapter 3, the emphasis shifts to the archaeological efforts to locate the site. The earliest academic project to identify the site was started by Fort Lewis College in 1995. After some metal detector surveys of the area around the historic marker in 1997, the team from the college had found few artifacts that could prove an entire camp once occupied that location. The archaeology team from the National Park Service began their search in 1999 and worked out from the area surveyed in 1997. Initially finding a smattering of artifacts themselves, several theories of artifact dispersal were explored, and eventually the team came across a dense area of artifacts in a location about a mile north of where the historical marker stood on the east side of Sand Creek. After further research, it was

deduced that the artifacts discovered were types in use in 1864 and known to be in the possession of the Cheyennes and Arapahos as well as the U.S. Volunteers that attacked the site. Several of the artifacts appeared to be intentionally destroyed, which matched with the historical record of the razing of the camp by the U.S. soldiers.

Chapter 4 wraps up the book and presents those factors that proved most useful during the search for the Sand Creek Massacre site. The efforts of the project's team led to a more definite location of the campsite and subsequent massacre. In addition, artifact scatter assisted in leading researchers to a more precise picture of the unfolding events on the morning of 29 November 1864. The authors stress repeatedly in this chapter the extent to which this project was a multidisciplinary effort: historians reassessed records and maps; ethnographers and tribal members collected oral histories; the remote-sensing team analyzed aerial photographs and made geophysical ground studies; geomorphologists made soil studies to determine landform changes; and archaeologists made visual and metal detector inventories.

Finding Sand Creek is a success on many fronts. The book is well organized and presented in a readable and informative manner with pertinent maps and photographs accompanying the requisite sections of the text. The book is an interesting look at a multidisciplinary approach to research that makes clear the dependency of all of the disciplines on one another. The project was successful in bringing a greater certainty to the location of the massacre and providing more insight into what occurred there for the members of the Cheyenne and Arapaho tribes. The site has yet to be formally designated as a National Historic Site but will probably be up for a vote in Congress again soon. The book should be useful to both scholars and students of Indian and western history as well as historical archaeologists who specialize in western North America. Additionally, it should be of interest to those within the National Park Service and tribal members who have vested interests in the efforts of the National Park Service.

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Shared Landscapes: Archaeologies of Attachment and the Pastoral Industry in New South Wales

Rodney Harrison

University of New South Wales Press,
Sydney, Australia, 2004. xiv+224 pp., 200
figs., 10 tables. \$49.95 paper.

Shared Landscapes is an independent work from a three-part series by the University of New South Wales (UNSW) Press called Studies in the Cultural Construction of Open Space. Rodney Harrison takes a fresh look at the Australian pastoral industry from the perspective of Aboriginal people who, while being an integral part of this traditional Australian occupation, have been severely minimized in

previous texts on the subject. *Shared Landscapes* challenges long-held beliefs that postinvasion archaeology is Anglo archaeology, while at the same time revealing complex layers of historical memory through thoughtful analysis.

The book is brilliantly formatted; UNSW Press did a magnificent job of putting together a facade that is every bit as progressive as the text it contains. Full page, black and white plates are dispersed throughout the volume, with smaller photographs and maps making up the remainder of the visual component. The text is integrated nicely into these vivid pictorial documents.

Harrison chooses to focus on “local social relationships, rather than the ‘great’ themes of settler-colonial expansion” (p. ix), a view that has not been embraced until recently by historical archaeologists. This view, along with his ideas on what constitutes archaeological remains and the methodology he utilizes to conduct archaeological investigation, is precocious and innovative.

Harrison uses eyewitness information to reveal aspects regarding the pastoral landscape, which may not have material remains to indicate habitation or significance. In doing so, the author questions the idea that archaeology must consist only of material culture, while at the same time making use of the most advantageous aspects of historical archaeology: the people who produced it can tell you “how” and “why.” In the two case studies included in the volume, Harrison discusses “both the physical and discursive layering that forms the basis of the landscape under study” (p. 3).

This concept is also extended to “material memories” or the “relationship between traces of the past and the collective memorialisation of the past in the present” (p. 16). Harrison describes cultural heritage as forgetting: it is an “active engagement with a particular cultural phenomena” (p. 17). From this perspective, both remembering and forgetting are processes of cultural change.

Part 1 of *Shared Landscapes* consists mainly of social and historical background of the Australian pastoral industry. Those not specifically interested in this topic may want to skim ahead to chapter 3 where Harrison begins to discuss his methodology for the case studies. The methodology utilized by Harrison is arguably the most progressive part of the text. The author’s research began with workshops held to allow the community to actively engage in the projects’ development. In these workshops, participants were asked to map their memories of the site, focusing on “trails and patterns of movement” (p. 54) in order to establish the cultural landscape from both indigenous and nonindigenous perspectives.

Specific artifact and site mapping was done using differential GPS and theodolite. It was completely digitized for integration into a larger database, a digital layering exercise that some have referred to as hypertext cartography—the most intuitive form of archaeological mapping.

Oral histories are also included as essential components of the projects. These took the forms of formal interviews, focus groups, workshops, and recording of life histories on and off site. Harrison recorded these interviews and allowed informants to modify their statements, adding or deleting information at will. This interactive format of interviewing was particularly avant-garde, empowering community constructions of local identity.

Parts 2 and 3 of the text include the two case studies where Harrison exerts his progressive field techniques: East Kunderang Pastoral Station in Oxley Wild Rivers National Park and the Dennawan Aboriginal Reserve in Culgoa National Park, both in New South Wales. In each case, an argument can be made that data collection efforts of this magnitude would have been better spent on threatened sites, but these data may help to preserve these and other places in the future. It is also unlikely that the information gathered from those who lived in these places would be available forever. In this light, the outcome of the project becomes quite valuable.

There are some who may argue that the author’s acceptance as archaeology of natural landscape, memory, and even forgetting erodes the processual, scientific foundations of the field. Concepts such as memory are hard to grasp; they cannot be quantified like potsherds or chipped stone, leading some archaeologists to dismiss these concepts as unscientific or unnecessary. While this debate is much too large to address in this review, it is obvious that Harrison’s techniques have led to the collection of much information that would not have been available using “conventional” archaeological techniques.

Nevertheless, there are some minor documentary complications with *Shared Landscapes* that should be addressed. As stated earlier, historical pictures are a large part of this book. In some instances, captions on photographs in the work are not clearly referenced, leading one to wonder whether the captions were pulled from historical contexts, composed by a curator, or imposed by the author himself. This may lead to difficulty, especially when applying racial and cultural generalities to individuals. Furthermore, there is not a list of references for photographs in the back of the book. This is certainly not necessary but would have been advantageous. A more precise mode of referencing pictorial documents, specifying the provenience of captions, could have cleared up confusion regarding these components of the text.

On one final note, the theories presented in Harrison’s text are multifarious and are presented as such. In contrast with its simple, friendly design, *Shared Landscapes* is a complex volume that is rather difficult to get through. Harrison’s language is, at times, somewhat superfluous and requires attentive reading. This is not necessarily a fault, merely a warning to those not willing to reread a chapter or two in order to extract all of the information it contains.

Harrison’s book is an important piece of work in historical archaeology, and his goal is positive. In light of the minor critiques, the author’s methodology and approach to cultural heritage management is groundbreaking and reveals much about the archaeology of the Australian pastoral industry that would otherwise remain unknown.

This text is highly recommended to anyone who is interested in historical archaeology, the Australian pastoral industry, progressive field methodology, and public archaeology.

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After Captain Cook: The Archaeology of the Recent Indigenous Past In Australia
Rodney Harrison and Christine Williamson
(editors)

AltiMira Press, Walnut Creek, CA, 2004.
256 pp., 54 illus., index. \$32.95 paper.

This publication is organized with three topical sections: (1) Research on the Archaeology of the Recent Indigenous Past in Australia, which contains chapters 2 through 5; (2) Native Title and the Archaeology of the Recent Aboriginal Past, which contains chapters 6 and 7; and (3) Contact Archaeology and Heritage Management, which contains chapters 8 through 12. The lengthy foreword is by Claire Smith, Joe Watkins, H. Martin Wobst, and Larry Zimmerman.

The first chapter is an introduction, entitled "Too Many Captain Cooks? An Archaeology of Aboriginal Australia after 1788," by Rodney Harrison and Christine Williamson. This short 13-page chapter consists of an introduction, Captain Cook and the historical archaeology of Aboriginal Australia, rationale for the volume, structure of the volume, conclusions, and references.

The majority of this book consists of papers presented at a national Australian Archaeological Association Conference in 2000. Some authors retained their original paper formatting, while others formalized their presentations. A few of the papers were specifically written for this volume and were not part of the original conference.

Chapter 2, "The Mjöberg Collection and Contact Period Aboriginal Material Culture from North-East Queensland's Rainforest Region" by Asia Ferrier, is a short article documenting research on the collection of Aboriginal artifacts by the 1913 expedition of Swedish biologist Eric Mjöberg. The collections are at the Museum of Ethnography in Stockholm. While the author primarily uses this collection, information from other ethnographic, historical, and archaeological sources is collated with it. The geographic area from which the material has been collected is the rain forest of northeast Queensland.

In chapter 3, "Shared Histories and the Archaeology of the Pastoral Industry in Australia," Rodney Harrison tries to tackle a very complex problem in a short 14-page article. It should be noted that the article is condensed from long-term research for a completed doctoral dissertation. The article is so well written that it would be almost impossible to discuss it in detail without numerous and extensive quotes or paraphrasing. His goal is to illustrate "... an archaeology that can make clear the essential connectedness and continuity of Australian history..." and "... the closer, more intimate shared colonial past of Aboriginal and settler Australians" (p. 38).

Chapter 4, "'This Civilizing Experiment': Photography at Coranderrk Aboriginal Station during the 1860s" by Jane Lydon, is a short but fascinating chapter developed around the enormous photographic archive concerning the Coranderrk Aboriginal station. The station was very close to Melbourne. This accessibility and new (at the time) photographic technology has provided a wonderful photographic record.

Chapter 5, "Finding Meaning in the Patterns: The Analysis of Material Culture from a Contact Site in Tasmania" by

Christine Williamson, revolves around the spatial distribution of artifacts. The station at Burghy, Tasmania, was a short-lived stock operation of the Van Dremens Land Company (VDLC). It was in operation from about the late 1820s to the late 1830s. It was the scene of considerable violence between whites and Aborigines. The government of Tasmania had a policy of removing all Aborigines to Flinders Island. In 1835, an announcement was made by George Augustus Robinson that the task had been completed. In the late 1830s to 1842, the VDLC was still reporting attacks. The last family group of Aborigines was captured in 1842. Unlike many areas of mainland Australia, it is clear that these groups never coexisted at this site.

Chapter 6, "Legislating the Past: Native Title and the History of Aboriginal Australia" by Libby Riches, details the relationship between native title and archaeology. Of necessity, it presents considerable background material on Australian legislation and the history of native land-title law. For non-Australians, this may be considered a "hard read" due to their complete lack of familiarity with the subject matter.

Chapter 7, "Can Archaeology Be Used to Address the Principal of Exclusive Possession in Native Title?" by Peter Veth and Jo McDonald, is a short seven-page article (plus conclusion and three pages of references). It argues for changes in the legal system that the authors believe to consist of unduly narrow common law definitions, which require bounded and discrete groups. The authors invest two pages in discussing exclusive possession and beneficial ownership in native title, theoretical considerations of continuity and transformation after contact, and the problem of defining landowning and land using groups in native title.

Chapter 8, "An Archaeology of attachment: Cultural Heritage and the Post-Contact" by Denis Byrne, is eight pages of text, a single illustration of a discussion paper cover, and a short references section. The main proposition made in this paper is the conceptual separation of contemporary Aboriginal people from precontact archaeological sites and remains. "This illusory hiatus is produced by the radical under-recording of Aboriginal postcontact heritage places and a lavish, almost obsessional recording of precontact places" (p. 136). This prevents Aboriginal postcontact sites and history being integrated into a national historical narrative.

Chapter 9, "Recent Investigations at the Ebenezer Mission Cemetery" by Steve Brown, Steven Avery, and Megan Goulding, is data intensive. This 23-page chapter contains five figures, one table, more than two pages of references, and an appendix with six pages recording deaths at Ebenezer Missions from 1861 to 1918. After an introduction, a review of some of the nondestructive techniques used in Australia for identification of unmarked graves, and a quick review of the site's history, the authors present their seven research questions.

Chapter 10, "Places People Value: Social Significance and Cultural Exchange in Post-Invasion Australia" by Susan McIntyre-Tamway, contains a broad discussion of cultural sites and places, cultural exchange, and social values. The two primary notions that the author explores are the idea of shared places of value to both indigenous and nonindigenous Australians and the idea of cultural transfer *from* indigenous Australians *to* nonindigenous Australians. The case example for the former is northern Cape York and for the latter it is

the New South Wales Comprehensive Regional Assessment of Forests in 1999.

Chapter 11, "A Past Remembered: Aboriginal 'Historical' Places in Central Queensland" by Luke Godwin and Scott L'Oste-Brown, summarizes the background and results of the Bowin Basin Project in Central Queensland. It began as a more traditional archaeological recording process intended for regional planning purposes and evolved into a multidisciplinary approach to include a much broader variety of sites important to Aboriginal people than the project planners originally envisioned. The project did not include any attempt to assess values and significance to the places identified.

Chapter 12, "Epilogue: An Archaeology of Indigenous/Non-Indigenous Australia from 1788" by Tim Murray, is a written version of the role a "discussant" would play at the end of a symposium of papers on an area of research. This final chapter is seven pages plus two pages of references. The stated goal is "to consider the current state of studies into the historical archaeology of Aboriginal Australia as it is represented in these papers, and to sketch some possibilities for future developments in the field" (p. 214). His paper also discusses his notion of "conjectural histories." The author considers the most significant development in the field an "expanding sense of possibility" (p. 215).

This is a case where reading the summary chapter is every bit as important as reading the introduction. The author successfully reaches his goal of summarizing the current state of studies in this area of research. For a North American archaeologist, this chapter and volume went a long way toward clarifying issues of identity and issues of ownership and control over traditional Aboriginal lands.

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The Philosophy of Shipbuilding: Conceptual Approaches to the Study of Wooden Ships
Fredrick M. Hocker and Cheryl Ward (editors)
Texas A & M University Press, College
Station, 2004. 200 pp., 122 b&w photos, 4
maps, 3 tables, bibl., index. \$75.00 cloth.

There comes a time in all subjects of inquiry when proponents must take stock of the information gained in an effort to formulate how and where the field needs to proceed into the future. *The Philosophy of Shipbuilding* puts this introspection into a readable and informative overview, summarizing in a concise manner both past and current speculation concerning ship construction techniques in antiquity. On this purely descriptive level it also comprises a very useful compendium of archaeological projects, with a review of data gained throughout several regions including the ancient Mediterranean, medieval northern Europe, postmedieval Iberia, and, finally, vernacular craft of Lake Champlain.

The volume's main attribute is an initial answer to the overriding question, where does the field need to go from here? Editor Frederick Hocker thoughtfully begins this

difficult task by synthesizing a contextual and theoretical foundation for the study of wooden ship architecture. The argument as set forth is that the object of archaeological inquiry should not end at reconstructing ship finds but proceed to deducing the ideas, concepts, and principles of the builders. This theoretical approach will, no doubt, set a standard for future ship construction analyses and bring this much needed discussion to the fore. Contributing authors in this volume also fabricate meaningful conceptual questions case by case, the intent being to drag wooden ship architecture into the light of comprehensive archaeological analysis rather than simple description.

The keystone of this book is a call for the discovery and interpretation of human concepts through the careful analysis of ship remains. In an anthropological sense, the authors wish to discover human motives through subtle clues like fastener patterns and tool marks. It is quite evident that the authors offer this volume in partial answer to questions posed by retired Texas A & M Professor Richard Steffy, who has taught that underlying principles of a ship's design and construction can reflect a builder's cultural bias, assumptions, and technical experience.

The Philosophy of Shipbuilding begins with an informative history of ship construction theory, backed by numerous notes and citations. Archaeological examples in the book are gleaned from many sources, including Olof Hasslöf's early 1960s concepts of "shell versus skeleton" first construction and contributions by L. Casson, L. Basch, A. E. Christensen, and others, culminating in Patrice Pomey's admission that without underlining "principle (the thought behind the design)," practical construction methods tend to foil most broad archaeological theories.

Within the structure of the book are inserted new or seldom discussed contributions gained both by traditional and experimental archaeology as well as history. Ethnographic studies of northern European built vessels and recent experimental archaeological examples of reproduced wooden ships, built with period tools, round out the data. In addition, new archaeological discoveries shed light on old questions, an example of which is highlighted in new discoveries at Tantara Lagoon, which may alter the current archaeological horizon concerning skeleton first construction previously set by studies of Yassiada 7th century.

The Philosophy of Shipbuilding is a great read for those who are interested in ship construction and the concepts behind it. Transitions between various authors, often an Achilles heel for edited texts, are reasonably smooth. The book is well-written, illustrated, and dense with information. Ironically the ideas and philosophy behind this volume view ships (with some exceptions) outside the context of culture, a seeming contradiction of the main theme. This is perhaps an understandable expedient given the finite scope of the text. An accompanying history of the highlighted cultures would make the work unwieldy. There are also no caveats explaining the archaeological limitations inherent in single artifact (ship) analysis. *The Philosophy of Shipbuilding* is intended for professionals and would likely be a difficult read for anyone unfamiliar with the terminology and basic concepts of wooden ship construction. This minor criticism perhaps adds to its true value as an in-depth reference, a starting point for future inquiry.

Finally, this volume is a timely and welcome contribution to the field. The research notes are excellent and make this book an outstanding first reference for further study. *The Philosophy of Shipbuilding* will become a must for ship construction entrepreneurs, while the questions raised concerning archaeological theory and analysis make this work a harbinger of future inquiry and discussion.

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The First Writing: Script Invention as History and Process

Stephen D. Houston (editor)
Cambridge University Press, New York,
NY, 2004. 417 pp., 110 figs., ref., index.
\$90.00 cloth.

The First Writing: Script Invention as History and Process, edited by Stephen D. Houston, is one of the latest books to examine the development of writing across the globe and throughout antiquity. This book is an outgrowth of an earlier seminar at Sundance, Utah, in spring 2000 that brought together selected academics to discuss the origin of writing. *The First Writing* contains articles by several of the seminar participants but also incorporates an earlier, previously published article by Bruce Trigger that had appeared in the *Norwegian Archaeology Review*.

Houston has achieved a rather harmonious mixing of chapters devoted to the theory behind the development of writing and chapters that explore how writing emerged in different areas of the world. This balanced combination of theory and case studies will appeal to linguists, archaeologists, and historians and may even interest scholars in related disciplines.

The overture, written by Houston, outlines the reason for the work. In it, Houston discusses the shortcomings of earlier works on the development of writing. He cites the lack of conversations among scholars in edited works, discomfort with models that postulate a gradualistic or unievolutionary development of scripts, the uncertainty of writing in state formation, and the lack of recognition for stages in the development of writing. To Houston's credit, the book reads as a conversation amongst the various contributors. In addition to the dialogue at the Sundance seminar, the book undoubtedly went through at least one, if not more, draft stages where the contributors were supplied with the chapters of the other authors. As a result, the book is focused in purpose and is more readable than if the contributors had written their chapters without having attended the seminar and without having shared their chapters. While discussions take place on the other deficiencies outlined by Houston in the overture, some still remain controversial and unsettled at the conclusion of the book (and will likely remain that way well into the future).

John S. Robertson's chapter advances the linguistic arguments for the development of the process of writing. As he points out, writing is likely the result of the two types

of human perception: the visual and the auditory. Because visual perception is primarily iconic and auditory symbolic, many of the early characteristics can be found in "Peircean notions of icon and index" (p. 36). Robertson discusses the linguistic theory for the development of writing in great detail, and this chapter will be especially appealing to those with a strong linguistic background.

Trigger's chapter completes the theoretical underpinnings for the development of writing by looking at the evolution of writing worldwide. It is clear why Houston had Bruce G. Trigger's previously published article included in this book. Trigger's chapter looks at the evolution of writing systems from a global perspective but does not reduce the discussion from its historical particulars. Instead, it uses the various differences to present a cohesive discussion of the evolutionary development of scripts.

The next section of the book presents chapters, written by various specialists, illustrating case studies on the development of writing in Mesopotamia, Elam, Egypt, China, Scandinavia and Northern Europe, and Mesoamerica. These case studies discuss what is known about the script development within these areas and provide readers with the most up-to-date archaeological information concerning writing and how various area specialists interpret the findings. These chapters highlight the different contexts that spurred the development of writing. An unusual inclusion within the book is Henrik Williams's chapter on runes—unusual because runes develop in direct contact with literate cultures. The points made by Williams concerning runes are informative.

After all the various scholars are finished noting the particularities of script development within the different areas of the world, one would find it difficult to accept works like Ignace J. Gelb's 1963 unievolutionary model for the development of writing—which is repeatedly targeted in *First Writing*. While Gelb's book represented a significant contribution for understanding and conceptualizing the development of writing as it was known in the early 1960s, the book contained several deficiencies, not the least of which was his refusal to acknowledge the development of writing in Mesoamerica. The decipherment of Mayan writing since that time has, for the most part, completely dismissed an unievolutionary model for writing and its dissemination around the globe.

The last section of the book, the epilogue, contains two chapters—one by Houston and one by Elizabeth Hill Boone. Boone's chapter titled "Beyond Writing" deals with the current trends away from writing. She emphasizes that writing should be studied as a graphic communication system rather than simply speech recordation. Mathematics and physics, music and dance, logic, chemistry, and many forms of data analysis and display have all departed from traditional writing to develop their own system of display. Houston's final chapter illuminates areas of agreement and disagreement among the contributors rather than rehashing the earlier chapters. By so doing, Houston sets the stage for future work on the topic.

This book is very well done and should be recommended reading for anyone interested in the origins of written communication. Unlike some earlier works, *First Writing* does not regress into a quest for determining the earliest writing(s) but deals much more with why writing came about under different circumstances. While some

discussion of firsts is entertained by several contributors, it is not a central theme of the book. Issues like this will likely never find resolution and will continue to be debated. Understanding the process and the function of how writing developed in many contexts offers a much more productive alley for research.

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*Big House, Little House, Back House, Barn:
The Connected Farm Buildings of New
England, 20th Anniversary Edition*

Thomas C. Hubka

University Press of New England, Lebanon,
NH, 2004. 240 pp., 134 figs., notes, bibl.,
index. \$24.95 paper.

With its 20th-anniversary publication of Thomas Hubka's *Big House, Little House, Back House, Barn: The Connected Farm Buildings of New England*, the University Press of New England has introduced a classic vernacular architecture study of a particular regional building type to a new generation of readers. The building type in question is the four-part New England connected farm, or the "Big House, Little House, Back House, Barn" recalled from a familiar 19th-century children's verse. The connected farm was one of the most well-established forms of rural and small town domestic architecture in New England before 1900, peaking in popularity around 1880 and gradually waning thereafter. The four primary components of this complex include the big house or major farmhouse, the little house or kitchen, the back house, which consists of a building extending from the kitchen to the major barn, and the barn, which terminates the complex and serves as the center of the farming operation. While this four-part arrangement may appear haphazard to the casual observer, most 19th-century New England connected farm buildings, as Hubka demonstrates, exhibit similarities in orientation, spatial organization, and usage.

The author, who has written extensively about American vernacular buildings and the architectural design process, asks why connected farms developed in this particular and unique form in New England. Prevailing folk wisdom has long held that these buildings were constructed beginning in colonial times as a climatic response to the long New England winters. Hubka argues, instead, that connected farms appeared later. Using sources ranging from photographs, farm diaries, 19th-century agricultural reform literature, oral histories, and extensive field examination of the buildings and farmscapes themselves, the author demonstrates that most connected farms were reorganized in a relatively short time span during the late-19th century. Full-blown connected farms, Hubka maintains, were linked to a popular movement of 19th-century progressive agrarian reform. These building complexes were intimately tied to the struggle of rural New England farmers to

remain competitive in the face of a declining agricultural economy, growing industrialization, and western agricultural competition. "The connected farm building arrangement was adopted," the author writes, "because it met the requirements of a more commercially oriented, mixed-farming, home-industry operation, which had become the only viable means of farming in New England" (p. 202–203).

Other than a new preface to the 20th anniversary edition, *Big House, Little House* remains largely unchanged from the 1984 edition. The book is organized in three parts, and includes a bibliography and a glossary. Part 1, *Connected Farm Buildings*, introduces the connected farm as a building type, examines several popular explanations for the making of connected farm buildings, discusses problems inherent in their analysis, and maps the geographic distribution of the building type within New England. Two major influences on the popularity of the connected farm arrangement included the manor house tradition of estates that utilized extended outbuilding wings in a classical villa style and an English vernacular building tradition of attached or closely clustered domestic and agrarian structures. In the first half of the 19th century, New England builders fused these two traditions to create the connected farm. The highest concentrations of connected farms occurred in areas that were prospering and still expanding agriculturally in the middle- and late-19th century, those that were close to older colonial towns, and those that also shared a high degree of English cultural homogeneity.

Part 2, *Pattern in Connected Farm Buildings*, contains four chapters. The first two analyze the construction and function of the individual components of the connected farm and its surrounding yards. The third chapter examines the building histories of four farmsteads to demonstrate the incremental fashion by which most farms changed from pre-1820 detached house and barn systems to post-1850 connected complexes. The final chapter in this section examines patterns in building and farming, which, as the author persuasively argues, intertwined closely with multiple prevailing historical realities and social norms. The orientation and appearance of buildings and yards and the organization of the farm ell relate to factors as diverse as technological change, shifting aesthetic values, a well-established regional practice of moving buildings, farming rhythms, family work roles, and neighborhood traditions of mutuality.

The culminating section of the book, part 3, analyzes the reasons why farmers made connected complexes and contextualizes the development of the connected farm within larger regional and national currents. Here Hubka draws from the farm journals of three generations of the same family. These remarkable journals, kept by Tobias Walker, his son Edwin, and his grandson Daniel, span the 65 years from 1828 to 1893 and capture the development of one particular 19th-century connected farm arrangement. Multiple powerful factors motivated farmers like the Walkers to reorganize their farmsteads. One of the most significant of these was the change in 19th-century New England agriculture. Connected farms were the product of "an increasingly harsh context of historical and economic conditions that narrowed the options available to most New England farmers" (p. 204). By the late-19th century, a more commercially oriented, mixed farming, home-industry operation had become the only viable way to make farms in New

England work. Accordingly, much regional farm reform was driven by the need to readapt. Farmers embraced the physical renewal of their farmsteads to adjust to this more commercially oriented farm and home-industry production and to mitigate “the continual setbacks to their rural life-style and economy, particularly the devastating effects of emigration from the region” (p. 180). The author shows how the connected farm was selected by farmers like Tobias Walker “because it allowed them to accommodate the changes of increased commercialization in a building system easily incorporated into their existing farms” (p. 180).

Winner of the Vernacular Architecture Forum’s Abbott Lowell Cummings Award for the best published work on North American vernacular architecture and cultural landscapes in 1985, Hubka’s book still stands out for its accessibility, the carefulness and thoroughness of the author’s study, and the depth and sophistication of his analysis. Buildings and landscapes are used here both to drive the main research questions as well as to attempt to answer them. Clear and compelling axonometric drawings and evocative historical photographs constitute integral components of the author’s analysis. Readers who venture inside of *Big House, Little House* will be richly rewarded. The author notes in his preface to the new edition that while some may still debate whether farmers who built connected farms were motivated by progressive reform, there can be little debate about the facts and late-19th-century dates of the reorganized complexes. As Hubka observes, the last two decades have witnessed multiple contributions to the architectural and social/historical literature on New England’s vernacular buildings and environments. Yet, even after 20 years of significant new scholarship, *Big House, Little House* still remains one of the best vernacular architecture studies of a particular regional building type and what it means.

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Ceramics in America 2004

Robert Hunter (editor)

Chipstone Foundation, Hanover, NH, 2004.
336 pp., index. \$55.00 paper.

Ceramics in America 2004 is the fourth in an important series dedicated to ceramic history in America. Robert Hunter fully understands the complexity of publishing volumes on ceramics targeted for historical archaeologists as well as collectors, curators, decorative arts students, and social historians. As in each of the preceding volumes of *Ceramics in America*, this one is destined to be a lasting reference book. Unlike other books on ceramics, this series is fully illustrated with high quality color photography.

Ceramics in America 2004 is divided into four sections, starting with 10 full-length articles, followed by New Discoveries, which is a series of shorter articles assembled by Merry Outlaw. The third section contains several book reviews of recent publications dealing with ceramics. The final section, by Amy Earls, is a checklist of articles, books,

and electronic resources on ceramics in America published between 1998–2004.

The first section leads off with an eye-opening article by Al Luckenbach on tobacco pipe production at the Swan Cove Kiln, ca. 1650 to 1669. The discovery of the kiln site and the range of pipe products produced there call into question decades of interpretations concerning tidewater or Chesapeake pipes. The range of colors produced is amazing and includes white, European clones, which could get lost on any 17th-century colonial site. The manufacture of these pipes has been debated for years, with camps divided between Native Americans and African Americans. These pipes were manufactured by “a white Anglo Saxon Protestant” (p. 13).

The second and third articles discuss the well-known “Poor Potter” of Yorktown by Norman F. Barka, Martha W. McCartney, and Edward Ayres. For the first time in brilliant color, Barka discusses the kiln and wares of William Rogers. This article combined with history provided by McCartney and Ayres makes this volume one to own. An article by Ross Ramsay, Judith Hansen, and Gael Ramsay discusses the possibility that clay from North Carolina may have been used by a London potter to make porcelain ca. 1744. Jonathan Rickard and Donald Carpentier team up to discuss and illustrate the adaptations of the engine-turned lathe for decorating late-18th-century vessels. Don Horvath and Richard Duez present a comprehensive study of Morgantown, West Virginia’s earthenware pottery ca. 1796–1854. The decorative techniques and styles employed are, for the most part, distinct, but slip-trailed redware vessels produced at the Samuel Butter pottery mimic the “Philadelphia” style. Luke Zipp presents a collection of salt-glazed stoneware attributed to Henry Remmey & Son’s “lost years” in Baltimore, Maryland. Kurt Russ discusses the remarkable stoneware of George N. Fulton, who worked in rural Virginia from ca. 1856–1894. This section is capped off by an article by Noël Hume who examines the sprig-molded English brown stoneware hunting mugs, establishing a useful chronology, and attributing sources of design elements to printed images.

The New Discoveries section of *Ceramics in America 2004* is an outlet for short articles concerning ceramics that would normally appear in a regional or state publication with limited readership. It provides a national stage for important information concerning ceramics makers, wares, and places of manufacture. The annual series ensures this information is disseminated as quickly as possible to a wide range of individuals. Of special note are three articles on salt-glazed stoneware from Virginia. The first article by Barbara H. Magid re-examines the pottery of Tildon Easton in Alexandria, Virginia, built in 1841. The article well illustrates a number of mended vessel forms with brushed cobalt floral decorations. The second article by Brandt Zipp and Mark Zipp examines the work of Alexandria potter, James Miller. The third article by Christopher T. Espenshade discusses the connections between potters of Washington County and the movement of workers between different shops. Other articles in this section discuss individual vessels and forms, kiln excavations, Japanese water drop ware, Chinese export porcelain, and English ceramics from a late-18th-century site in Louisiana.

If there is one thing that every archaeologist could use, it would be an exhaustive list of recent references on any

topic. Earls has done her homework in compiling this list of ceramic references for ceramics in America. This is an important investigative tool, and anyone researching ceramics should consult this list.

Ceramics in America 2004 is highly recommended and could stand alone as an important reference. Hunter and his staff should be commended for their continued work on this important series.

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The Archaeology of Islam in Sub-Saharan Africa

Timothy Insoll

Cambridge University Press, Cambridge,
MA, 2003. 486 pp., 46 line diags., 60
halftones, 19 maps, ref., index. £70.00
cloth.

The Archaeology of Islam in Sub-Saharan Africa is truly an encyclopedic treatment, including all of sub-Saharan Africa with the exception of only Namibia, Angola, Congo (Brazzaville), Gabon, and Equatorial Guinea (here anachronistically called Rio Muni). Clearly such a treatment will cover a great range, complexity, and chronology, although Timothy Insoll does his readers a great favor by addressing in detail the antecedents of Islam in many regions, avoiding the potential "history beginning with the arrival of the first adherents of Islam" pitfall. Indeed, one of the real advantages of this book is that it is something of an overview of all later African archaeology, presenting a perspective that foregrounds the importance of Islam in structuring the transformations that occurred in many societies over the past thousand years and that recognizes the ways in which Islam affected their interactions internally and externally. This book does not view Islam simply as a religion but as "way of life" that constitutes identity, economy, politics, and religion. The archaeological discussions most certainly constitute an historical archaeology, as the work draws upon documentary accounts in some fundamental ways. In fact, it may be that documentary sources provide the essential context of Islam within which the social, economic, and political events and processes discussed occur. This appears to be the case because, in spite of the importance of Islam in many settings, unequivocal archaeological evidence is sometimes rather elusive (few sites shout out "Muslims here"). Insoll notes that Islam is a development that is occurring as part of the long trajectories of individual cultures.

The book begins with an introduction that outlines the author's view of the nature of Islam in the many African contexts and its relationship to other developments within Africa. This section also outlines the geographical and chronological scope of the book, the nature of the historical treatments of Islam in Africa, and, undoubtedly of use to many readers, a brief discussion of Islam, including its origins. Additionally, Insoll's discussion of the material manifestations of the faith, in the ways it impacts upon cultural

aspects as diverse as public architecture, private space, and diet is useful for archaeologists. In order to identify elements of Islam archaeologically, one must know what is not Islam. Insoll provides a brief yet helpful discussion of traditional African religions for purposes of comparison. The first three regions of Africa covered are the Horn of Africa and the Ethiopian Highlands (chap. 2), the Nilotic Sudan (chap. 3), and the East African coast and islands (chap. 4). Insoll observes that the areas covered in chapters 2 and 3 have been characterized by the presence of world religions (Judaism, Christianity, and Islam) for several thousand years, and all three continue to be significant in Ethiopia. Therefore, these regions are somewhat different from many other parts of Africa. While many readers would be aware that parts of this region, the Red Sea and Indian Ocean coasts, have an early and significant Islamic presence, the discussion of the impressive amount of archaeological research in the region is enlightening. In contrast to the perspective many readers might have, Insoll cites much evidence that the role of Islam and of Muslim traders in the region may not have been the prime mover in regional complexity that earlier accounts suggest. Furthermore, the relationship of the interior to the coasts is discussed.

Moving to West Africa, chapters 5, 6, and 7 treat respectively the Western Sahel (Mauritania, Senegal north of Dakar, Mali north of Djenne, and the northwestern portion of Niger), Central Sudan (the remainder of Niger, northern Nigeria, Chad, the Central African Republic and Cameroon), and the West African Sudan and forest (the rest of West Africa). These three chapters cover a lot of ground and very diverse groups of people, from coastal and forest dwellers to the open sahel and deserts. Not surprisingly, Insoll's discussion here covers a vast array of archaeological work, much of which involves Islam, although not directly. In this region, Islam and the trade and cultural contacts that preceded its arrival and subsequently strengthened with its presence, provide one context for a variety of local expressions of social and political complexity (others include the arrival of European trade on the West African coast after ca. 1480 and, later, the explosion of the Atlantic slave trade and the consequent upheavals it generated in the region). Because Islam is such a significant factor in the historical developments of the region (particularly those portions covered in chapters 5 and 6), these chapters are an excellent overview of much of the archaeological research undertaken on sites of the last millennium, including those associated with the great states or empires of the region (Ghana, Songhai, Kanem-Borno, the Hausa states, the Fulani jihad). As might be expected, the discussion in chapter 7 concentrates on archaeological work associated with the Sahelian portions of the region, with limited investigation of the forested areas, principally those associated with the Akan polities of Ghana and the Yoruba region of Nigeria.

The discussion of the final region, the African interior, (from the Zaïre River, Uganda, and Kenya to South Africa) is distinct because of the relatively minor role played by Islam and Muslim contacts until the 19th century. In this region, trade contacts from the East African coast brought products from the Islamicized world into the interior. For the most part, the trade items were not accompanied by Muslim merchants, which eliminated the personal contacts that appear to have been so important in the spread of Islam

elsewhere in sub-Saharan Africa. Then, in the 19th century, when Muslim merchants did begin to enter the region in significant numbers, one goal of trade was the acquisition of slaves, which given Islamic prohibitions against enslaving Muslims, may have militated against evangelization. This chapter is notable for the brief discussion of Islam in South Africa, where its arrival through Dutch importation of enslaved and contract labor from Southeast Asia was due to entirely different processes than elsewhere on the continent. The concluding chapter (chap. 9) summarizes the role archaeological data play in helping to understand the process of conversion to Islam in so many regions and explores how regional identities evolved in the face of Islamic influences. Insoll makes a strong case that the archaeology of Islam in Africa has the potential to provide a range of case studies to investigate the formation of religious and cultural identities in diverse geographic, political, and environmental settings.

This is a very comprehensive and useful book that will find a wide range of readership, including those seeking an overview of later African archaeology, students of religious processes and researchers investigating the diversity of the Islamic world. Overall this book is well produced and well illustrated, although some of the maps are problematic. In addition to the aforementioned Rio Muni, the main map from which each chapter's detailed map is taken still refers to the Democratic Republic of the Congo as Zaïre (a name changed in 1997), and a map of West Africa (p. 332), referring to Dahomey (now Bénin), Upper Volta (now Burkina Faso), and Portuguese Guinea (now Guinea Bissau), is 30 years out of date and should have been redrawn. This detracts little from the book's many useful features such as a very good index, which in addition to listing sites, topics, etc., has useful cross-references that allow one to search by researcher's last name and topic. This is particularly useful as some archaeologists have conducted extensive work in several areas of study relevant to Islam. In sum, Insoll has produced an important contribution to the field of African, historical, and religious archaeology, which should be useful for many years to come.

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Indians, Missionaries, and Merchants: The Legacy of Colonial Encounters on the California Frontiers

Kent G. Lightfoot

University of California Press, Berkeley,
2004. 344 pp., 7 figs., ref., index. \$45.00
cloth.

Kent G. Lightfoot's *Indians, Missionaries, and Merchants: The Legacy of Colonial Encounters on the California Frontiers* is two very important books in one. At its heart, the text is a comparative study of native agency within the context of two contemporaneous colonial systems in California—Spanish missionization and Russian mercantilism. The soul

of Lightfoot's work is much more. It uses his examination of California colonialism in conjunction with critical reflection on ethnographic strategies of early University of California-Berkeley anthropologists to address the historical enigma of inconsistent land-grant allocations to California Indian tribes by the federal government. The book's core analysis and synthesis of differential native culture change during colonial expansion into California is rigorous, detailed, and cohesive, but it is Lightfoot's consideration of how legendary salvage ethnographers compounded certain impacts of colonialism that separates this book from its contemporaries in terms of its profundity, insight, and relevance.

A theoretical framework of historical anthropology guides the text, although it also contains traces of nearly every prominent anthropological paradigm from the last half century, including cultural ecology, structuralism (if a mercantile/missionary dichotomy is employed), historical materialism, practice theory, Marxism, feminism, and postmodernism. Clearly influenced by the works of Marshall Sahlins, Patrick Kirch, and Eric Wolf, Lightfoot demonstrates through the holistic and diachronic approach of historical anthropology how archaeology, oral history, and a critical reading of traditional written histories offer substantial insight into the colonization of California.

Lightfoot's rigorous analytical framework counterbalances this historical holism. In comparing the colonial legacies of Franciscan missionaries and Russian merchants on California's native population, he explicitly defines the seven dimensions of his analysis: (1) enculturation programs, (2) native relocation programs, (3) social mobility, (4) labor practices, (5) interethnic unions, (6) demographic parameters of colonial and native populations, and (7) chronology of colonial encounters. Although Lightfoot emphasizes striking similarities in how California Indians in both mission and mercantile systems managed to reproduce their identities following native principles and customs, he notes three broad social processes that resulted from the colonial interaction. Each corresponds with a distinct and divergent historical outcome for native Californians.

The first social process, which Lightfoot ascribes to natives who engaged the more northern groups of Franciscan missions in Alta California, shattered traditional Indian polities and resulted in the structural breakdown of native society. The padres, in attempting to create a new peasant labor class, resettled neophytes far from their ancestral homeland and meticulously controlled every aspect of their daily activities. After a few generations, this continual indoctrination of Indian apprentices resulted in many native youth with no conscious tie to their indigenous homes or life ways. Even though these northern missions resembled prisons, native culture change did not increase over time, and Lightfoot emphasizes how Indians managed to continue to promote their Indian identity. In place of the fractured traditional native polities grew new ones that were tied to the mission community, which ultimately resulted in a pan-Mission Indian identity.

In the more southern groups of Alta California missions, Lightfoot identifies a second social process, one that enabled traditional native polities to continue within the mission system. These San Diego missions and the particularly permissive padres who governed them instituted a more modified relocation program, allowing a majority of

the natives to live in their home villages and encouraging traditional indigenous leaders to keep their tribal authority. As a result, some of the native groups in southern California, like the Luiseño and Diegueño, maintained an Indian identity that was firmly grounded in the politics and villages of their birth.

California natives who engaged Russian merchants experienced a third social process. In contrast to all of the Franciscan missions, the Russian-American company that settled at Colony Ross in northern California had no interest in enculturating local natives. They implemented no Indian relocation program, encouraging the local Kashaya Pomo to maintain their current indigenous homes. This practice enabled natives to reimmerge themselves periodically in their coastal hunter-gatherer life ways after brief stints in the colonial world. Lightfoot noted that each of the archaeological sites he investigated in and around Fort Ross maintained a strikingly consistent Indian identity over time through multiple lines of evidence. Overall, this third social process was one in which autonomous native polities created and maintained their own tribal organization.

Lightfoot is a careful scholar who employs a great number of phrases like "I think," "I feel," "I believe," "I suspect," and "I suggest," in his writing, but his critique of Alfred Kroeber's ethnographic strategies and the consequent ramifications of them on federal tribal recognition is direct and bold. Lightfoot contends that Kroeber's methodological and interpretive biases played a major role in influencing federal land grants during the first quarter of the 20th century. Kroeber's use of the memory culture interview process to get at the "pure" essence of "untainted" native societies and his rigid conceptual framework of the tribelet as the integral unit of indigenous village communities greatly privileged native groups who never faced relocation and massive enculturation. The three social processes that Lightfoot identified earlier as resulting in differential native culture change were selected by Kroeber in his decisions as to which native California tribes were worth ethnographically salvaging. Kroeber dismissed the northern mission Indians, declaring them to be culturally extinct. Instead, he focused his attention and that of his students on southern mission Indians and groups like the Kashaya Pomo in the north who fit his preconceived notion of cultural purity and lived in tribelets. These early anthropological studies heavily influenced the Bureau of Indian Affairs who offered land grants to native groups with the least amount of purported acculturation, like the southern mission Indians and the Kashaya Pomo.

Lightfoot weaves together a text that actively employs the four fields of anthropology, multiple lines of archaeological evidence, and an approachable narrative style. It is not seamless, nor should it be. His rigorous analytical framework of explicitly examining three types of evidence through seven dimensions that result in three social processes necessitates some choppyness between segments that are rich in insightful detail and those that are lacking. Although the book is short on illustrations and precise archaeological data, readers should consult his 1991 and 1997 volumes for these materials.

Lightfoot's cross-cultural comparative work can be extended even further, as the themes that he addresses regarding native agency and identity in colonial California

have important parallels in numerous other multicultural settings. In addition, incorporating important multivalent economic distinctions in the consumption and production practices among rival colonial systems can further strengthen his analytical framework and synthesis.

Lightfoot's weighty theoretical and methodological contributions to the subject of colonial legacies demonstrate that quality studies in historical archaeology have the potential to impact scholarship well beyond this field. When executed in a rigorous and ingenuous manner, investigations in historical archaeology can pioneer new ways of thinking for archaeology, anthropology, and history.

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*The Archaeology of Ocmulgee Old Fields,
Macon, Georgia*

Carol I. Mason

University of Alabama Press, Tuscaloosa,
2005. 240 pp., 33 plates, ref., index.
\$29.95 paper.

The Archaeology of Ocmulgee Old Fields, Macon, Georgia by Carol I. Mason was published as a part of the University of Alabama Press series Classics in Southeastern Archaeology. A republication of Mason's 1963 dissertation from the University of Michigan, the work is rightly recognized as a classic, one that will be especially enjoyed by scholars of Southeastern Indians and the North American fur trade.

In chapter 1, Mason addresses the origins of the Carolina Colony. Both the trade in furs and slaves required the participation of the regional Indian groups. Mason explains that the gateway to trade with the Southeastern Indians was opened when the British were finally able to win the favor of the Westo Indians, who prior to 1674 had formed a threatening barrier around the colony. Once other Indian groups, such as the Creek Indians, witnessed the Westos' economic gain, they, too, began to seek out trade with the English.

In 1685, English trader Dr. Henry Woodward entered the Creek settlements in the Lower Chattahoochee River Valley of Southwest Georgia and Southeast Alabama. The English presence in Spanish territory infuriated the Spaniards who responded with violence, burning four of the Creek towns and eventually establishing Fort Apalachicola. Rather than pacifying them, these actions incited the Creeks to leave the region. Most of the towns relocated more than 100 miles to the Ocmulgee River on Georgia's Macon Plateau. This migration placed the Creeks much closer to the major fur trade routes and encouraged English traders to set up outposts among them, beginning the Ocmulgee Fields period, as it is best known to archaeologists. This period dates from the 1680s, when the Creeks abandoned the Chattahoochee settlements, to 1715, when they returned to the Chattahoochee Valley fearing English retaliation after the failed Yamasee War.

In chapter 2, Mason discusses the history of archaeology at the Macon Plateau site. Best known for its Mississippian component, the site has held a major place in Southeastern archaeology since the 1930s. Excavations were conducted between 1933 and 1941 by prominent archaeologists, including A. R. Kelly, Jesse Jennings, and Charles Fairbanks, but no detailed synthesis of the site's historic Creek component was available until Mason's dissertation.

In chapter 3, Mason describes the archaeological remains identified as the trading post. The post was a five-sided structure, containing two entrances, one apparently for pedestrian traffic and one for horse-and-wagon entry. Evidence of a ditch or moat as well as stockade walls was found around portions of the trading post. Such defensive structures were not uncommon at other posts where there were constant threats of Spanish or Indian attacks. The trading post structure also showed evidence of individual compartments or cabins, which likely served as the trader's living quarters, warehouses, or distribution areas.

In chapter 4, Mason discusses the cultural features identified with the Ocmulgee Fields component of the site. Mason provides a synthesis of 18th- and 19th-century descriptions of Creek houses and compares them with the Ocmulgee Fields house features, noting an apparent decrease in house size over time. Mason suggests that this may reflect a decline in the importance of matrilocality and extended family households in Creek society. In chapter 4, Mason describes each of the 33 burials that were definitively linked with the Ocmulgee Fields occupation. Mason's description of these burials, including the orientation of the individuals and the associated grave goods, is excellent. For those interested in burial practices of the historic Southeastern Indians, the book is worth purchasing for this discussion alone.

Chapter 5 is devoted to the historic artifacts recovered at the site. The first half of the chapter addresses European trade items and includes numerous photographs, although readers would benefit from more detailed descriptions of the objects being depicted. Historic aboriginal artifacts, specifically stone projectile points and pottery, are discussed in the second half of the chapter. Mason addresses each type found within the Ocmulgee Fields ceramic assemblage as well as their various vessel forms, manufacturing techniques, and design variations. A detailed study of the incised designs found on the *cazuela* bowls is also included.

Chapter 6 presents the case for the town on the Macon Plateau being the Creek town of Ocmulgee. In the foreword, Marvin Smith critiques this interpretation, making a convincing argument that the Creek town was instead Kasita. Readers will have to come to their own conclusions on this issue.

In chapter 7, Mason presents a number of key ethno-historical and archaeological issues surrounding the origins of the Creek Indians, beginning with the Sears-Fairbanks debate. In this debate, William Sears argued that the geographic origins of the Creeks lay in the Coosa-Tallapoosa river drainages of eastern Alabama, while Charles Fairbanks argued that the Creeks were descendants of the prehistoric Lamar cultures of north-central Georgia. Mason does not entirely commit to either position, although she does tend to focus on the more eastern origins, linking the chiefdom of Cofitachequi with the Creek town of Kasita, a relationship that has since been shown to be false.

The issue of Creek origins is addressed again in chapter 8 in the discussion of Creek pottery, with special attention given to the origins of the "roughened" or "brushed" decorative traditions that first appeared among the Creeks during the Ocmulgee Fields period. Mason opposes Fairbanks's view that this tradition was a derivation of the prehistoric Lamar stamped traditions, noting that brushed pottery appeared among other non-Lamar descendants in the historic period.

Following Mason's concluding remarks in chapter 9, the book ends with two appendices. The first provides the catalogue numbers of the artifacts depicted in the photographs. The second provides descriptions of some of the Ocmulgee Fields ceramic types. It is not an exhaustive list, including only those first recognized by Jennings and Fairbanks.

In many ways *The Archaeology of Ocmulgee Old Fields, Macon, Georgia* could be mistaken for a more recent study, as many of the issues brought to light by Mason have yet to be resolved. Mason's familiarity with original source material and her comprehensive inclusion of secondary sources make this a great reference book. As would be expected, since its original publication some of Mason's interpretations have been refined. Nonetheless, today, Mason's work remains cogent and relevant, and its republication will bring this contribution to historic archaeology the praise it deserves.

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The Archaeology of Contact in Settler Societies

Tim Murray (editor)

Cambridge University Press, Cambridge, MA, 2004. 284 pp., 44 figs., bibl., index. \$36.99 paper.

The processes of European global expansion that began in the 15th century began an unprecedented level of "contact," interactions between different groups of people that were to impact significantly the shape and character of the modern world. While efforts to understand these encounters and outcomes have attracted sustained and cross-disciplinary interest, archaeologists have tarried in detailing a globally oriented account. It is this perceived hesitation that provides a key motivation for Tim Murray's edited volume.

Building upon the intellectual foundations of culture contact research in America, Murray has drawn together a number of case studies as well as theoretical and methodological discussions that highlight the sociopolitical pertinence of contact investigations and present possibilities for rethinking the analytical frameworks of inquiry. The projects gathered in the first part of the book present work from America, Canada, Australia, New Zealand, and South Africa, with discussions spanning several centuries and encompassing extraordinary social differences. Although tenuously linked, it is Murray's proposition that the foundations and histories of such disparate societies facilitate the

construction of an overarching and comparative framework for understanding. This requires an adjustment of scale on the part of the reader, for the point is not to collapse the obvious diversity within both colonizers and colonized at different times and places but, instead, to explore comparatively different “settler societies” (as opposed to other kinds of colonial societies) in terms of the congruous processes and contexts that shaped particular situations. Amidst the variant colonial contacts then, points of correlation are drawn that highlight the importance of material culture for understanding shifting identities and histories.

Contributions by Laurier Turgeon, Steven Acheson and James Delgado, Patricia Capone, Yvonne Brink, Rodney Harrison and Stuart Bedford all deal with the social changes wrought by colonialism, the ways in which identities (and more specifically, indigenous identities) were constructed and reconstructed under changing circumstances and the complex role of material items. In a fascinating chapter, Turgeon documents the exchange of beads in the 16th and 17th centuries between French explorers and Amerindian groups of northeastern North America. By tracking the “social life” of beads from Renaissance France to multifarious transatlantic contexts and by juxtaposing beads (both prehistoric and historic) with the precious stones and minerals of the European imagination, Turgeon convincingly shows how different “regimes of value” are socially inscribed and how the transcultural movements of such objects permit unique insights into the flux of contact situations. The chapters by Harrison and Bedford, which explore, respectively, Aboriginal and settler contact on pastoral stations in the southeast Kimberley region of Western Australia and Maori-European interactions on the Hauraki Plains of Aotearoa /New Zealand, pick up on this general theme to show how European goods were selected and incorporated into indigenous societies in culturally meaningful ways. Importantly, and as Harrison’s work makes especially clear, such transferences and reinventions were seldom equable but instead dispersed along new social cleavages. In Western Australia then, station workers became differentiated (and archaeologically distinguishable) from both their parent society as well as the colonizing group. This jostling of social position is also a matter fundamental to Acheson and Delgado’s foray into ship seizures by the Haida along the northwest coast of North America during the late-18th and 19th centuries. In a society where rank and authority were tied to the ability to acquire and control wealth, the advent of coastal trade with Europeans engendered increasingly complex relations among the Haida and between Haida and Europeans. One of the central points to emerge from this chapter is that the Haida were not passive victims but were assertive participants in the socioeconomic ventures of the day. Similarly, Capone’s petrographic analysis of pre-mission and mission period Pueblo ceramics shows active Pueblo involvement in the transformation processes associated with Franciscan missionization.

Whatever the tenacity of colonized groups though, there was a relentless, and sometimes overwhelming, inevitability to change as Brink’s discussion, which re-engages a long-standing debate in South African archaeology over hunter-gatherer and herder identities, makes plain. By drawing attention to the elaborations facilitated by the documentary

dispositions of historical archaeologists, Brink connects methodologically with a number of the other chapters that integrate multiple sources of information to shed light on old or ignored problems. Indeed, the strong historical contextualization of most of the chapters (particularly Harrison’s) is heartening. As many of the authors note, including Murray, a pressing need remains in contact studies for enhanced communication with prehistorians.

The old dictums that contact situations must be approached from both sides of the frontier and that colonial encounters should be situated as junctures in much longer temporal sequences clearly remain issues that motivate and justify much contact research. Christine Williamson’s chapter, one of three contributions in the second part of the book, tackles this issue directly. Although many will disagree with her suggestion that scholars have paid insufficient attention to cultural continuities and changes among precontact and postcontact indigenous groups, her arguments do draw attention to the continued need to demonstrate such processes in different historical contexts, including, as Murray notes in his introduction, more nuanced understandings of settlers and their parent societies. In pursuit of this goal, Williamson suggests that the use of heuristic models derived from nonlinear modeling offers new potential. By identifying and tracking trajectories of behavior that treat prehistory and history as part of a continuum, the integration of historical and archaeological data becomes possible in a way that circumvents an undue reliance on the archaeological record. This is important, for as Williamson’s work suggests, and the chapters by Olga Klimko and Tim Murray make explicit, the tension between material evidence and the gravitas of historical memory can be particularly charged in a colonial past.

Klimko’s review of fur trade archaeological studies in western Canada, for example, shows that research has been strongly ethnocentric and that the links with funding, theoretical paradigms, politics, and tourism have led to biased and discounted understandings and presentations of aboriginal participants. The obvious importance of writing new, and potentially more rounded histories, is reiterated by Murray in his concluding chapter, which explores the pertinence of an historical archaeology of Aboriginal Australia that is attentive to the processes of dispossession and survival coincident with contact. This is not simply political posturing, for as Murray is careful to point out and as it behooves all historical archaeologists to ponder, the production of “shared histories” does not equate with monolithic understandings of the past, nor should this ever constitute an espoused goal.

In the end then, there is a certain wryness to the volume—for all the rhetoric of settlement, the histories of such times and places are always on the move. One way out of this is perhaps to consider colonization apart from its etymological root. It then becomes essential to embrace the dynamic of the frontier, a continuous movement of people, animals, blood, and objects.

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*Ships and Shipwrecks of the Au Sable Shores
Region of Western Lake Huron*

John M. O'Shea

Museum of Anthropology, University of
Michigan, Ann Arbor, 2004. 116 pp., 86
figs., 13 tables, ref. \$28.00 paper.

Ships and Shipwrecks of the Au Sable Shores of Western Lake Huron examines coastal shipwrecks and wreckage of the Au Sable Region located along the eastern shore of the state of Michigan. John O'Shea, a professor of anthropology and curator of Great Lakes archaeology in the Museum of Anthropology at the University of Michigan, demonstrates his strong archaeological background in this cartographic analysis and archaeological investigation.

Ships and Shipwrecks of the Au Sable Shores of Western Lake Huron is an articulate work containing very few grammatical errors and is well served with illustrations and historical photographs. The publication is divided into three sections: part 1, The Region (one chapter); part 2, The Wrecks (three chapters); and part 3, Archaeology (three chapters). Each section contains a sufficient introduction to its contents, but the publication lacks an overall introductory section dedicated to the study as a whole, which explicitly declares its intent. Despite this, O'Shea still manages to pull his historical research together with qualitative analyses and cartographic and aerial photographs, producing an eminently readable and worthwhile archaeological investigation.

For the general reader, this literary work presents a well-researched and skillfully organized overview of developments in the Au Sable region and its maritime activities. Topical areas covered include geography, geology, natural resources, and shipping activities, particularly those of the 19th century. Using documentary sources, the author compiles a database of lost vessels that likely remain in the coastal Au Sable region. He also identifies vessels commonly attributed to the area but that are most likely not present due to confusion over place names, vessel identification, and recorded and unrecorded salvage operations. Vessel losses are attributed to a wide range of causes, such as fire, inclement weather, and navigational errors and hazards. A graphical analysis is also incorporated into the work, explaining the nature and frequency of vessel loss.

For the specialist, the publication's cartographic analysis sets a guideline for future investigators to follow. Using historical maps, O'Shea evaluates coastal environmental changes, specifically erosion and accretion, along the Au Sable region shoreline over the past 150 years. The study also attempts to reconstruct contemporary shorelines of the region in order to locate historical strandings and wrecks. It identifies several problems and limitations related to georeferencing historic cartographic interpretations with digital orthographic quadrangles. The discrepancies are effectively outlined and solved within the text. In addition, O'Shea generates a predictive geographic model concerning two scenarios: where vessel remains may be buried in sediment and where preserved vessel remains are expected to have a low probability. The Au Sable River mouth, Au Sable point, and Tawas Point vicinities are identified as accumulation zones "in which intact vessel remains and

debris might be encountered inland of the present-day lakeshore" (p. 74–75).

In order to test this predictive model, archaeologists from the University of Michigan Museum of Anthropology conducted a preliminary survey of the coastal Au Sable Shores region in 2000 and 2001. This survey attempted to identify sites of wrecks and wreckage and to understand how ships scantlings are distributed. *Ships and Shipwrecks of the Au Sable Shores of Western Lake Huron* explicitly details methodologies, coverage, equipment, limitations, and survey results while following standard archaeological protocols. The survey findings are compared to specific vessel losses attributed to the Au Sable region. Plausible vessel identifications for particular wreck sites are based on documented wreck locations and room and space comparisons.

Through combining the survey results with archaeological theory, the author is able to identify site formation processes specific to the investigated zones and sites. The survey revealed that visibility of vessel wreckage depends upon a dynamic, localized changing lakeshore environment. In some zones, such as Au Sable Point, a continual exposure-reburial cycle exists. In any given year, a significant portion of vessel remains may be overlooked due to burial activities in the dynamic environment. The study also indicates that sides and lighter vessel components, such as planking, comprise the most prevalent type of vessel wreckage present, while axial elements, such as the keel assembly or machinery, are less common. O'Shea states, "under stranding conditions, the lower portions of the vessel tend to be firmly embedded at the wreck site, while the side panels and upper portions of the vessel break free from the stationary base, and drift along with the prevailing wind and current" (p. 87). Axial vessel elements tend to mark the actual wreck site, while planking and upper vessel portions represent postdepositional movement.

Overall, *Ships and Shipwrecks of the Au Sable Shores of Western Lake Huron* pioneers the study of near-shore scattered wrecks of western Lake Huron, a region that previously received little attention and was relatively untouched by the archaeological world. The project's effort sets a standard and replicable model for subsequent archaeological work not only in the Au Sable region but also in the entire Great Lakes.

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*Fish into Wine: The Newfoundland Plantation
in the Seventeenth Century*

Peter E. Pope

University of North Carolina Press, Chapel
Hill, 2004. 496 pp., 43 figs., glossary,
index. \$24.95 paper.

Anthropologically informed, graceful and literate, sometimes humorous, always interesting and informative, Peter Pope's *Fish into Wine* is everything a reader could expect from good historical writing by a fine historian.

That Pope is an archaeologist makes this book all the more exceptional. Make no mistake: *Fish into Wine* is a history book, not a narrowly focused archaeological monograph, but Pope draws on archaeological data to achieve his two stated goals, and he does so nimbly and assuredly. Many will read through transitions from conventional history to archaeology, and back again, barely noticing that Pope is no longer paddling on the same side of the canoe.

Newfoundland was a 17th-century North Atlantic colony, easily overlooked by 21st-century scholars and history buffs otherwise concerned with the long-standing international importance of the fishery. After all, nobody actually lived there, right? Perhaps there were a few scattered houses barely close enough to one another to warrant description as hamlets. The settlers distinguished themselves primarily as a source of irritation for migratory cod fishers competing with these squatters for suitable shoreline locations for seasonal camps. Recent scholarship has begun to undermine that over-simplified, if not outright fallacious, model of Newfoundland settlement, and Pope has established himself in the forefront of that new scholarship.

Pope set for himself two goals in researching and writing this book: record in detail the way of life of the 17th-century Newfoundland colonists, long overlooked because they were of lesser economic and political importance than the industry they served, and explain how the Newfoundland settlements served the industry “in a peculiarly modern way” (p. vi–vii). Pope’s second goal makes *Fish into Wine* of particular interest to a wide range of readers: this is not just the story of a small group of hardy fisherfolk on the edge of empire but of a segment of that international maritime community that contributed to the emerging consumer economy of the early modern period as producers and consumers. They became great consumers of wine and tobacco, and the paraphernalia for using both, well ahead of their families and friends in the south and west of England.

The introductory chapters of *Fish into Wine* provide lucid, well-documented descriptions about how cod were caught and processed—both onshore and off—and the various strategies developed by the resident and migratory fishers for recruiting labor and shipping their catch. Although recognizing the tensions that persisted throughout the second and third quarters of the 17th century between resident “planters” and the merchant-funded annual fleet, Pope reveals the interdependence that quickly developed between these two classes of reputedly separate interest groups. The planters (read colonizers) protected the boats and buildings of the migrants from the indigenous Beothuk (who scavenged iron nails and fixtures), rescued and nursed shipwrecked and ailing sailors, and provided fresh foods and supplemental labor for the migrant fishermen. Newfoundland settlements, small though they were, served as entrepôts for goods and labor that were directed to and from French Canada, New England, the Chesapeake region, the West Indies, the Mediterranean, and Northern Europe. The “ships fishing” transported labor and manufactured goods, while “sack” boats shipped dried cod to France and Spain and returned with wines and, from the Chesapeake colonies, tobacco. Pope describes the cod fisheries as a vernacular industry, rooted in tradition and guided by local preferences

and collective experience. The other end of the spectrum—directed industry—was represented by short-lived attempts at the deployment of capital and labor by those with little or no direct participation in fishing or shipping. Efforts by George Calvert—First Lord Baltimore—and others to establish feudal manors on the English Shore of Newfoundland ultimately failed as economic ventures and as retrogressive social forms but not before providing the infrastructure and establishing the practices for a resident fishery.

Pope devotes chapters 1 through 4 to an essentially chronological description of the development of the cod fishery in Newfoundland, focusing on the English Shore from the earliest attempts at settlement to the destruction of English settlements by the French in 1696–1697. Chapters 5 through 9 consider the social organization and economy of the English settlements up to the Anglo-French wars, making good on Pope’s promise to document this society of some 2,000 people (the estimated maximum on the eve of the 1689–1697 war). All of this material is interesting and worth the price of the book, but chapter 10 rewards the broadest readership with Pope’s interpretation of the Newfoundland settlements in terms of a developing international society based on the production and consumption of consumer goods and, more specifically, the transmutation of salted codfish into Madeira and other wines of the Mediterranean.

Weaknesses of the book are few and inconsiderable. There is no bibliography; the interested reader must resort to the many useful footnotes. The study is limited to the English Shore, with only occasional forays into the French-held portions of Newfoundland. As the tempo of funded archaeological research in the old French Shore accelerates, a fuller view of Newfoundland settlement will become possible. Finally, some additional images of artifacts and the environment would have helped those unfamiliar with the area and its archaeology to visualize the physical setting of 17th-century English settlement.

Fish into Wine is not *the* archaeology of Newfoundland or of its fishery: it is an historical study that draws on conventional historical documents, historiography, economics, ichthyology, archaeology, and anthropology to develop a well-rounded view of a place and its peoples, and to interpret both in terms of larger historical patterns. Pope does not privilege any of these fields but takes what he can from where he can to elucidate the past. Archaeology appears on no less than 50 of 438 pages, but it does so effortlessly, adding color, texture, and substance without overselling the discipline. This is not archaeology as handmaiden to history. It is data about the past—in its myriad forms—and archaeological analysis in the hands of a first-rate scholar and writer. Pope does not make *baccalà* palatable—who could?—but he convincingly explains the process and importance of turning salted codfish into wine.

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Smoking and Culture: The Archaeology of Tobacco Pipes in Eastern North America

Sean M. Rafferty and Rob Mann (editors)
University of Tennessee Press, Knoxville,
2004. 344 pp., 46 figs., maps, tables,
index. \$48.00 cloth.

The title *Smoking and Culture* is also the loosely unifying theme of the 11 essays contained within this volume. Originally a symposium at the Society for American Archaeology conference in 2001, this collection challenges the notion of how smoking pipes have traditionally been viewed and reported in archaeological literature. The studies focus on smoking pipes of many varieties from eastern North America, specifically the Mid-Atlantic, Northeast, and Great Lakes regions.

In their introduction, Sean Rafferty and Rob Mann state that the overwhelming majority of previous studies have been little more than culture histories, focused on typologies and chronometric aspects at the expense of behavioral studies. They explain that pipes are essentially drug-delivery devices that create altered states of consciousness. This nonutilitarian function was problematic to positivism and the functionalist archaeologists of the 1960s and 1970s. A lack of previous interpretive studies was the result, and pipes were relegated to cultural and chronological markers. The editors' stated intent in this volume is to illustrate that the smoking pipes are ideal for more "ideational issues that are becoming more and more significant to archaeologists today" (p. xiv).

The essays are roughly arranged in chronological order. The first two essays, by Rafferty and Jeffrey Irwin, use multiscalar approaches to give cultural and ideological meaning to pipes recovered in prehistoric mortuary contexts beyond previous interpretations as a cultural marker or status grave good. Offering a broad range and depth of pipe examples from the Adena, Middlesex, and Delmarva cultures in the late archaic and early woodland periods, Rafferty's essay attempts to explain mortuary pipes as archaeological evidence of ritual. The operational role functioned to create an altered state of consciousness, while symbolically pipes acted as "a conduit to communicate with spiritual beings who might have sanctioned or even been seen as active participants (as something akin to clan totems) in the dependence between neighboring groups" (p. 29). Although working with a significantly smaller sample of pipes, Irwin notes similar incised decorative motifs on pipes in the southern North Carolina coastal plain during the late woodland period to neighboring cultures and asserts ritual smoking as a symbolic act to seal intersocietal relations. While both authors offer plausible interpretations, it would be interesting to see if this concept could likewise be demonstrated with other specialized artifacts or decorative motifs across cultural lines, or with other goods recovered from mortuary contexts to further solidify their arguments.

Drawing on ethnohistorical and archaeological examples, five of the essays in this collection center on the protohistoric era. In a similar vein as Rafferty and Irwin, Penelope Drooker traces forms and materials of pipes across the Great Lakes region to illustrate native cultural interactions, with pipes active as status indicators, ritual tools, and in gifting practices. Michael Nassaney presents a fascinating treatise

on how native men, women, and children all adopted pipe smoking in 17th-century southern New England as a way to strengthen ethnic identity and reverse the negative influences of cultural conflict. The presence of native pipes on archaeology sites until the 19th century leads Neal Trubowitz to the conclusion of a "pipe/tobacco/smoking complex" as the most persistent form of Native American material culture (and subsequently, beliefs on ritual smoking) to survive after European contact. In the fur trade between French and native groups in the Great Lakes region, Mann deftly argues the pipes from the Cicott Trading Post site were evidence of a ceremonial "smokescreen," where the needs of social relations and material goods between capitalist and reciprocity-based economies could both be temporarily facilitated by ritually changing gifts into commodities and vice-versa through smoking. Richard Veit and Charles Bello investigate commonalities among archaeologically elusive lead and pewter pipes, all recovered from Native American burial contexts from Carolina to Canada, and hesitantly suggest the possibility of native manufacture. While well researched, Veit and Bello's essay is a break in the cohesion of the volume, as it tends toward more typological issues than behavioral or cultural ones.

The final four essays focus on pipes from the historical period. Diane Dallal offers a perspective on gender in the production of pipes, illustrating that women had a much larger role in traditional 17th-century Dutch pipe production and were symbolically represented in icons and makers' marks. Examining nationalistic symbols on pipe bowls recovered in two residential blocks from Paterson, New Jersey, Paul Reckner effectively shows the active use of Irish and American iconographies as ethnic and class markers in the latter half of the 19th century. Anna Agbe-Davis uses a series of independent features of locally made "Chesapeake" pipes to measure variation but admits not being able to make a clear distinction between possible manufacture at each site or consumption from different production centers. Finally, Patricia Capone and Elinor Downs use petrographic analyses to demonstrate standardized manufacturing techniques, yet localized production, of red clay pipes samples from Virginia and New England. Like Veit and Bello's essay, contributions by Agbe-Davis and Capone and Downs are well done but are perhaps more thematically appropriate for a different volume.

Unfortunately, a moderate degree of carelessness in this volume must be noted. There were several notable errors in references, such as the publication of Lewis Binford's seminal pipe-dating formula in the *SEAC Newsletter* cited in the introduction and by Agbe-Davis as 1961 (it was actually 1962, referenced correctly by Veit and Bello, and Dallal). With the volumes of archaeological publications every year, incorrect citations are becoming a more common and bothersome trend, and devalue the overall academic merits of a publication. Another example of carelessness was the pagination of figures 3.1, 3.2, and map 3.2, which did not agree with the table of contents. As a number of overlapping references were present, mildly irritating qualms that do not detract too greatly from the strong content, the volume could have been improved with a central bibliography rather than citations for each essay,

It is understandable that some archaeologists may not be comfortable with the postmodern ideological and contextual

interpretations presented in many of these essays. What this publication makes apparent is that pipes should no longer be considered simply as cultural markers or chronometric tools but as artifacts that played active and different roles in past cultural behaviors. In that regard this volume indeed achieves its stated intent. Rafferty, Mann, and the other contributors are to be lauded for raising the bar on studies of smoking pipes.

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*The Archaeologist's Manual for Conservation:
A Guide to Non-Toxic Minimal Intervention
Artifact Stabilization*

Bradley A. Rodgers

Kluwer Academic/Plenum Publishers,
New York, NY, 2004. 214 pp., 47 figs.,
appendices, index. \$50.00 paper.

The Archaeologist's Manual for Conservation is an interesting contribution to the material conservation literature by archaeologist Bradley Rodgers who has a lot of experience in the conservation of artifacts from underwater sites. The intent of the book is to "bring conservation back into archaeology" (p. x). This focus is largely a matter of perception for conservation of the material from archaeological sites has never been divorced from archaeology. For many excavations the conservation phase is viewed as a continuation of the fieldwork. In the foreword by Stanley South, it is obvious that he is unaware of the published conservation literature since 1975 and this book is not the "first attempt to bring conservation back into archaeology" as stated. No new data or conservation procedures are presented in Rodgers's book, but they are presented in a practical and easily understood manner. The book relies heavily on a number of commonly referenced conservation precedents that are presented from a practical perspective, which do not require a substantial background in artifact stabilization as proposed in the introduction.

As in archaeology, different conservators will conserve the same artifacts in different ways, and no two conservators will set up a laboratory the same way. It all depends on experience, funds, and available facilities. A philosophical approach is espoused in the book that calls for minimal intervention techniques using nontoxic processes. Many conservators take the approach that in many cases there is only one chance to successfully treat archaeological material, especially material from underwater sites, so all options should be on the table for consideration. For these reasons, every conservator will find something to like in the book and every conservator will find something to disagree with in the book—especially the conservators associated with the laboratories that Rodgers refers to as comprehensive facilities.

This book is directed primarily to the small, minimal intervention laboratory with a small staff, limited budget, and little in the way of elaborate equipment. For these laboratories and individuals who want a basic introduction to artifact con-

servation, setting up a small laboratory, and utilizing tried and true processes, this book is a good introduction. It is strongly recommended that the extensive references following each chapter be consulted for further elaborations.

The book is divided into an introduction and eight chapters: (1) "The Minimal Intervention Laboratory," (2) "Archaeological Wood," (3) "Archaeological Iron," (4) "Archaeological Copper and Copper Alloys," (5) "Miscellaneous Archaeological Metal," (6) "Archaeological Ceramics, Glass, and Stone," (7) "Organics Other Than Wood," and (8) "Archaeological Composites." An appendix contains a list of journals. As a general comment, the citation style is such that it is often difficult or impossible to determine the original source of the presented data from the extensive list of references that follows each chapter. By far the most exhaustive chapters are the ones on archaeological wood, iron, and copper. The remaining chapters are more cursory in nature.

From the viewpoint of one archaeologist/conservator, the practical recommendations on how to set up a conservation laboratory, ways to cut costs by limiting the number of techniques, chemicals, and equipment used makes reading the book worthwhile. As is the case with all conservation manuals, there is always the potential that they may cause as much damage as good. This applies to this manual as well, even though Rodgers recommends that more complex conservation problems be referred to comprehensive laboratories or conservators with more experience.

While this reviewer agrees in principle with the stated mission of the minimal intervention laboratory and most of what is presented in the book, there are areas where differences exist. For instance, Rodgers states the common misconception that buried artifacts reach a natural chemical and electrical equilibrium with their environment. Yes, a state is established where corrosion and deterioration is considerably slowed, but the breakdown does not cease altogether. Along this same vein, it is recommended that the concretion formed on iron and other metals be removed as soon as possible or it will continue to promote corrosion in storage. By far, most conservators recommend that marine concretion formed on iron be left on during storage and not be removed until the conservation actually starts. In essence the recommendation to remove the encrustation contradicts the earlier statement that an equilibrium was established, even considering the fact that the iron artifact has been removed and placed in a new storage environment.

Rodgers adheres to the tenet that all treatments be reversible. This is a tenet that is under much discussion in the conservation community. Is any treatment truly reversible? Treatments that were once thought to be reversible are not. In conservation there are always those cases where there is no alternative but to use a nonreversible process. For many conservators the notion of reversibility has been replaced with the concept that all conserved artifacts should be retreatable by the same or some alternative process. This is a much more realistic and achievable concept than reversibility.

This book, especially if used in combination with other published manuals and manuals posted on the Internet, provides a basic introduction to artifact conservation. It takes the mystery out of many of the commonly used processes. If a novice wants to know how to stabilize

waterlogged wood with sugar, remove the corrosion from a rusty iron nail with electrolytic reductions, stabilize a brass side plate from a gun or conserve the ubiquitous lead shot with chemicals, or consolidate a fragile ceramic sherd with synthetic resins, Rodgers's book does that. It goes a long way toward putting these conservation techniques in the hands of any interested archaeologist. This book achieves its objective of putting conservation in the hands of more archaeologists who have been reluctant to venture into conservation by describing what is possible in a minimal intervention laboratory where the emphasis is on stabilization utilizing simple processes, limited, nontoxic chemicals, and simple equipment. For most that is good, for some that is bad. It is all a matter of perspective. The book will be a valuable addition to many university archaeology courses. It is a good starting point.

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*Searching for the Roanoke Colonies, An
Interdisciplinary Collection*

E. Thomson Shields and Charles R. Ewen
(editors)

Office of Archives and History, North
Carolina Department of Cultural Resources,
Raleigh, 2003. viii+214 pp., illus., index.
\$15.70 paper.

This edited volume by E. Thomson Shields and Charles R. Ewen provides a multidisciplinary approach to studying one of the most compelling stories in American history—the Roanoke voyages and the English 16th-century attempts to settle mainland North America. The far-reaching goal of this endeavor is to provide a series of disciplinary frameworks—folklore and literature, history, anthropology and archaeology—for understanding not only what happened but why it may have happened and how the interpretations of these events have varied through time and in turn affected subsequent research.

The volume's origins date to September 1998 when the editors Shields and Ewen, both professors at East Carolina University, met with the contributors to this book at the Roanoke colonization conference held on Roanoke Island, North Carolina. It is comprised of 16 chapters written by 19 authors from the disciplines of folklore, literature, history, and anthropology. In the introduction, Shields, from the Department of English, situates the 16 chapters in the book within the greater milieu of Roanoke Colonization-Related Studies and through it creates a wonderful point of embarkation for the reader's journey into the largely forgotten story of England's abortive 16th-century colonial effort. To paraphrase the author of the foreword, W. Keats Sparrow, this book provides a solid foundation for future scholars seeking to find the answers to the mystery of the "Lost Colony." The North Carolina Division of Archives and History is to be commended for producing this attractive

paperback volume. It is well written and referenced and will appeal to both academic and armchair scholars alike. This compendium will be cited for decades to come.

Divided into three sections, the first part of the book is devoted to folklore and literature, describing how the Roanoke voyages and their participants came to be seen by subsequent scholars. Readers are admonished not to take the 16th-century reports at face value, as they are formulaic to create villains and heroes. In their respective chapters Lorraine Robinson and Kelley Griffith show how Governor John White is depicted as a "cultivated Englishman of status" who must meet the adversity of life on the frontier and the "fifth column" of Spanish sympathizers as epitomized by the expedition's Portuguese pilot Simon Fernando. These authors, Shields, and Karen Baldwin describe Ralph Lane as a "self-serving whiner" and his antithesis, Virginia Dare (the granddaughter of John White who disappears with her parents and lives on as the legendary "White Doe" in the folk legends of eastern Carolina) as a metaphor for the original loss of English innocence in the forests of the New World.

The second part of the book provides a view of the Roanoke voyages through the lens of the discipline of history. The seven chapters that comprise this section explain who the people were who came to America, from the settlers (William Powell) to the famous or infamous Simon Fernandez (variably Fernando). Olivia Isil shows that Fernandez was a successful and respected privateer who sailed with the English against the Great Armada of 1588. In another chapter Michael Oberg discusses the Carolina Algonquians Manteo and Wanchese and their respective positive and negative relations with the English. Indians played an essential role in Raleigh's empire and in turn sow the seeds of its undoing. Both had traveled to England in 1584 and returned the following year to an area beset by disease, drought, warfare, and acute social and cultural dislocation. Unlike Manteo, Wanchese saw in the English a threat to his people, the Roanoke Indians, that had to be avoided or countered through violence.

Three other chapters penned by the late David Beers Quinn, Thomas Davidson, and Joyce Youings focus on economic aspects of the Roanoke voyages. Youings examined the economic and social climate of England at the end of the 16th century and from that provides insights into a nation poised to challenge Spain's New World monopoly. Quinn details England's desire to make the north Atlantic into a self-contained English world that could attack and weaken the Spanish New World. In this light he discusses how the small groups of colonists were inadequately supplied by their extended families in England. Davidson builds on this, explaining how the Virginia colonies of the 17th century are supplied for 17 years (1607–1624) with food, people, arms, and dry goods. This was commercial colonization that took years to yield a profit.

The final five chapters were written by archaeologists and ethnohistorians. Bennie Keel of the National Park Service provided a review essay on more than a century of archaeological searches for the "Lost Colony." It is clear from his work and the reviewer's own Roanoke research, published in *Historical Archaeology*, that there is precious little to show in the form of tangible remains that may be associated with the Roanoke voyages. John Mintz and Thomas Beaman

consider the significance of the presence of fragments of olive jars in English colonial contexts. Even if there was no peace beyond the line, there was probably trade. An interesting chapter that bears significance for future research, written by Fred Willard, Barbara Midgette, and Thomson Shields considers the geographical and historical evidence for placing Ralph Lane's fort at Ferdinando Inlet, a location now thought to be adjacent to the Bodie Island Lighthouse. Finally, there are two chapters by Seth Mallios and Dennis Blanton that contextualize the disappearance of the White colony of 1587. Blanton does a marvelous job of considering weather and climate at the end of the 16th century, including a major drought (1586–1591) and four hurricanes in the same period. These led to food shortfalls for both indigenous and immigrant populations. Mallios takes the reader into the economics of generalized, specific, and negative reciprocity as practiced among the Algonquian peoples of the region. Europeans repeatedly destroyed positive intercultural relations by failing to reciprocate in a timely manner with gifts. He points out the demise of the Spanish Jesuit mission of Ajacan (1572), the disappearance of Roanoke, and the repeated attacks at Jamestown to make a compelling argument.

The book concludes with an essay by longtime SHA member Ewen focusing on the cross-cultural study of the colonial experience. He is especially to be commended for admonishing researchers to study the past from multiple perspectives. He notes that for true researchers the journey is as important as the destination. A better conclusion could never have been penned.

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Lost Laborers in Colonial California: Native Americans and the Archaeology of Rancho Petaluma

Stephen W. Silliman

University of Arizona Press, Tucson, 2004.
xxii+253 pp., 4 maps, 24 figs., 12 tables,
ref., index. \$39.95 cloth.

In this careful evaluation of what is very likely the midden area for the dwellings of Native American laborers on the California rancho of Petaluma, owned and operated by the complex Mariano Guadalupe Vallejo, Stephen Silliman summarizes several seasons of work in the late 1990s and early 2000s. Silliman does not settle for a simple summary of the results of his investigations at Petaluma. He presents his results and conclusions in the form of tabulations and subtheses that can be used to form comparative models for archaeological and anthropological investigations of similar ranchos all across the northern frontier of New Spain.

Lost Laborers is structured generally like a report, with the first three chapters establishing the historical background and ethnographic context. Chapter 4 describes the excavations themselves, and chapters 5 and 6 are an intense evaluation of the material culture recovered in the course of the

excavations. Chapter 7 synthesizes the results of the artifact analyses into a picture of life for Native American laborers at the Rancho, and chapter 8 looks at these results against the background of the broader Northern Borderlands.

In the historical and ethnographic chapters, and in fact throughout the book, Silliman offers an ongoing evaluation of previous work on rancho sites as the foundation from which he begins his analysis of the Petaluma rancho. He repeatedly makes it clear that he is not including an exhaustive historiography of such rancho excavations or related work in California, but it is clear from what is included that Silliman incorporates most of the important work of the 20th century. Those interested in following the development of rancho archaeology can use the bibliographies of the works he cites to track down almost everything else written on the topic.

Silliman's broader results are of greatest interest for those working outside California. He focuses on the evidence for the continuation of some precontact practices at Petaluma, such as stone tool use in addition to metal tools, the use of European-origin ceramics, and mixed foodways, with hunting and gathering continuing alongside the consumption of domesticated foods. He discusses, and finds lacking, the concept of "acculturation" to explain these mixed traits: "A reliance on either acculturation or traditionalism is insufficient for handling the complex engagements of indigenous people with colonialism" (p. 152). His discussion points out the wide range of possible interactions that could produce such mixes, including identity, status, and simple utility.

From the viewpoint of the wider northern frontier of New Spain, Silliman's evidence, conclusions, and hypotheses are a welcome documentation that can be used by researchers encountering similar evidence elsewhere. Silliman specifically mentions that "[a]nother comparison for Rancho Petaluma is the Franciscan mission system. The two contexts possessed similar labor and supervisory regimes ... Many of the material practices and items noted for Rancho Petaluma have parallels in earlier [Californian] Native mission households: continued use of stone tools; adoption of ceramic and glass items for various purposes, including raw material; and the incorporation of domesticated crops and livestock into the diet without the full replacement of native species" (p. 202). A very similar situation was found by archaeologists working in Texas at Las Cabras, the ranch for mission San Francisco de la Espada, in San Antonio, Texas (both the mission and the ranch are now part of the San Antonio Missions National Historical Park). Here, five seasons of excavation revealed very similar patterns of mixed use. Stone tools, especially small blades, were commonly used by the Indian caballeros of the ranch along with metal tools from the mission; Indian-made ceramics continued in use along with earthenware bowls and pitchers from Mexico; and the foodways combined a mixture of hunting/gathering and European-introduced foods, especially beef. The Las Cabras information is buried in CRM "gray literature," published by the Center for Archaeological Research at the University of Texas at San Antonio, and has never been made generally available to the public or even the discipline. Similar evidence is available through gray literature from colonial Arizona, New Mexico, and Florida.

Perhaps Silliman's study will prompt old hands or new students looking for good topics to pull out the data

and carry out local and frontier-wide syntheses, so that archaeologists can begin to better understand the process of cultural change on the Spanish colonial frontier. To sum up: this book is a must have for those attempting to interpret or planning excavations on a Spanish colonial/Mexican ranch site or who are interested in the cultural interaction of the Spanish frontier.

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*The Political Economy of Craft Production:
Crafting Empire in South India, ca. 1350–
1650*

Carla M. Sinopoli
Cambridge University Press, Cambridge,
MA, 2003. 368 pp., diag., halftones, tables,
maps, ref., index. £65.00/\$95.00 cloth.

Carla Sinopoli, professor of anthropology and curator of Asian archaeology in the University of Michigan's Museum of Anthropology, is well known for her research on pottery (*Approaches to Archaeological Ceramics*, 1991) and for her two decades of research at Vijayanagara (a UNESCO World Heritage Site) located in the south central Indian subcontinent. Based on that research, she authored *Pots and Palaces: The Earthenware Ceramics of the Noblemen's Quarter at Vijayanagara* (1993, AIIS/Manohar). Progressing from the study of ceramics as artifacts, she embraced the analysis of specialized craft production with combined economic and political data derived from historical evidence and the archaeological record. This led to coediting *Empires: Comparative Perspectives from Archaeology and History* (2001, Cambridge University Press) in which she has two contributions: an assessment of the Satavahana dynasty and "Imperial Integration and Imperial Subjects," as well as "Empires" for *Archaeology at the Millennium* (2001, Kluwer/Plenum, New York, pp. 439–471, edited by T. D. Price and G. M. Feinman). Sinopoli now explores a diversity of craft specializations in the context of the Vijayanagan sociopolitical economy and assesses economic and historical models to create a compelling analysis and generate a rethinking of concepts of empires and theories of craft production.

Founded in the mid-14th century following the invasion of South India by armies of the Delhi sultans, Vijayanagara ("Victory City") became a royal and sacred center and dynastic seat of powerful Hindu emperors. It is located immediately south of the Tungabhadra River, covers ca. 25 sq. km, and has an imperial territory of 360,000 sq. km. The polity encompassed diverse populations and during its greatest extent under Krishna Devaraya (1510–1529) ruled most of southern India from the Deccan uplands to the southernmost tip of the subcontinent. In 1565, the Vijayanagara army was defeated, and the capital was subsequently abandoned and sacked.

This treatise is comprised of 8 well-written, closely integrated chapters supplemented by excellent illustrations

that include 31 halftones, 11 tables, 14 maps, 12 endnotes, and a 13-page index. The 398 references include primary sources (5 compendia on inscriptions and 12 unpublished manuscripts [A.D. 1430–1648]) and secondary sources (mostly in English on regional archaeology and history, and craft production paradigms). The book begins with a salient essay on "crafting empire in South India" (p. 1–12) in which Sinopoli views political economy as the relation between political structures and systems and the economic realms of production, consumption, and exchange. Her theoretical perspectives derive from the anthropological literature and South Asian historiography. She provides important generalizations as background: crafts and craft producers were not directly administered by the state; there was a high degree of specialization (especially in textiles); most craft producers were members of hereditary groups (castes, subcastes, and lineages); there were complex interactions and interdependence among persons providing raw materials, processing, and distributing the finished products; and there were no large scale, centrally administered units of craft production (e.g., factories and imperial workshops).

The second chapter contains a review of the literature on craft production in state societies and broadly defines "crafts" to include intangible products. The size and composition of productive units, scale and intensity, and artisans' relations to central authority are characterized. The subsequent chapter assesses South Asian historiography and paradigms, among them oriental despotism, the Indian historiographic model, and alternative models for understanding precolonial South Asia (feudal, segmentary, and patrimonial states).

The historical setting for Vijayanagara relates historical and archaeological data on political structure, the importance of temples, and socioeconomic groups. A discussion of village functionaries and trade associations is enlightening. Models of the state by historians K. A. Nilakanta Sastri, Burton Stein, and Noburu Karashima are reviewed and related to the preceding chapter. Notably, many characteristics of Vijayanagan craft and subsistence production and demographic growth and redistribution began in the centuries preceding 1350. Sociopolitical and craft complexity built upon precursors dating back nearly two millennia, among them the Chola, Kakatiya, Hoysala, and Shalukya states.

Chapter 5 focuses on the nature and range of textural and archaeological sources. Among the data are 256 craft-related inscriptions (categorized into 19 types), travelers' accounts, literary works, and colonial documents. The history of archaeological research is also reviewed briefly.

Chapter 6, "Craft products and Craft Producers," incorporates information on products, raw materials, tools, techniques, and geography of manufacture. Producers encompass poets, musicians, dancers, weavers and textile producers, metal smiths (iron, steel, copper, and bronze), stoneworkers (masons, sculptors, and engravers), wood workers, and potters.

Chapter 7 emphasizes relations among craft producers, elites, institutions, and social groupings. The evidence for social mobility among craft-producing communities and individuals through the two centuries of Vijayanagara considers patrons, consumers, taxation on raw materials, production, finished goods, and commerce. Taxes paid (to kings, impe-

rial administrators, military officers, hereditary local elites, caste and merchant organizations and community councils) and taxes reallocated (reciprocity and redistribution) are documented.

The final essay notes that abundant labor and raw materials permit crafts to retain their earlier organizational structures. For imperial states, Sinopoli concludes that diverse economic strategies and dispersed political and economic controls are likely more common than many theoretical models of states or craft production have allowed.

Robin Coningham's uncited chapter on craft activities at the historic city of Anuradhapura, Sri Lanka (1998, *South Asian Archaeology 1995*, pp. 351–363, Science Publishers, Cambridge, edited by R. Allchin and B. Allchin) provides a useful parallel to Sinopoli's assessment. Anne Underhill's *Craft Production and Social Change in Northern China* (2002, Kluwer/Plenum, New York) documents Neolithic and Early Bronze Age pottery and burials in prestate/chieftdom sociopolitical levels and would exemplify the precursors of the states discussed in Sinopoli's chapter 4. Because both historic records and voluminous archaeological and architectural research (www.vijayanagara.org) are available and the site is circumscribed in time and space, Sinopoli has a splendid platform from which to assess tangible and nondurable craft goods and production in a "known" sociopolitical and economic context. Archaeologists considering urbanization, city-state characterizations, and theories of empires and other polities in historical or prehistoric timeframes should heed this corpus of data and her analysis and conclusions.

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*Rangers and Redcoats on the Hudson:
Exploring the Past on Rogers Island, the
Birthplace of the U.S. Army Rangers*

David R. Starbuck

University Press of New England, Hanover,
NH, 2004. 168 pp., appendices, index.
\$19.95 paper.

In a 2002 article published in the journal *CRM* and entitled "Exploring the Archeological Potential of French and Indian War Fortifications," the authors lament the fact that little archaeology on this war has been done. Happily for students of this little known but significant event in the history of North America, David Starbuck, assistant professor of anthropology at Plymouth State University, has been diligently going about correcting this deficiency.

In *Rangers and Redcoats*, Starbuck recounts the fruits of an eight-year project, 1991–1998, investigating one of the most important military sites in colonial America, Fort Edward in New York. Strategically situated at a site known as "The Great Carrying Place," the northernmost point of navigation on the Hudson River, Fort Edward, and its more famous counterpart Fort William Henry served to control a key 12 mi. overland portage between the base of the Lake George-Lake Champlain corridor and the Hudson. Had the French been able to control this water route, they would

have held a dagger that pointed straight into the heart of British New York. Instead, the French failure to follow up their victory at William Henry left Fort Edward and its key position at the other end of the portage in British hands. Working in concert with their colonial forces, it was the British who would develop this water route as a weapon for driving the French out of Canada, forever altering the course of American history.

The book focuses on one of the most colorful and romantic characters and places ever to grace the pages of American frontier history: Major Robert Rogers, his band of American Rangers, and the piece of land that would forever bear his name. Rogers's Rangers may not have been the best, or even the oldest, of colonial ranger units, but the Major saw to it that they were the best known. Wilderness scouting and raiding was their forte, and their hair-raising exploits were given wide coverage in the colonial press. Rogers and his men did not win all their battles, but they won the hearts and imaginations of their countrymen. Ill-disciplined and overpaid in the minds of their professional British colleagues, the rangers nonetheless won their admiration and respect, earning the compliment, "It is impossible for an Army to Act in this Country without Rangers" from General John Campbell, Earl of Loudon, Britain's first professional military commander in North America during the war. Lacking the Indian allies so well used by their French opponents, the rangers were the eyes and ears of British commanders.

While written in a style that will appeal to a popular audience, there is much here for the professional military historian and archaeologist. In nine chapters and three appendices, Starbuck engagingly tells the story of how crews of student archaeologists and volunteers punctured the old myths about how Rogers Island was the most disturbed, most over-dug and most compromised of French and Indian War sites, revealing, instead, one of the most intact military sites of the 18th century, including the first 18th-century military smallpox hospital ever investigated in the United States. An excellent suite of well-reproduced photos and site maps illustrate the key features investigated. Among the findings from the project is the revelation of a very rich prehistoric component at this site. Although the book lacks footnotes, the serviceable bibliography serves those interested in learning more about this exciting and significant era.

Having once been an avid 18th-century military re-enactor, this reviewer found the chapter on military architecture especially interesting. From the numbers of artifacts recovered from the soldiers' dwelling sites, especially butchered bones, one has to wonder how well policed these encampments were. It is little wonder that disease was the common bane of colonial-era military operations. Starbuck's interpretation of a palisade wall located between the smallpox hospital and rest of the encampment as potentially representing an effort to screen the suffering sick from the rest of the force is an intriguing nod towards contemporary concerns over troop morale.

As he has done in other works, Starbuck uses sidebars to add color and clarification to the text without distracting from it. Appendices and tables provide summaries and relationships between features and finds. Included in the story of Rogers Island is an account of Starbuck's forensic search for

the final resting place of Jane McCrea, the famous victim of another frontier war. While a fascinating sidelight, readers are left not knowing if the remains his team found were definitely identified though DNA testing as being those of poor Jane. They shall just have to stay tuned.

Starbuck's choice of the book's subtitle "Exploring the Past on Rogers Island, the Birthplace of the U.S. Army Rangers" is an interesting one that might raise some eyebrows. The concept of frontier ranging units can be traced back at least to the operations of Colonel Benjamin Church during King Phillip's War, and Rogers's contemporary, Joseph Gorham, commanded a unit of rangers in 1755, well before Rogers assembled his own band. It may also appear odd for the U.S. Army's Rangers to claim descent from a unit whose leader was later to raise a regiment for service with the British army against Americans during the Revolutionary War. Still, America's Rangers of today look back with pride to these colorful figures. Indeed, at the Army's Ranger school at Fort Benning, Georgia, the annual Best Ranger Competition recently included a tomahawk throw.

David Starbuck clearly loves his subject. While the definitive history of Rogers's Rangers is yet to be written, the work of Professor Starbuck and his dedicated crews at Rogers Island will make it a richer one.

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*The Jewish Community of Early Colonial
Nevis: A Historical Archaeological Study*

Michelle M. Terrell

SHA/University Press of Florida, Gainesville,
2005. 214 pp., 31 figs., bibl., index.
\$59.95 cloth.

Michelle Terrell's book is based upon her dissertation, for which she was awarded The Society for Historical Archaeology's 2001 dissertation prize. Terrell takes readers to the Caribbean of the early colonial period, where a small community of Sephardic Jews settled on the island of Nevis ca. 1677 and remained an active community until 1790. The book has several facets: community history, account of research processes and methods, mystery, and a cautionary tale. This book is recommended for its innovative use of different narrative styles to present both the history of Nevis's colonial Jewish community and the process through which Terrell was able to recover their history.

Terrell opens the book with an account of the conjuncture which led to a 20th-century revival of interest in the historical Jewish community of Nevis. This event was the visit by Rabbi Stern, the rabbi of a Holland-America cruise liner, to Nevis in 1957 on the 200th anniversary of native Alexander Hamilton's birth. Rabbi Stern recalled hearing on the cruise that Hamilton received his early education from the synagogue due to the circumstances of his birth. An avocational scholar of Jewish history, Rabbi Stern and his wife toured the old cemetery and the ruins of what the local tradition held to be the old synagogue. Rabbi Stern later

published an account of his visit and of the presence of a colonial period Jewish cemetery and synagogue on Nevis. This led to early efforts to preserve and restore the cemetery by a group of American Jews and the government of Nevis. The government of Nevis also partly restored and preserved the structure (as a storage building—adaptive reuse!) thought to be the old synagogue.

The author gives an overview of her research project, how she became involved with this topic as well as her goals, methods, and theoretical approach. She follows this with a succinct yet rich historical overview of the Sephardic Jews and their Diaspora and describes the findings of archaeological and documentary research.

Terrell's excavations in the area that oral tradition claimed as the site of the synagogue conclusively demonstrated that the synagogue had not been located in this area. Instead, she found evidence of several different domestic occupations that were of peripheral importance for this research. She found that the oral tradition of the synagogue's location had undergone displacement with time from the actual site to an extant colonial era structure. Terrell lacked access to the colonial documents archived in the island's courthouse until after the excavations. Political friction between the government and the Nevis Historical and Conservation Society, Terrell's research sponsors, was to blame for this delay. Had access been permitted prior to excavation, a very different outcome may have resulted, with excavation efforts directed towards the documented location of the synagogue.

Even after Terrell was granted access, her task was not made easy. As Terrell found to her chagrin, almost all of the records described property boundaries in relation to other properties, with estimated sizes, no dimensions given, and even different cardinal directions assigned to the same features in different documents. It must have been tempting to pack up and leave after realizing that the long-awaited documents held such vague descriptions! Terrell did not give up. Instead, she painstakingly reconstructed a map of the colonial property boundaries, working out from the few descriptions that gave any dimensions and one that had remained the same on the current landscape. Based upon this reconstruction, she was able to place descriptions that included the synagogue on the modern landscape of Nevis.

While the excavations in the area held by oral tradition to have been the synagogue's location largely succeeded only in disproving the specificity of the oral tradition, a resistivity survey of the colonial Jewish cemetery by Terrell was more successful. Through the use of this nondestructive technique, Terrell was able to determine that the cemetery had been larger than its current boundaries and that at least 44 more individuals were buried within the graveyard than were accounted for by headstones.

In addition to the previously mentioned difficulties, the search for the Synagogue was further complicated by the time which had passed since the last documented sighting of it and the likelihood that it would have resembled neighboring, nonreligious structures in its exterior elements.

Terrell has interwoven narratives of different scales, including that of her own research process, the historical context of the emigration of the Sephardim to the New World, and the story of the Jews of Nevis, illuminated through an emphasis on the Pinheiro family. Through

extensive archival work, she was able to reconstruct events in the lives of this family and to bring the reader into this past world in sections of flowing prose, skillfully blending the evidence from the documents and archaeology with additional details that depart from the evidence through the use of historically and contextually grounded imagination.

Through the resistivity survey and her painstaking reconstruction of property boundaries and community interactions from the documentary record, Terrell was able to dispel some of the overgeneralizations and inaccuracies about the Sephardim of the British colonial Caribbean. In particular, she connected multiple scales of place and time to contextualize the history and lives of the Jews of colonial Nevis. These islands were not free from anti-Semitic prejudice, but neither were the Sephardim of Nevis moving to that island directly from the Spanish inquisition. The Jews of the British Caribbean were not legally British citizens but were accorded a sort of resident alien status called “denizens of England.”

The families she was able to trace through the documentary record were all of Iberian (mostly Portuguese) descent but had lived in Amsterdam, Hamburg, and often Barbados prior to moving to Nevis. They were descended from Jews who had remained in Iberia after the expulsion of 1492, concealing their religious affiliation, and who only left when conditions became untenable for them there. In Amsterdam and Hamburg, as well as later in Barbados, many of these crypto-Jews or *Anusim* resumed using their Hebrew names and practicing Judaism. Another significant documentary finding, which concurred with the resistivity survey results, was that the size of the Jewish population of Nevis was larger than previously thought.

In chapter 9, “The Landscape of Religion and Ethnicity,” Terrell treats the reader to an interpretation of the spatial dynamics of the Jewish community, which integrates the particular data from Nevis and other Caribbean islands with Jewish settlements as well as data from the old world and more broadly relevant data and theoretical approaches from other types of sites. She interprets the spatially clustered location of the synagogue, cemetery, and the documented homes of Nevis’ Jews on the island as a mix of structure and agency, reflecting the medieval spatial structure of European Jewish settlements, and the prejudice against Jews in the islands. It was also, perhaps, a choice associated with the fact that most of the members of this community were involved in trade.

A few minor points of critique are worth mentioning here. Although some explanation was necessary to resolve the mystery of the suspected synagogue site, too much print space is given in chapter 8 to the later, non-Jewish urban households of Merton Villa, which excavation revealed in this area. It is in this same chapter where Terrell’s usually clear and evocative prose falters. Having benefited from reading her evocative and humanizing narrative interpretations of the lives of the Pinheiros of Nevis, it was surprising to see the uncharacteristic stylistic shift on page 116, where Terrell uses a disembodied reference to the hands and eyes of the enslaved Africans who served in one of these later Merton Villa households to segue into a discussion of artifacts which they may have used. This attempt at creative archaeological prose comes across as objectifying of its subjects, contrary to the author’s

intentions, and should have been corrected during the editing process. Additionally, a few copyediting errors detract from this otherwise well-put-together text. They should not be present in a book of this quality and price range.

The mix of well-written history, a detailed account of the research process and findings, and contextually grounded yet imaginative historical fiction passages in this book should appeal to a broad range of audiences. Scholars whose research includes the historic Caribbean, the Jewish Diaspora in the New World, religious and ethnic minorities, community history, forms of data presentation, and related topics should find this book of interest. It should also appeal to students and members of the reading public who are interested in the research methods of historical archaeology. The mix of writing styles and the mystery or puzzle structure that runs through much of the text adds to this appeal. The price of the cloth volume may limit the audience of this otherwise desirable book or weigh against the adoption of this book for use in historical archaeology courses, which would be a shame as it has many merits for course adoption.

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Digging the Dirt: The Archaeological Imagination

Jennifer Wallace

Duckworth, London, England, 2004. 220 pp., 8 illus., index. \$25.00 paper.

In her book *Digging the Dirt: The Archaeological Imagination*, Jennifer Wallace takes on postmodernism, especially postprocessual archaeological theory. She wishes to show that through a processual view of archaeology, especially a linear idea about history represented in the stratigraphy of archaeological methodology, a theory can be derived that effectively counters the relativistic view of archaeology, history, and life in general that postprocessualism/postmodernism takes as its core belief. Wallace’s book is well worth reading for both its overview of how imagination has been used in archaeological interpretation and for its discussion of theory, even though her ultimate conclusion is wrong.

Wallace, like the reviewer, is not an archaeologist but is someone with a longtime interest in and experience with archaeology. Her field is romantic literature, with an emphasis on Hellenism in the works of early-19th-century British romantic writers. From this dual interest, Wallace writes a book in which archaeological interpretation from the 16th through the 20th centuries is juxtaposed with literary works that describe archaeological situations or use archaeologically based figurative language or both. The point at each turn is to explore ways that imagination is at the core of all interpretations of archaeological events, what Wallace calls “archaeological poetics.” She uses as her examples archaeology from England’s Avebury stone circles, to bog bodies such as Lindow Man and Tollund Man, to the findings at Pompeii, to the search for Troy, to the obsessive

barrow digging of 18th-century England, to the biblically based archaeology of Jerusalem, to garbology's excavations of modern landfills, to late-20th-century forensic excavations investigating human rights abuses. In each section, Wallace finds literary works that help illuminate the understanding of the archaeology. In addition, she blends in the works of theorists, with a special emphasis on Sigmund Freud's writings about classical archaeology and, in her conclusion, Frederic Jameson's Marxist critiques of capitalism and post-modern theory.

The strongest area of Wallace's book is her survey of different archaeological projects throughout the past 400 years, from the antiquities movements of the late-16th and early-17th centuries to the garbology of the late-20th century. While writing a decidedly academic book, Wallace uses the writing style of well-written popular nonfiction throughout much of her book. For example, in her discussion of the 18th- and 19th-century attempts to validate or invalidate the existence of Troy, especially as portrayed by Homer, Wallace tells the stories of people like Heinrich Schliemann and the attempts to use his archaeological findings to show that the Trojans were the ancestors of the Aryan "race." As well as describing Freud's study, filled with artifacts from ancient Greece, Rome, and Egypt, in the same section, Wallace tells the story of Freud's coming to grips with the feeling of incredulity he had when he finally saw Athens in person. Interspersed with these stories of others' experiences are Wallace's own tales of visits to some of the same sites. She describes digging in Belize and having the chance to explore some of the cave sites of ancient Maya sacrifices. She tells of her own personal connections to Silbury Hill near Avebury. She describes seeing the Fresh Kills landfill on Staten Island, not only a site of garbological study but also more recently the location where rubble from the World Trade Center was moved to be sifted one last time for signs of human remains. These personal interjections, rather than being self-indulgent, help round out the context for the archaeology described, giving them contemporary and historical context.

Wallace's *Digging the Dirt* is intellectually strongest in pointing out the paradoxes of archaeological work. For example, when discussing biblical archaeology in Jerusalem, she highlights the need that some people have had for material finds that validate their religious faith; for some, on the other hand, the material objects are primarily metaphorical, empty vessels within which one can insert religious faith. In fact, there is a central paradox in the archaeology that surrounds sites such as the Church of the Holy Sepulcher—the site sacred because Jesus (it is claimed) was buried there, yet its sacredness also comes from “the fact not that Jesus died and was buried, but crucially that he rose again and is now elsewhere, in heaven” (p. 155), that is, from the fact that Jesus is missing from that site. There is the paradox in the casts of the victims of Pompeii made by Giuseppe Fiorelli in the 1860s. By pouring plaster of Paris into the holes left in the volcanic ash when the bodies of the victims decomposed, Fiorelli was able to create casts of people as they died from the ash and fumes of Mount Vesuvius. As Wallace notes, “Fiorelli's bodies ... are and are not types of statues, and ... are both the resurrected dead and yet only the ghostly imprint...” (p. 98). It is in these paradoxes that Wallace's definition of the archaeological

imagination lies. For Wallace, archaeological imagination is a “kind of understatement—apprehending the meaning of what is lost or lies hidden or is hinted at” (p. 44). In other words, archaeology demands the use of imagination because what is found in an archaeological dig is in fact only a hint at the actuality of what happened. The archaeologist must imaginatively fill in the blanks, must tease out the meaning of the material findings.

It is in the last chapter of *Digging the Dirt* that Wallace fully reveals the stance she takes against postprocessual/postmodern theory, which she first notes in her opening chapter. Instead of pointing out paradoxes, she pits points of view against one another, looking for a victor among competing ideas. At the end of her chapter on “Holy Ground: Archaeology and the Sacred,” she describes a discussion between Arabic and Jewish students and professors at the site of el-Ahwat about the politics of archaeology. Wallace quotes an Arab Israeli student who says, “Places should not matter ... They should not worry about finding places in the Bible. Holiness should be in the heart, not in stones” (p. 178). Wallace comments on this sentiment by writing, “For an archaeologist whose life is devoted to stones and their significance, this is a huge concession” (p. 178). Wallace indicates her agreement with the student by concluding, “And probably these are words—‘holiness should be in the heart, not in stones’—which archaeologists, politicians, believers and nonbelievers alike, would be wise to ponder” (p. 178). While there is a nice idealism in these words, Wallace forgets the irony in her story of being at the el-Ahwat dig site—that this site would probably not be getting the attention it has if it were not for the fact that the excavation leader, Adam Zertal of Haifa University, believes in the biblical connections of the site.

From this naive sentiment, Wallace moves into her final chapter, “Postmodern Archaeology; Trashing Our Future.” Using Frederic Jameson as her guide, Wallace posits a type of singular postmodern theory, one that underlies postprocessual archaeological theory. She argues that with the current global acceptance of capitalism, people cannot see any further evolution for society and, therefore, in a sense have come to an end of linear ideas about time. In archaeological terms, this means a denial of the value of linear history and stratigraphy. Garbology becomes her prime example of this sort of postmodern archaeology—examining things only at the surface, individual moments without connection to anything particular in the past or any movement toward a future. In opposition, Wallace holds up contemporary forensic archaeology, “the exhumation of the disappeared in Argentina, Bosnia, Iraq” (p. 202), as an example of archaeology that matters. Speaking in particular about victims of human rights atrocities, but more generally about history and archaeology, Wallace writes, “Forensic archaeology depends upon the eloquence of material reality. Bodies dug up from the ground cannot lie, as governments might try to do, and they cannot be misrepresented or sanitized to mean something more palatable” (p. 202). From here, Wallace moves on to what is the final point. She leaves readers with the following (p. 204):

Watching the dirt silt up and settle over the past and digging it up again is to confront what is most painful in history and to give it its due weight. Only by

appreciating the intractability and resistances of the earth can due justices be done to past events. ...

So the archaeological imagination, which returns people to the depths, to what is lost or recovered or merely imprinted in the strata as it disappears, reminds researchers of matter, of the heavy, material significance of the ground beneath their feet. It reminds archaeologists why it matters.

Wallace reveals her Marxist need to see the world as not just problematic but as a problem on its way to being solved. She believes the traditional linear stratigraphy of archaeology can help ground not only archaeological investigation but also a general outlook on the world.

Wallace does not treat her Marxist materialistic interpretation as a valid theory but as a known truth. Her approach is one valid way of looking at the world, but not the only valid way. In fact, there is no one postmodern theory. The reading of global capitalism that Wallace gives is one version of postmodernism, but it is not the only one. If there is one thing that most postmodern theories share, it is the belief that there is no one theory that is knowable, that is provable, as truth. One should be self-reflexive, critiquing the theoretical approach one has chosen to use, not to throw the theory out but to be aware of its limitations, especially of its own paradoxes or ironies. By their very nature, theories are the necessary but unprovable presuppositions researchers bring to bear in trying to understand any problem. They deal in validity, not in truth. Wallace may be right in saying, "bodies dug up from the ground cannot lie," but if her term *misrepresented* is changed in "they cannot be misrepresented or sanitized to mean something more palatable" to *misinterpreted* (as in the recent re-evaluations of King Tut's "murder"), then the need to be self-reflexive in theoretical assumptions cannot be recognized. This misinterpretation can come from both the limitations of human understanding and from the limits of the materials available through a site. No matter how rich a trove of artifacts a site yields, it never yields the complete story. That is the very point of needing an archaeological poetics, an archaeological imagination.

Digging the Dirt is both a fun and thought-provoking book. It is the sort of reading to give to someone who wants to believe in the pure science of archaeology. It can help highlight the humanities element of the field, the importance of imagination in archaeological interpretation, that is, the role that archaeological poetics plays. It is a good book to read in order to consider its theoretical assumptions, but readers should keep in mind that what Wallace provides, despite her self-assured tone, are theoretical assumptions and not certainties.

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Archaeological Landscapes of the Near East

T. J. Wilkinson

University of Arizona Press, Tucson, 2003.

260 pp., 108 figs., bibl., index. \$35.00
paper.

Readers of *Historical Archaeology* may be surprised to find a book review focusing on the ancient Near East in this volume, but T. J. Wilkinson's *Archaeological Landscapes of the Near East* has the potential to appeal to a broad audience. While the author appears to write primarily for Near Eastern archaeologists and their students, this example of a regional study should be read by anyone interested in landscape archaeology. The 10 chapters of this book cover a great deal of information and refer to an extensive bibliography on the archaeology of the Near East. Much of the study is based on Wilkinson's own fieldwork, conducted over the past 30 years. Overall, it is an important contribution to both Near Eastern archaeology and landscape archaeology and as such received the 2004 Society for American Archaeology Book Award and the 2005 James R. Wiseman Book Award from the Archaeological Institute of America.

The volume begins with general definitions and a discussion of landscape archaeology, defined here as "the analysis of the cultural landscape through time" (p. 3). Wilkinson is concerned with identifying key landscape types and features and with examining their development in the context of social, economic, and physical environments. The author addresses climate change, topography, and environment and compares them to the use of space and economic infrastructures. As a result, *Archaeological Landscapes* provides a strong foundation to examine the relationships between environment (both natural and built) and human activity.

The introductory chapter is a broad overview of landscape archaeology and the different approaches to landscape used in this field (cultural historical, processual, and postprocessual). Wilkinson's approach, in his own words, "[walks] the fine line between pragmatic empiricism of geoarchaeology and archaeological survey on the one hand and the qualitative theoretical approaches of the postprocessual school on the other" (p. xiii). This study relies more heavily on scientific and empirical data than any understandings of ideational landscapes.

Archaeological Landscapes fills gaps in the literature of Near Eastern archaeology in many ways. While many studies in Near Eastern archaeology have built upon landscape data (such as the use of settlement patterns and irrigation systems to understand the origins of early state building), Wilkinson systematically addresses the wide range of landscapes and features, and identifies specific landscape signatures for various regions and periods. This study is ambitious, covering a wide geographic range, from the Arabian peninsula to Anatolia and from the Levant to Iran. The author examines many of the changes in landscape over ten thousand years of history and prehistory—from the Neolithic to the end of the early Islamic period in the 10th century (A.D.). Considering the vast geographic and temporal scope of the volume, one of the main themes is the great varia-

tion in environment, topography, and use of land. Indeed, Wilkinson demonstrates that there is no single adaptation to specific environmental or topographic zones, nor one single trajectory for human-environmental interactions.

Wilkinson's study of the "elements" of landscape (chap. 4) organizes the characteristics of settlements and the spaces in between into fundamental components. This chapter addresses fields and pastures, water-supply systems, agricultural installations, roads, boundaries, mineral extraction sites, sacred spaces, landscapes used for pleasure and landscapes used to bury the dead. The identification of these different elements and their associations with specific cultural groups allows for the possibility of dating landscapes and making links between the landscape and features recorded on archaeological sites.

Several major themes are woven throughout the text, each demonstrating the complex interactions between people and the environment. The processes of desert formation and land degradation (chap. 8) illustrate how climate change and human activities may have operated side by side. The changing use of large-scale *tell* settlements (chap. 6) that appear to dominate the landscape of the 3rd millennium B.C., the networks of roads that enable routes for communication and exchange, and the population dispersals of the first millennium BC (chap. 7) under times of imperial control each demonstrate the dynamic nature of landscapes. Most notable is the role and importance of water and water-related landscapes and features, such as irrigation systems (chap. 5), agricultural terraces (chap. 9), or water extraction systems (chap. 8). These elements are crucial for understanding the creation and transformation of landscapes through time.

Technically oriented readers will find chapter 3 of interest. Here the author offers an overview of approaches used to record Near Eastern landscapes, including the extensive use of maps, aerial photography, and site surveys, and more recently GIS applications, remote sensing, and imaging systems. Despite the new technological approaches to landscape analyses that have become available to archaeologists over the past two decades, it is intriguing that the author notes that early aerial photographs—taken before the most destructive taphonomic processes of the 20th century could transform the landscape—are still among the most productive sources for examining past landscapes.

The one shortcoming of this interesting and important book may ultimately be whether it is accessible to audiences outside Near Eastern archaeology. Aside from a chronological chart in the introduction, Wilkinson does not introduce readers to the chronology or cultural traditions of the region until well into the fifth chapter. This sometimes makes it difficult for the uninitiated to follow his examples or track the human-environmental interactions within specific time periods. Clearly, the author does not intend to construct a cultural history of the ancient Near East, nor should he. This shortcoming does not detract from the fact that this book has already received wide recognition as a major contribution to archaeology. A wide variety of readers will also recognize the appeal and potential of this volume to examine the dynamic nature of regional landscapes.

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