

*Historical Archaeology of the Irish
Diaspora: A Transnational Approach*
Stephen A. Brighton
University of Tennessee Press,
Knoxville, 2009. 256 pp. \$49.95
cloth.

The “Irish diaspora” is a phrase which has gained widespread political and social currency, particularly since its use was popularized by Irish president Mary Robinson (1990–1997). As Stephen Brighton points out, however, it is a concept that has received comparatively little academic attention generally, and few historical archaeologists have addressed the topic at all. Given this dearth of previous research, his book addresses the issue on two levels, discussing definitions and the potential to create an “analytical discourse” on the subject, before moving on to address general and specific features of the Irish diaspora in America. To do this, he focuses on four sites closely associated with Irish and Irish American communities in the 19th century—two in the Five Points area of Manhattan, New York, and two in the Dublin section of Paterson, New Jersey. At the heart of Brighton’s thesis is the entirely reasonable idea that members of the Irish diaspora in America were not *tabulae rasae*, but rather brought long-established social values, beliefs, and practices with them. Bearing this in mind, this work also discusses two 19th-century Irish sites—a pair of tenant’s cottages in the townland of Ballykilcline, County Roscommon, then part of the Mahon Estate, centered on Strokestown House. As Brighton himself points out, the limited number of sites examined is a reflection of the relative novelty of the subject area, particularly in Ireland where excavations of material postdating 1750 remain very much the exception rather than the rule.

Brighton’s work is in no way an attempt to identify a specifically “Irish” or “Irish American” material culture, but presents a far more subtle reading of the archaeological evidence from all six sites, discussing such things as increasing mass production, wealth, consumerism, diet,

medicine, and the more or less steady process(es) whereby a socially excluded group gradually became part of mainstream American society. Indeed, it is in his analysis of the material culture of both the Irish and American sites that his text is at its most confident and informative, considering the subtle nuances of the presence of at least one serving dish at both Roscommon cottages, or the shift to “granite” tableware in America. The clear importance of tea consumption at some of the lowest levels of Irish society will also be striking to some readers.

As might be expected of such a wide-ranging text addressing topics that have hitherto received little academic attention, the book has its faults. The occasional confusion of the townland of Ballykilcline with the barony of Ballintober North is unfortunate but hardly vital. Rather more worrying is the comment that Tara and “New Grange [*sic*]” date “as far back as the second half of the first millennium B.C.” (activity at both sites extends back at least into the late 4th millennium). When dealing with 19th-century evidence, some statements about the “high” politics of the period are simply incorrect. No amount of legislative activity in 1801 could have made Ireland part of “Great Britain” (“officially” or otherwise), nor can the event realistically be said to have forced Ireland’s entry into the British Empire. If, indeed, this act made Ireland “a subordinate colony,” then it should be remembered that it was the only one in the empire which had the right to elect MPs, and indeed peers, to Westminster. By the same token, there is no way in which Gladstone’s 1886 Home Rule Bill can be said to have proposed “the restoration of Irish representation at Westminster.” Of course, Brighton’s objective is not to summarize these events, but rather to focus on the “proletarian diaspora”—those with few or no skills who occupied a place close to the bottom of the social ladder in both Ireland and in America—and who have been ignored by many later historians. Nonetheless, this lack of concern for basic historical, geographical, and political information does not inspire confidence in Brighton’s analysis of other, less-widely known information.

Many readers will also be perplexed by Brighton's discussion of "New History," or revisionism. Drawing heavily on Bradshaw, he presents the school as an essentially political movement, anglophone in temperament and approach, which seeks to dismiss nationalist concerns and agenda by "evading" key issues such as the Great Famine. Given his obvious interest in challenging normative American historical narratives and his keen awareness of the importance of myth and mythmaking to the Irish American community, Brighton's absolute rejection of the revisionist school's role in assessing and seeking to move beyond Irish historical "myth" and grand narrative is mystifying. While it may very well be a "truism" that "the social structure created unequal relations of power based on social differentiation," his contention that any historian, or indeed archaeologist, working with 19th-century Irish material has ever been in a position to ignore this fact is highly questionable. It is by no means clear why revisionists in particular should be singled out as unsympathetic to Irish social issues, and many historians may take issue with this point.

As Charles Orser points out on the book's fly cover, this work represents an extension of the "archaeology of transnationalism" and offers a new, "archaeologically meaningful" theory of diaspora, with the latter, in particular, having the potential to extend well beyond the 19th century, and indeed the Irish American experience. The book's concluding pages comment on the potential for similar approaches to the Irish diaspora in other parts of the world, or indeed the experiences of Indian migrants within the British Empire. As one of the first contributions to this important subject, some allowances must be made for its less felicitous phraseology and occasional errors. Undoubtedly, this book will form a starting point for any future research and/or debate on this subject, on which note, its bibliography provides an excellent introduction to this complex subject.

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Writing About Archaeology

Graham Connah

Cambridge University Press,
Cambridge, UK, 2010. 224 pp., 31
b&w illus., 3 maps. \$24.99 paper.

Simply conducting fieldwork, laboratory analysis, or any of the other practices that characterize archaeology is not enough to challenge assumptions about the past or aid in understanding the present. Those goals require that the work not only be done, but also be presented—ideally in ways that are faithful to the data, while also engaging and accessible to the intended audience. That is Graham Connah’s premise in *Writing About Archaeology*, and he undertakes the work with the goal of encouraging archaeologists to think more critically about what and how they write.

The first two chapters comprise an extended elaboration of Connah’s assertion that writing is at least as important to the discipline as excavation. The basis of what archaeologists think they know about the past rests on more than a century of published writing. Previous writers have contributed to this archaeological canon, which means one who wishes to improve his or her own archaeological writing has a vast storehouse of examples to rummage through. Connah’s first and perhaps most important piece of advice is to read widely and critically within this canon. He samples selections from 25 archaeological writers over six centuries to illustrate varied approaches to the difficult task that such writers face. For readers, this serves as an effective retrospective, but even more so as a useful “further reading” list.

Connah seems to view writing as a synthetic whole, a system whose ideal functioning depends on all of its parts working together. This begins before writing, with consideration of the people who will read the eventual publication, whatever form it might take. His third chapter expands on the importance of the audience by discussing the differences among monographs, journals, and what might be called “popular publications” like encyclopedias or large-circulation periodicals. Each draws a different audience and, thus for the

archaeological author, each allows different liberties and imposes different constraints. This advice is valuable to both new and seasoned writers.

The second half of the book deals with practical, nuts-and-bolts advice and suggestions. These range from a discussion of differences among what Connah calls “mosaic,” “narrative,” and “argument” structures; to the importance of drafts; to voice and word choice; and to the occasional agonies of dealing with publishers and referees. Connah acknowledges throughout the book that writing can be an idiosyncratic process, and thus he is able to strike a careful balance in this section. There are few if any specific directions; rather, the author references a common problem (writing while also working fulltime) and draws on his own experience at solving it (waking up early each morning and writing for three hours, fortified by a large mug of tea). This is not portrayed as the only way to solve problems of time, merely one that might work for the individual writer. Similar examples abound. His point in this large section on mechanics, as elsewhere in the book, is not to instruct how to write, but to foreground issues for critical consideration, to raise possibilities, and to push writers to think about their work holistically.

A recurring theme is the importance of illustration as an aid to, as Connah puts it, “visual explanation.” He devotes an entire chapter to illustrations as not only an aid to writing, but a critical part of translating archaeological data for readers. In this sense, it is as important to know when and how to communicate visually as it is to use the written word. He includes 31 figures from published literature to show examples of good practices in photography as well as computer and hand-drawn illustrations.

One minor quibble: writing for electronic outlets is treated too briefly. Connah raises the valid point that long-term storage of and access to digital data is uncertain. A similar point could be made, however, about small journals, the “grey literature” of CRM, or more exotic publication outlets like poster displays. Web-only publications are increasingly considered to be a valid outlet for archaeological writing, and there are true believers who expect paper archives will someday

be a thing of the past. Regardless, a dedicated treatment of the specific audiences, limits, and possibilities of electronic publishing would have been a welcome addition.

A book like this could have easily been written as a polemic, or as a list of dos and don'ts. Connah's approach is different. He clearly enjoys the craft of writing and feels that it is difficult, important, and personal. He notes early on that he still regards telling people how to write about archaeology as a "virtually impossible task, as well as ... conceptually arrogant"

(p. 7). He makes his peace with this by placing less importance on whether his suggestions are followed than on the hope that his work encourages archaeologists to think more critically about the writing process. *Writing About Archaeology* should succeed in advising and inspiring both longtime professionals and those new to the field.

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The Steamboat Montana and the Opening of the West
Annalies Corbin and Bradley A. Rodgers

University Press of Florida,
Gainesville, 2008. 160 pp., illus.
\$59.95 cloth.

The Steamboat Montana and the Opening of the West describes the scientific excavation and analysis of this important shipwreck, the largest mountain river steamer on the Missouri River. The volume also documents the history of the ship, as well as the contextual history and the development of Missouri River shipping and its importance in understanding the expansion and settlement of the upper Midwest. The five-year-old vessel struck a railroad bridge pylon near Bridgeton, Missouri, and was beached in an attempt to save it. The authors make the wry observation that the *Montana* was “done in,” literally and figuratively, by the railroad, the next step in the evolution of transportation systems penetrating the American continent. An analysis of the hull’s remains reveals technological advances in shipbuilding methods peculiar to Missouri River stern-paddlewheel steamboats that might be called vernacular architecture. Unfortunately these same advances may have been its downfall in the pilot’s desperate bid to save it after the collision. Corbin and Rodgers surmise that the advanced design may have factored in why the vessel could not be saved.

The first chapter details how the remains presumed to be the *Montana* came to be investigated. The wreck site was known to locals as it is visible at low water, and the State of Missouri had identified it as a site worthy of investigation. With the encouragement of the State of Missouri, the East Carolina University Maritime Program targeted the wreck as a graduate student documentation project. In 2002 extreme low water allowed the fledgling nautical archaeologists (the students) an excellent opportunity to learn and get hands-on experience with a shipwreck in a more-or-less dry environment without the added burden of being subjected to the foreign envi-

ronment of being underwater, particularly in a low-visibility environment as the Missouri River would be.

Chapter 2, largely drawn from Lass’s *History of Steamboating*, provides the historical context describing the progression of the expansion into and settlement of the upper Midwest along the Missouri River corridor, coupled with the evolution of boatbuilding that led to this unique vessel, the pinnacle of wooden-paddlewheel steamboat construction. The historical background covers the period beginning from 1819, when the first steamboat ascended the Missouri River as far as the Yellowstone River. The chapter also covers the history of the *Montana* itself, including what has happened to the wreck site over time. The book is littered with a wealth of contemporary images showing the immensity and grandiosity of the *Montana*, as well as its trials and tribulations. Careful examination of the images also gave the researchers additional details not available in written descriptions.

Chapter 3 continues with more historical background but focuses more on river geography and behavior, and how that contributed to the high number of vessels wrecking and stranding. Corbin and Rodgers stress the unpredictable nature of the river, the destructive power of spring thaws, as well as the ever-present, and often-hidden, snags, the constantly changing navigation channel (*thalweg*), seasonally changing water levels, and many other problems. This chapter is very instructive and provides additional historical detail, but there is some repetition from the previous chapter, and the book may have flowed better if the two chapters were collapsed into one.

The latter part of chapter 3 deals with the *Montana*’s wreck-site formation. Using the information presented in the earlier part of the chapter dealing with the vicissitudes of the river, the authors aptly show how that has affected the site since its wrecking. Corbin and Rodgers make the prescient point that “[u]nderwater archaeological sites are more fluidly dynamic than their terrestrial counterparts,” and rightly add: “Moreover, sites located in a riverine setting are often exposed to even more severe environmental pro-

cesses than those found in deeper calmer water.” The authors do a good job using the historical context of the river’s dynamic vitality to show how it has affected the site, integrating the documented salvage attempts to propose theories on how these formation processes left the wreck in its present condition.

Chapter 4, “Excavating the *Montana*” and chapter 5, “Construction and Engineering,” are the focus of the book and the part that will serve future researchers with the most useful and applicable information. It is with detailed descriptions, line drawings, photographs, and model reconstructions that this investigation and documentation will provide a comprehensive data set to which future investigations should aspire. The model reconstruction by the students is great. It not only provided a good exercise for the students but provided good illustrative material for this manuscript and enabled the researchers to resolve some questions about the architecture of the vessel. These chapters also provide a baseline on what the authors acknowledge is, at this point, an aspect of maritime studies with little depth. Indeed in reading this book, I often felt there is not even the proper vocabulary for it, in that using the terms maritime or nautical and other words relating more to ocean seafaring just does not seem right for this deeply *intracontinental* riverine environment. Corbin and Rodgers rose to the task, however, and did an admirable job and sent this reviewer to the dictionary on a number of occasions. A cautionary note to those not versed in nautical-architecture terminology: it is well-advised to have a nautical encyclopedia/

dictionary handy to understand better the terms that are used, although the authors generally do a good job to try to explain them in the text.

For a person with an interest in Western history, nautical history, archaeology, and ship construction this is an excellent book. This book is a good illustrative example of combining historical and archaeological research and would serve as a good case study not only for students beginning their careers in nautical archaeology, but also for more seasoned veterans on how to assemble a comprehensive report.

One minor critical comment refers to the second part of the title, “and the Opening of the West.” This part of the title seems ambitious to the primary subject of the book. While Corbin and Rodgers do provide a good historical background, I feel the title is overreaching, and this topic could be an extensive volume in its own right. Considering that this vessel sank more than 60 years after the first ascent of the Missouri River by a steamboat or the opening of the wagon trails, or nearly 40 years following the accelerated expansion into the western territories as characterized by the term “Manifest Destiny” (referring to James K. Polk’s expansionist policies upon acquiring most of the western half of the United States after the Mexican War of 1846), then this 1884 wreck is a contributor, albeit a latecomer, to the true opening of the West.

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*Archaeology and the Sea in
Scandinavia and Britain*

Ole Crumlin-Pedersen

Viking Ship Museum in Roskilde,
Roskilde, Denmark, 2010. 184 pp.,
309 color and b&w illus. \$90.00
cloth.

As part of the 2008 Rhind Lecture Series delivered to the Society of Antiquaries of Scotland in Edinburgh, Ole Crumlin-Pederson presents an extensive account of his studies of *Archaeology and the Sea in Scandinavia and Britain*. The opportunity to listen to a presentation of a scholar's lifetime research is both a privilege and an impressive experience that has been made accessible to a worldwide audience in this third volume of the series "Maritime Culture of the North," published by the Viking Ship Museum in Roskilde, Denmark.

Ole Crumlin-Pederson offers capacious insight into the maritime aspects of archaeology based on a personal voyage of discovery that has spanned a period of over 40 years. The book is structured in six chapters, which correspond to the six lectures directed at an academic audience in Edinburgh, drawing focus on particular aspects of his exploration.

The first chapter is an overview of the study of archaeology of maritime cultures and seeks to familiarize the reader with the development of the field, as well as with the geography and cultural framework of Scandinavia and Britain. Here, the ship is emphasized as an archaeological object which "reflects several aspects of the society for which it was built" (p. 13). Included are satellite-based and hydrographical maps illustrating the maritime orientation of Scandinavia as a focal point between the North and Baltic seas, drawing on the features of the region that make it an environment conducive to maritime-oriented activity. This section highlights the Danish region as strong point for archaeological investigation, where hundreds of wrecks have been discovered; and encouraging the analysis, display, reconstruction, and sea trials of the five 11th-century Skuldelev ships in Roskilde.

With the assistance of a small Danish National Museum team led by Olaf Olsen and Ole Crumlin-Pedersen, the site was drained using a cofferdam and excavated using techniques which resulted in the discovery and conservation of thousands of ship fragments that were carefully brought to the Viking Ship Museum.

The following two chapters explore a wide range of ship finds from the period ca. A.D. 800 to 1300. A survey of the various aspects of prehistoric and medieval boatbuilding is provided, moving from an ethnographical approach to a chronological survey of archaeological evidence. Discussions in these sections shed light on the transitional development of the Viking ship tradition by highlighting the changing conditions and demands of society that led to the construction of swift ships, providing more efficient travel for Scandinavian seamen. Introduction of the sail created new possibilities for Viking traders and settlers. Maritime activities, as well as communications and trade changed dramatically as a result of the conversion of large rowing boats into single-masted vessels.

Ole Crumlin-Pedersen and his colleagues carried out reconnaissance in Roskilde Fjord in order to gain a general understanding of the maritime cultural landscape. Instigating a series of investigations of other Danish sites, the excavation of the Skuldelev ships led to the development of methods for documenting and recording structures on the seabed. Norwegian boathouses have been archaeologically excavated and analyzed to draw a correlation between the number of farms in the districts and the number of crewmembers aboard local vessels. A seafarer's cross-slab oftentimes ornaments coastal regions, appearing to have indicated during the Middle Ages that an area was safe for trade. Such crosses may be understood to represent "a complex relationship between the king, the church and the trading community" (p. 143).

The author concludes his volume with a discussion of reasons for the high frequency of images of ships in the Viking world in relation to the presence of religious concepts of pre-Christian deities. Here, questions related to ancient Scandinavian cosmology have been raised, as symbols

of ships have roots that extend from the Bronze Age to the 1st millennium A.D. Preoccupation with the ship motif is prevalent, as excavations have uncovered hundreds of burial sites that include deposits of real boats or lines of stones erected in the shape of a boat. An overview of various interpretations of the boat grave custom is provided, illustrating the important role of the boat in iconography. Monuments of large stone ships are often seen as pagan manifestations in a period that preceded the acceptance of the Christian mission. Ole Crumlin-Pedersen uses details from the excavations of large ship graves at Gokstad, Oseberg, Ladby, and Sutton Hoo to provide a distinction between the richly furnished graves of the wealthy and the ordinary grave boats. He argues that the presence of a boat or even an image of a boat in a grave had specific meaning in society, regardless of a person's sex or position on the modern scale of social status. Observations concerning the nature of early boat graves dismiss practical and secular explanations and instead draw upon religious interpretations, such as the idea of the boat serving as a transport to the afterworld, as well as a symbol that the deceased had a special relationship with the Vanir family of gods.

Archaeology and the Sea in Scandinavia and Britain is a book that appeals not only to the

enthusiast, the scholar, and the student, but also to the general reader as it reaches an audience of those interested in the fields of archaeology, history, and cultural anthropology. Written in a clear and concise manner, the book presents comprehensive coverage of essential archaeological findings in a logical and easy-to-follow progression, with each section organized in a textbook fashion. The text is enhanced by the pictorial representations, a wide array of maps and charts, as well as various historical documents. Providing insight into the discipline of maritime archaeology, Ole Crumlin-Pedersen offers a fascinating overview of the evolution of basic watercraft into the sail-bearing ships of the Viking Age. He also provides detailed discussions of aspects of maritime culture, establishing a solid archaeological base for interpretation. An extensive bibliography, as well as an index provided at the end of the text is an important tool for both researchers and students. Ole Crumlin-Pedersen's experience as a maritime archaeologist and explorer makes this book quite intriguing and a worthwhile read.

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Les modes de fabrication des terres cuites communes de production locale à Québec à la fin du XVII^e siècle (Fabrication methods of locally produced earthenwares in Quebec City during the late seventeenth century)

Dany Hamel

Journal of Archaeology CELAT, No. 27, Quebec, Canada, 2009. 190 pp., color photos, b&w illus. \$30.00 paper.

All authors are proud of their first publication. This important step in the life of a researcher, limited in the past to doctoral dissertations, has been extended in the last 20 years to master's theses in many universities. This aim of giving professional recognition to graduate students is part of a global strategy adopted by the archaeology program of Laval University, in Quebec City. More importantly, the series "Les Cahiers d'archéologie du CELAT," ensures a broader diffusion of reports about specific sites, techniques, and methodologies that would normally be restricted to local specialists.

The subject of this particular book is common-pottery production at Quebec City in the later 17th century. Some might object that colonial French handmade earthenware is not a new subject in archaeology networks. On the other hand, this subject is more than interesting given that these artifacts—widely found on most of the French North American colonial sites—are crucial for dating and cultural identification.

The author introduces his clear study with a fair overview of all the archival, material, and published references on the topic. He enters into what he calls an ethnoarchaeological approach to explain the structure of his research, based on a comparison of "technical behavior," as documented in existing literature and the material evidence from archaeology.

The first chapter reviews the 17th- and 18th-century written sources to establish the logical *chaîne opératoire* (operative chain) of handmade

pottery, from the extraction of the raw material to the sale of the product. The study begins with the location of clay sites, including pottery trials and clay quality tests. As the author remarks, pure clay sources are rare. The inclusion of minerals (mica, pyrites, and limestone), loam, or organic substances in the clay can threaten the pottery production in the furnace. Fire trials are the best method for discovering the reaction of such impurities to heat. The analysis continues with a description of the extraction process, including its methods, tools, and shipping techniques to the production site.

The potter could afterward improve the clay's ceramic properties by several methods: wintering, drying, cutting, grinding, and washing by decantation. Once this stage was done, the craftsman could modify the clay's texture by adding sand in order to give hardness to the ceramic body. Whatever improvements he made, the potter, above all, mixed and kneaded the clay in order to obtain a homogeneous texture and, when turned on the potter's wheel, a correct shape.

The next operation, the shaping of the ceramic objects, may be divided into several stages ending with the profile desired by the craftsman. The craftsman's finishing touches included polishing the external parts, making a spout, and glazing the object. The ultimate process involved the firing, the cooling, and the storage of the pot. This is the *chaîne opératoire* that Dany Hamel establishes for a better understanding of his subsequent analysis.

Chapter 2 is devoted to the material and archaeological sources. The author reviews a variety of artifacts from New France, making observations about their shape, color, and texture in search of information concerning the reconstructed *chaîne opératoire*. Amongst his conclusions, the author discusses the quality of the raw material, the mixing of the clay, the degree of moisture, and, above all, the techniques by which the earthenware was made. The study reveals the craftsman's actions and gestures during the shaping of the pottery. Other information concerning the firing of the pottery can be obtained by checking traces of oxidation or reduction of components such as the glaze. The thickness and

height of the surface, as well as the shaping of the lips, spout, and grooves, or the application of a glaze reveal much about the level of professionalism of the potter.

After reviewing these aspects using material and written sources, the author pushes his study farther by carrying out a series of experiments. This third chapter transforms the book into an innovative publication. Dany Hamel launches into a series of trials to reconstruct pottery making in 17th-century Quebec City. He is then able to validate the methods as learnt from historical and archaeological sources and identify the different options that emerge during the process of pot making. Every stage is reproduced: from the acquisition of the clay, the production of glaze, the mixing of the ingredients, the making of the containers on a potter's wheel, the building of a furnace, to every step of the firing, the cooling, and extraction of the finished earthenware. Once this is done, he is able to compare his own

results with the vast array of artifacts presented in chapter two.

The book comes with a fair number of photos and data concerning the artifacts and experiments performed by the author, which help to evaluate the success (and pinpoint mistakes) in the reconstructed *chaîne opératoire*. The meaning of color, texture, marks, and traces on a pot that are so crucial to archaeologists are clearly laid out in this highly structured publication. Of course, access to publication is not available to all graduate students, but is limited to the best and most useful works. In this case, it clearly is an example of a very good, precise, and fundamental study that ought to be translated into English and become a reference for archaeological studies in the areas concerned with French colonial pottery.

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*An Archaeology of Black Markets:
Local Ceramics and Economies
in Eighteenth-Century Jamaica*

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University Press of Florida,
Gainesville, 2008. 320 pp. \$65.00
cloth.

Mark Hauser's book, *An Archaeology of Black Markets: Local Ceramics and Economies in Eighteenth-Century Jamaica*, is an interesting inquiry into the lives of enslaved diasporic Africans of Jamaica via their alternative economic activities. Hauser writes that a discussion of the history and economic development of the Caribbean has been either generalized as part and parcel of European expansionism, or simplified as negotiations of power and identity in small locales (p. 10). The peculiarity of the institution of slavery and the growth of a global economy that relied on its existence has drawn the attention of archaeologists and historians alike for quite some time. The double entendre in the title, "black market," is provocative and literal. These internal markets were considered illegal and a product of the enslaved black communities of Jamaica. Hauser's aim is to address the existence and operation of Jamaica's internal slave-operated market system. Furthermore, he seeks to explore issues surrounding these markets' coexistence with the larger plantation economy, such as: who the primary social actors in these internal black markets were, how they circumvented the colonial authorities, and what social networks existed to support the system.

Hauser frames his research questions by discussing how anthropologists have approached the study of the African diaspora in the West Indies (p. 10). The historical portrait of the Caribbean has been colored by what Hauser calls "the institution of slavery and predatory capitalism" (p. 14). Also, the sheer diversity of social actors—indigenous peoples, imported Africans, and European colonizers—complicates the socioeconomic framework that Hauser attempts to navigate. Additionally, he writes that the particular context of the plantation estate (i.e., the work regime,

resources, diversity of the enslaved population, etc.) framed the lives of the enslaved. To cope with the unique character of a "plantation site," he suggests that archaeologists consider "multiple scales of analysis" (p. 37). Hauser asks, in what ways do domestic and local economies intersect with the broader imperial economic system (p. 68)? Jamaica's plantation economy was driven by the production of commodities that circulated within the island's trade networks, as well as a larger global system. Hauser writes that tracing the commodities produced and distributed by the enslaved and "by focusing on institutions developed and appropriated by the enslaved, we can begin to see ways in which locality is refashioned" (p. 37). He focuses on seven 18th-century sites in Jamaica because each had been systematically excavated, the 18th-century components of the sites are identifiable, and each of these sites represents a portrait of the flow of commodities that were locally produced, as well as imported (p. 75).

Hauser's study includes the analyses of 18th-century maps of Jamaica, legislation governing the island, historical accounts, other archaeological perspectives, and over 5,000 sherds from seven multicomponent Jamaican sites (p. 150). Specifically, he focuses on the production techniques, the stylistic changes, and the provenance of Jamaican ceramics (pp. 150–191). For instance, with 164 sherds, he uses petrography to determine recipes common to ceramic production from each of the historical sites (pp. 169–170), identifying six different ceramic recipes. He includes an analysis of pre-Columbian ceramics from three sites to explore whether there was any continuity in the recipes based on the location. Through these analyses, Hauser explores the relationship between the provenance of the pottery and the pottery remnants' provenience in order to infer social relationships from the spatial distance between the two (p. 186).

Hauser concludes, "the primary concern ... has been to understand how these people adapted to and transformed the cultural landscape around them using systems of knowledge they brought with them and refashioned as they went along" (p. 192). Hauser asserts that the pottery pro-

duced by the enslaved was in competition with the larger, formal plantation market, and extended beyond the individual plantation estate. Petrographic analysis indicates that these ceramics moved between the northern and southern coastal sites of Jamaica. The analysis supports the conclusion that the enslaved population of these 18th-century sites had access to these informal, street markets, possibly via the developing road system. Hauser states that the “value” of ceramic analysis from these Jamaican sites lies in the “retention of African cultural knowledge” (i.e., manufacturing techniques, design repertoire, learning networks, etc.), the social networks that supported the movement of commodities that the dispersed African communities produced, and the economic impact of these informal markets beyond the island of Jamaica. On the other hand, Hauser dismisses assigning “cultural identity” to artisans as too hard to establish. He uses the ethnic diversity of dispersed Africans as the primary reason that African cultural knowledge should be regarded as a sign of general “African-ness” (pp. 96–100).

Singleton has written that how people perceive slavery and the products of slavery is so sensitive that it affects how archaeological research

is presented. Hauser uses the production and dissemination of ceramics to discuss the nature of sociocultural interactions of the enslaved within plantation hierarchies. The significance of Hauser’s historical materialist approach rests on how the covert economic activities of enslaved diasporic Africans undermined the larger plantation economy and circumvented colonial authority. Lastly, Hauser limits his own discussion to the productive roles of black women. There are already numerous published discussions on the reproductive and productive roles of enslaved women of the Caribbean, the reconstitution of the community, and socioeconomic practices that contributed to the status, health, and nutrition of black women and their children. Embedded in these discussions are issues surrounding cultural identity, power, gender, and resistance. Hauser’s study can take its place amongst the latter as it demonstrates the theme of gender and resistance within the socioeconomic networks of enslaved, dispersed Africans in Jamaica during the 18th century.

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Pestilence and Persistence: Yosemite Indian Demography and Culture in Colonial California

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Berkeley, 2009. 392 pp. \$45.00
cloth.

“Survival is a simple concept and a complex act.” The opening sentence of Kathleen Hull’s volume on Yosemite challenges the reader to think and to consider what the author is trying to convey, as well as what the Indians in Yosemite Valley historically experienced. The sentence also tells the reader that the volume is going to be well written, clearly presented but demanding, and always thought provoking, and the text does not disappoint. Hull portrays the story, history, and anthropology of the Yosemite Indians during California’s colonial period. Her study is grounded in technical archaeological study and presented in a very readable and approachable style.

Hull first considers the effects of pestilence, that is, native depopulation, on the Yosemite Indians. She does not simply make the assumption that European diseases greatly and badly affected the native population. Rather, she considers the means, mechanisms, and extent of that depopulation and intertwines oral history, archaeological evidence, and historical accounts to do so. She also considers whether episodes of pestilence during the colonial period (in its many forms, such as tuberculosis, syphilis, yaws, etc.) were unique phenomena or another episode of disease that all human populations experience and must accommodate if they are to survive.

Early in the volume, Hull summarizes the intent of the topics she intends to explore:

In other words, was colonial-era population decline and consequent culture change relatively unique and traumatic, or was it part of preexisting pattern of change and accommodation that developed over thousands of years? These questions probe at the very heart of when and whether—or which aspects of—colonial encounters were significant to the culture history of a particular native group (p. 15).

In order to answer the “whether,” Hull’s first chapters explore and expand upon the sources of information that she has available to her. Chapter 2 sets the stage for her inquiry with summaries of her sources: oral history; historical accounts from the gold-rush period in California; accounts of travelers, naturalists, and journalists; early anthropological studies of well-known scholars such as C. Hart Merriam, Samuel A. Barrett, and Edward W. Gifford; and archaeological data from prehistoric and historical sites. Hull proves adept at handling and exploring all of these sources and implications for this study.

The next group of chapters considers and expands upon each of these sources, and interweaves connections from other sources. For example, when reconstructing the date of a particular epidemic, Hull uses knowledge and inferences from oral history, historical accounts, early anthropological studies, and dendrochronological analysis to do so. Hull takes many different and complex sources and uses them to tell her story in a simple and straightforward fashion. Her grasp of the prehistoric and ethnographic sources, as well as demographic reconstruction for this area, is remarkable. She makes the telling of the complex seem effortless.

Yosemite Valley’s history adds additional wrinkles to the area’s colonial past. From the 1850s on, local Indians were directly involved with the industry of tourism and travelers. Indian women worked for the hotels as laundresses and domestic help, and men hunted and fished to supply food for the hotel’s dining rooms, as well as providing general labor. Native involvement in the state’s early and growing nonnative economy was a unique situation; in most of California, Indians were relegated to the far edges of nonnative society.

Chapter 6 addresses two concepts, survival and depopulation, that at first glance seem antithetical to one another. Critical to their survival was the Yosemite Indians recognition of their own depopulation, and their self-determination to act and to survive. Chapter 7 considers the anthropological theories and historical events of their survival. Hull then tackles the consequences of these events, at an individual, household, and group

level, as well as each of their effects on the archaeological record. She makes the important point that archaeological analysis has to consider the scaling of its approach and its interpretation.

The remainder of the volume considers daily life, and cultural changes and continuity within the Yosemite Indian community. This consideration is thick with archaeological evidence. Hull concludes that despite depopulation and other external colonial pressures, daily life of Yosemite Indians persisted in much the same fashion historically as it did in prehistoric times. To investigate the perceived uniqueness of Yosemite's cultural setting, she contrasts these patterns with other examples of populations throughout the U.S. that were decimated by precontact diseases. Her research shows that native cultural dynamism and flexibility were the norm rather than the exception. In the case of Yosemite Valley, economic and cultural entanglements had an even greater effect than the initial setting of widespread depopulation.

Hull concludes that "archaeological data, native oral tradition, ethnohistoric accounts, and ethnographic observations can all be drawn upon to both tease apart and reveal the circumstances, timing, magnitude, and outcomes of a colonial-era native depopulation in North America as both an historical event and anthropological process" (p. 283). As Hull notes, this approach creates a "fuller picture." Hull makes the important point of the uniqueness of each set of historical events, and the wise lesson that assumed consequences of cultural contact and interaction should always be re-examined and reconsidered in each instance. It is also a point that is appropriate for any setting of culture contact, engagement, and its consequences, with or without the accompanying complication of depopulation.

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Dictionary of Artifacts

Barbara Ann Kipfer

Blackwell, Malden, Massachusetts,
2007. 360 pp. \$124.95 cloth.

This is ostensibly a book about the words archaeologists use to describe and give meaning to the artifacts they recover from archaeological sites, then analyze and describe in publications. The purpose of the book is to provide “informative definitions in accessible language about the vocabulary describing artifacts” (p. vii).

There are more than 2,000 word definitions offered in the book about artifacts, primarily artifacts and artifact types from the Old World, and their characteristics. The definitions are by necessity brief. Only 170 word definitions about artifacts that are specific to the archaeology of the New World could be identified in the book, even though the author states that “this book attempts to be cross-cultural and cross-Atlantic in selections and definitions” (p. viii). The book seems to have been written for a British or European audience. There are no source references included in any of the word definitions in the book, and a carefully chosen list of archaeological references that were used in the compilation of the book to support the definitions, or even as sources of information for the readers to investigate on their own, would have been a useful addition.

The choice of archaeological words that are included in the dictionary is eclectic, particularly with respect to the inclusion of named types of ceramic and lithic artifacts. For example, pottery types and wares from England are commonly listed and described in the book, along with other examples from Greece, Italy, the Near East, Japan, China, the Caribbean, South America (primarily Peruvian pottery types and wares, but a few examples from Colombia and Venezuela are also included in the dictionary), and Mesoamerica (including a sampling of Aztec and Mayan pottery types and wares, as well as ceramic incense burners), but North American pottery types receive scant attention, other than the singular definition of fiber-tempered pottery. Some North American projectile types are listed

and defined, however, but there does not appear to be any rhyme or reason to the selection of the types: they are primarily points found in the Great Plains, the Great Basin, the Southeast, or the Southwest, many of them being Paleoindian types (Clovis, Eden, Folsom, Hell Gap, etc.) or Archaic types (i.e., Hardaway, Le Croy, etc.). The Cahokia arrow point rates a mention (p. 52), as does the discredited Sandia point (p. 279) and the Poverty Point projectile point (p. 251), and even some Peruvian point types are mentioned and defined.

Some post-1500 artifacts are also mentioned and defined here. These include words such as majolica, Blue Willow pottery, bone china, Bouffoulx stoneware, Buckley earthenware, creamware, pearlware, and whiteware.

In addition to artifact definitions, the book offers definitions of specific archaeological cultures across the world, but again there is an Old World focus. For the New World, the book does mention the Adena culture, for instance, along with Basketmaker, Mogollon, and Pueblo, the very out-of-date Burial Mound and Temple Mound periods and the early Lithic period, the Mimbres culture, the Mississippian culture, and the Olmec culture. The definition of the Paleoindian period in the New World strangely suggests that it represents the “time up to the development of agriculture and villages” (p. 229). Likewise, the definition for the Woodland period in North America also went awry, as it is mistakenly defined as a “series of distinctive cultures including the Adena, Hopewell, Mississippian, and Iroquoian” (p. 342).

The book even provides definitions for concepts such as the altithermal and the hypsithermal; defines glacial periods in North America, several of which well precede the entry of peoples into North America; provides a definition for the Archaic period in North America, and the chronology for the central Andes, among other words. Somehow, the Kensington Stone, an obscure stone slab purported to have 14th-century Viking runes, warrants a mention (p. 163). It is not clear how these various concepts and sites are directly relevant to a book about artifact definitions.

Kipfer's book is likely to be most useful for students and general readers who have ventured into the archaeological field and find themselves overwhelmed by the many words and terms that are used by archaeologists to describe the ancient cultures and artifacts that have been discovered and are being studied. Professional archaeologists in the Old and New Worlds are likely familiar with the bulk of the words and definitions provided herein, especially those words and terms specific to the archaeological record in their geographic region of study.

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*Beyond the Royal Gaze: Clanship
and Public Healing in Buganda*

Neil Kodesh

University Press of Virginia,
Charlottesville, 2010. 264 pp.,
7 maps, 2 tables. \$45.00 cloth.

Buganda, a kingdom on the shores of Lake Victoria in present-day Uganda (east Africa), is perhaps best known in the public imagination for its association with royalty, most recently having been in the news because of the devastating fire in March 2010 that swept through Kasubi (in Kampala), the location of four royal tombs and a World Heritage Site. In his book *Beyond the Royal Gaze: Clanship and Public Healing in Buganda*, Neil Kodesh sets out to probe the beginnings of the process that led to the emergence of the kingdom, as well as to urge scholars to refocus their attention on that process rather than view the early history of Buganda through the lens of impending statehood. Over the course of five chapters and a conclusion, Kodesh argues that the roots of Buganda statehood lie in the shifting relationships of clans on the landscape, the changing role and status of ritual specialists, and the transformation of ancestral, territorialized spirits attached to shrines into de-territorialized spirits whose mediums were able to extend their influence over increasingly large areas and who were eventually metamorphosed into mythical clan founders. All of this took place within the context of an increased concern for public healing and collective well-being, partly invoked by the tensions arising from concerns about land as a result of the intensification of banana agriculture between the 16th and 19th centuries.

As the author states in the book's conclusion, historians who work on precolonial Africa are faced with numerous limitations with regard to source materials, and often meet with skepticism on the part of historians, who work in other contexts, about the viability of oral traditions collected in the 21st century to inform on events 300 years previous. Kodesh's goal in this book is not, however, to produce an "historical

ethnography," but rather an historical narrative "about the ideas and practices that informed broad transformations in the contours of African societies" (p. 193). He accomplishes this by the reanalysis and reinterpretation of sets of oral traditions that inform on the history of clanship in Buganda. Kodesh argues, and rightly so, that such traditions and histories provide a different perspective than that offered by "official" royal narratives that were privileged during the colonial era and, thus, formed the foundation for understandings of Buganda history. Kodesh seeks to shift historical inquiry away from royal politics and towards the role played by other historical actors, such as spirit mediums and public healers, in the formation of the Buganda kingdom.

An argument that runs throughout the book is that an overwhelming concern of Ganda communities was the maintenance of communal health (physical, intellectual, and spiritual), which was accomplished by the manipulation of supernatural forces by knowledgeable individuals in the community—spirit mediums, public healers, and political leaders. Leaders could win followers by drawing such powerful individuals under their protection, thus banking knowledge for the good of the community. Such leaders would, themselves, often be able to intercede with the spiritual world directly. There was, therefore, little division between the political and religious realms of leadership until the 18th century.

In Kodesh's view the emergence of Buganda as a kingdom very much stems from this reorientation of power that took place over the course of four centuries, and the gradual centralization of ritual power as expressed in the realm of public healing. Public healing came to encompass a broad range of activities that helped to maintain the moral economy, including: rainmaking, the control of malevolent spirits, the management of natural resources, the regulation of long-distance trade, and the judicious use of morally acceptable violence. Successful leaders were those who could manipulate these activities for the greater good of the community. This can be seen first in the coalescence on the landscape of clans as communities with shared interests in promoting

collective well-being through the manipulation of spiritual power at clan shrines. Over time these clans grew to include ever-larger communities, and the clan rituals and spiritual entities with which they were associated came to encompass an “increasingly larger and more complex political body” (p. 173) that was convinced that its “collective well-being [was] intimately connected to the health and prosperity of the kingdom itself.” The rulers of this political body drew their power from both their political and their ritual support bases. Public gatherings at shrine sites could be used to promote political agendas, particularly in controlling the flow of goods or promoting legitimate violence. In the 18th century a shift in leadership occurred whereby a division emerged between those who held ritual and political power. The new kings, who now ruled through the strategic control of legitimate violence, still had to align themselves in some measure with the spirit mediums, priests, and diviners who controlled the ritual landscapes of power through acts of collective healing. The later divisions of power between ritual and politics that scholars may take for granted, thus emerged over time through processes of contestation that continued into the 19th century.

Although there is fairly little mention of the archaeology of this region beyond a reference to Graham Connah’s work on the salt trade, archaeologists working in Africa and elsewhere who have access to oral traditions as a comparative source will find much to mull over in Kodesh’s analysis and teasing apart of the Baganda traditions chronicled in this book. His work is an example of more recent approaches to oral traditions that address the circumstances

that led to the creation of oral traditions and what the nuanced differences between more localized traditions can tell the researcher about the historical realities of the context out of which they arose. This represents a shift from the need to find authoritative versions of such traditions.

Second, this book provides much food for thought in its explication of the ritual networks that probably exist on any given landscape, but particularly in Africa where many places in the landscape operate both as historical aide-mémoire and shrine sites. Archaeologists may access the existence of such networks through the presence of ritual sites that have retained their significance into the present-day and in oral traditions, but they would need to conduct the kind of dense analyses of oral traditions, such as those found in Kodesh’s book, in order to grasp the full ramifications of such networks and how they facilitated other social processes that may also have impacted the material record.

Last, it becomes quite clear that it is better not to allow the end result of history to blind the researcher to the processes which lead to that result. Kodesh argues that the emergence of the Buganda state has to some extent obscured our understanding of basal processes, in this case clan formation, which allowed such centralization to take place. This impoverishes our understanding of the past. This represents a valuable lesson that both historians and archaeologists should learn.

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*City and Cosmos: The Medieval
World in Urban Form*

Keith D. Lilley

University of Chicago Press,
Chicago, Illinois, 2009. 248 pp., 100
halftones. \$49.00 cloth.

While architectural studies of the Renaissance city often begin with linking how the ideal city was a physical representation of the human form, studies in medieval architecture rarely discuss the overriding Christian ideological undertones that dominated urban planning. Indeed, most comparative studies of medieval urban life focus on social issues, class and religious conflict, trade relationships, and the details of everyday urban life.

Keith D. Lilley, a well-respected scholar who works in the field of medieval geography, does justice to the term multidisciplinary analysis in his newest monograph. This work is different in that it uses a broad approach to lay an ideological foundation and then seamlessly weaves geographical, anthropological, and historical information into a truly insightful analysis of the urban medieval world. What emerges is a study that is useful for historical architects, urban planners who work in medieval cities and thus need to deal with the remaining elements of the earliest versions of their particular settlements, as well as those in more traditional academic fields.

A major point of discussion in this work is how the idea of the city of Jerusalem dominated planning and the construction of new urban centers. Although the author makes a solid case in bringing together theoretical understandings of Jerusalem and how the idealized form was referred to in medieval texts, one cannot downplay the role of the local topography in city planning. A city was never established in a vacuum, and its location, be it on an island, near a river, or on uneven ground always influenced its final form. In a similar vein, while it can be argued that square-shape plans and the placement of city gates in medieval cities are nothing more than a repetition of Roman urban-settlement

patterns, Lilley's familiarity with medieval sources allows him to demonstrate successfully how the ideal representation of Jerusalem was central to medieval urban development.

This is a solid work that maximizes the use of a variety of different source materials. Graphic representations, historical texts, as well as plays are mined in order to paint an understanding of how people from the Middle Ages viewed cities. Black-and-white line drawings serve to strengthen the arguments made in the body of the text, while the color illustrations used by the author serve to underline how interconnected were the ideas discussed in the contemporary manuscripts. Similarly, the various city plans illustrate how the theoretical religious ideas were applied and took physical forms.

In discussing the medieval city, this study leans heavily on British materials and has a northwest Europe focus. The author is able to support his arguments not only from examples in Italy and France, he also draws liberally on urban centers in Latin central Europe. Though one would like the author to expand his discussion beyond Latin Christendom to see if these same underpinnings were applicable in the establishment of Orthodox cities, the book does an exceptional job of looking at how ideology was made physical.

The same approach is used by the author to look at how the city functioned as a living organism. From a discussion of a city's creation, the work moves on and looks at how city elites viewed their place in the world and their identity. The discussion of pageants, plays, and processions which concludes the monograph serves to reinforce how central ideology was in the urban medieval world.

In short, it is a good read. Well written and supported with both primary and secondary sources, the work provides both the student and the seasoned scholar with a slightly different and new way of looking at how ideology was a critical underlying component in medieval cities.

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*North Carolina: Change and Tradition
in a Southern State*

William A. Link

Harlan Davidson, Wheeling, Illinois,
2009. 497 pp. \$44.95 paper.

One of many key elements in the successful instruction of a higher-education course includes the selection of good discipline-based literature. In addition to being topically comprehensive and a work of sound scholarship, it should also be a work that is readable and, it is hoped, interesting to students. Unfortunately, it is difficult to find many texts that meet each of these criteria, especially with specialized subjects.

This predicament exists in many courses focused on the history of a particular state. The stalwart tome used in almost all North Carolina history courses for several decades has been William S. Powell's *North Carolina Through Four Centuries* (University of North Carolina Press, 1989), which typifies this dilemma. While crafted with extensive scholarship from the foremost historian of the subject, Powell's traditional text has an overt focus on political history and is thickly written, making it not very readable, even for graduate students.

With the publication of *North Carolina: Change and Tradition in a Southern State*, historian William Link attempts to surpass this textbook quandary with a more balanced and accessible general history text. This volume begins with a brief preface by Link, which provides a short historiography of previous state histories and contrasts this text as an effort to "synthesize a large literature, especially recent work, about the state's history for student readers" (p. vii). Link succeeds in these basic goals, as his text covers primarily social history from the earliest European explorers through the 2008 general election, and the level of writing is very accessible for any community college, four-year college, and graduate students.

North Carolina is comprised of six sections arranged in chronological order, each of which contains three chapters focused on specific topics. The first section, "Colonial North Carolina,"

includes topical chapters on the exploration and arrival of Europeans (ch. 1), establishment of a statewide political foundation (ch. 2), and the importation and experience of Africans during colonial times (ch. 3). Section 2, "The Revolutionary Republic," details the settlement of immigrants into the Carolina backcountry (ch. 4), the Revolutionary War (ch. 5), and the establishment of new institutions, including the federal government, the first state university, and movement of the state capital to Raleigh (ch. 6). The transformation from the "Rip Van Winkle" state to expanded transportation, agriculture, slavery, and Cherokee removal (ch. 7), Jacksonian-era politics that eventually led to secession in Southern states (ch. 8), and the Civil War itself (ch. 9) are covered in section 3, "The Civil War Crisis." Reconstruction (ch. 10), social changes that result from sharecropping and industrialization (ch. 11), and the ethnic crises of populism in the 1890s are all part of "Reconstruction and Its Aftermath" (sec. 4). The fifth section begins at the dawn of the 20th century and thematically centers on the modernization of North Carolina, beginning with the Wright brothers' flight, women's suffrage, the public health movement, and the progressive political movement (ch. 13), World War I and the resulting cultural renaissance (ch. 14), the effects of the Great Depression and New Deal, and through World War II (ch. 15). The final section, "Toward the Twenty-first Century," details the expanded postwar economy of the "Dixie Dynamo" (ch. 16), the active Civil Rights era (ch. 17), as well as the social and political changes of immigration and the environmental movement in modern times (ch. 18). While each chapter effectively considers its thematic topic, chapters 4, 10, and 13 are more especially detailed and informative on aspects of social history than that found within Powell or other texts.

In addition to the merits of this text previously mentioned, another factor that makes *North Carolina* a unique volume is how Link defines the state's past as a series of contradictory patterns. Examples include the conflict between Native Americans and early European explorers, which is seen as inevitable based on a detailed analysis of their respective societies and beliefs

(pp. 11–13), the difficulty in the establishment of a post-Revolutionary government due to conflicting views between the eastern portion of the state and the backcountry (pp. 130–133), and the widening economic classes and social conditions of blacks who sharecropped, versus whites who worked in mills during Reconstruction (pp. 252–257). Each of the 18 chapters thematically defines a contradiction or conflict that shapes the social, economic, and political patterns of the particular era. This approach is particularly effective in the illumination of many factors during the past four centuries of written history.

There are a number of other positive attributes to Link's text. When politics are discussed, the effects on the citizen of North Carolina are always considered. There is much attention devoted to the impacts and influence of women and African Americans in almost every chapter. At the end of each section, there is a list of suggested readings, many of which are printed secondary sources that are found in most libraries. The illustrations are plentiful and appropriate. Some are familiar and appear in many history texts, such as John White paintings of Native Americans (pp. 9 and 13), the cartouche of the Fry-Jefferson map of Virginia (pp. 27 and 55), and portraits of notable figures; while other images are new or rarely seen, such as the bell recovered from the *Queen Anne's Revenge* shipwreck (p. 43), the Newbold-White House (p. 75), and the archaeological excavation of a plank road in Fayetteville (p. 141). While not unique to this volume, the outstanding maps by Mark A. Moore are well chosen. The quick reference to North Carolina's symbols, governors, and census population by decade in the appendix is a nice feature as well.

Specific criticisms of this work are few but noteworthy. One of the major drawbacks to the use of this text in a classroom or for critical research is the overall lack of citations. While reference notes are included at the end of each chapter, virtually the only thing cited within the main text is quotations, a few of which did not include citations (e.g., Schoepf on p.

73). There are many statements in the text and data in tables that need references, the use of which would have bolstered the overall academic merits of this publication. Additionally, while the images portray an interdisciplinary approach to North Carolina's history including architecture, archaeology, and material culture, the text is solely bounded by historical documents. This fact may account for the overall limited discussion of Native Americans in this volume. While the majority of prehistoric and historical period archaeology in North Carolina is admittedly obscured in grey literature, there are several available, scholarly, well-referenced works that provide information on Native Americans, none of which is presented or cited here. An index for figures would have also been a nice feature to include.

As this review is for *Historical Archaeology*, is this a work that could benefit archaeologists? The overall social focus would certainly benefit anthropological archaeologists over the traditional political foci of similar texts. As such, Link's work certainly has the ability to contribute towards social/historical contexts for cultural resource management studies. The approach of contradictory social patterns could also provide ideas and opportunities for archaeologists to use excavated data to explore these themes on a material level. It also could serve well as a quick general reference for an historical date or name. Given the cited criticisms, however, it will not likely receive much critical use in academic archaeological publications.

For archaeologists, Link's *North Carolina: Change and Tradition in a Southern State* is cautiously recommended with the limitations mentioned above. Only time and use will judge its general acceptance in education courses as an alternative to William Powell's *North Carolina Through Four Centuries* or other history texts.

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A Guide to Bone Toothbrushes of the 19th and Early 20th Centuries

Barbara E. Mattick

Xlibris, Bloomington, Indiana, 2010.
82 pp. \$41.99 paper.

Historical archaeologists recognize that even the most mundane artifact classes belie complicated social histories, but inevitably excavations produce artifacts for which there is relatively little scholarship on basics like function, chronology, stylistic variation, or production. Every archaeological lab attempts to fill in the gaps with stacks of obscure reference manuals, old site reports, and photocopied student papers, collector studies, and scattered emails that provide background research on myriad material artifacts. The arrival of web-based research sites and print-on-demand presses now promises to turn many of those obscure but essential background research resources into publicly accessible guides that would find a home in many archaeology labs.

An excellent example of such a study is Barbara Mattick's *A Guide to Bone Toothbrushes of the 19th and Early 20th Centuries*, which provides a basic history of toothbrushes, establishes a systematic typology, and outlines the variety of brushes and their uses and chronologies. Mattick's book started as a student research paper that mushroomed into a book-length survey of archaeological examples, historical resources, and a systematic typology of a range of toothbrushes from the turn of the 19th century well into the 20th century. Mattick's study begins with a brief history of toothbrushes and dental hygiene that reviews the key production points for toothbrushes and lays out basic chronologies, which are obviously among the most critical issues for archaeologists. Some of this toothbrush history is painted using archaeological case studies, but much of it is systematic documentary history that will provide archaeologists primary documentary starting points for their own studies. The most substantive focus of the study is a typology of 21 toothbrush types, and 7 of the types include a more narrowly defined variety. Mattick examined between 2 and 84 examples of each type,

identifying 537 brushes within those 21 types, and she systematically reviews the range of and mean dimensions for various parts of brushes and identifies the attributes that distinguish each type. The study includes line drawing and both black-and-white and color graphics illustrating the stylistic features of brushes, such as the shape of handle bases and cross sections, and the appendices inventory manufacturers' brush marks, the relationship between brush shapes and chronology, and a brush-type timeline.

Any initial study like this inevitably cannot survey the absolute full breadth of styles within even a very restricted class of goods, and Mattick's book provides a starting point for expansion and refinement of the picture of toothbrush consumption. The issue of dating brushes is key for many archaeologists, and the brushes in the study primarily cover roughly a century from about 1820 to the 1920s, so earlier and later brushes are surveyed in the historical review but are not part of the typology. Mattick's brushes primarily came from a collection without the tight dates that might come from some provenienced archaeological assemblages. Mattick did date 124 brushes from archaeological contexts using bottles recovered with the brushes, so much of the basic chronological information comes from those samples.

Nevertheless, even a tightly dated archaeological context will have a lag between production and discard, and many assemblages are not any more tightly dated than the primary literature in Mattick's study. While these chronologies will inevitably be refined, provenienced collections certainly will begin to turn the book's systematic material description into a more powerful analysis of toothbrush consumers. This book lays an essential foundation for such studies of the social dimensions of toothbrushes, but it only briefly surveys the social implications of dental hygiene and toothbrush consumption and production. Some archaeologists may be reluctant to be married to the typological classifications themselves, and Mattick's confident description that the typological types are "real" risks overstating the general similarities between brushes and gradual changes over time. Inevitably any typology lumps

together similar examples of a particular material good, and some other analyst might break out these 21 types of brushes into a different series of types or simply assess particular individual brushes based on their unique attributes, so the most encyclopedic study would include the individual data for all the 537 brushes in this study. Nevertheless, Mattick's study provides an important starting point and a basic reference system.

This book also provides a key example of the importance of self-publishing and print-on-demand presses for historical archaeology. All the photocopied notes, student papers, report chapters, and scattered collectors' literature that find their way into archaeology labs can appear

in limited-run publications that might otherwise be unprofitable for most publishers. Archaeology labs will certainly snap up such reference studies in modest but meaningful numbers. Mattick's study provides one solid example of the sort of thoroughly researched material culture studies that many historical archaeologists will be pleased to include on their shelves.

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Archaeology, Theory and the Middle Ages: Understanding the Early Medieval Past

John Moreland

Duckworth, London, UK, 2010. 355 pp., 15 figs. \$33.00 paper.

This book should be of great interest to historical archaeologists—in the broadest sense—working everywhere in the world. It discusses many aspects of theory in relation to the archaeology of historical periods, but it ranges much more widely than that. A glance at the 43-page bibliography gives the reader a quick overview of the extensive theoretical and empirical literature cited in the text.

The book is a collection of nine essays by the author, preceded by a 36-page introduction that sets forth basic principles and concepts. The earliest of the essays was first published in 1994, and it appears here in a revised version. Seven other chapters were published between 1999 and 2006, and one is to be published elsewhere in the future. All of the essays are accompanied by the author's often extensive commentary and by updated bibliography.

The introduction provides a thoughtful and critical discussion of the development of theoretical concerns in medieval archaeology from the 1980s on, citing some individuals familiar to North American archaeologists, such as Lewis Binford and Clifford Geertz, but also many European, especially British, investigators who may not be so familiar. The author is as concerned with the role of texts as he is with that of archaeology, and the interplay between the two different kinds of sources of information about the past remains a major theme throughout the book. The author's recurrent discussion of this theme as it emerges in the different chapters is a special strength of this publication.

Besides the introduction, three of the chapters will be of special interest to readers of *Historical Archaeology*. Chapter 1 addresses the question: "How are we to understand the Middle Ages?" and more generally, how can we best approach the problem of understanding people

from another time and their experiences? This is a thoughtful and well-written discussion about approaching the past through both archaeological and textual sources, and it brings into the discussion familiar philosophers of history, including Marc Bloch and E. H. Carr, as well as sociologists with whom many archaeologists are familiar, including Anthony Giddens and Pierre Bourdieu. The "Notes" to this chapter, which are almost as long as the chapter itself, provide both a useful critique of the author's own 16-year-old text and an updated discussion of the issues, with more recent bibliographic references.

Chapter 5: "Ethnicity, Power and the English," and chapter 9: "Historical Archaeology—'Beyond the Evidence,'" will also be of particular interest to readers of this journal. The first deals with the issue of identifying the named peoples of early medieval England, such as the Angles, the Saxons, and the Jutes, from the archaeological evidence. The methodology developed here could be usefully applied to many contexts around the world in which the linking of names that appear in textual sources with material evidence is complex and problematic. Chapter 9 includes an interesting discussion of North American historical archaeology as well as a section on the importance of writing in the construction of knowledge. This latter subject is of particular pertinence in contact situations in which members of one society practice writing, while those of the other do not or are just beginning to adopt that practice.

While the purpose of the book is discussion of theory, theory is regularly applied to specific examples, mostly from archaeology but also from history and ethnography. Chapters 3 and 4 are case studies in the archaeology of early medieval Italy. Chapters 5, 7, and 8 deal with archaeological evidence in the United Kingdom.

Moreland's technique of commenting on papers published between 16 and 4 years before publication of this book is very effective. He explains what has changed both in the quantity and in the quality of available data pertaining to an issue and in thinking about a topic, he adds further detail to his earlier treatment, and he provides an updated bibliography.

Since the book does consist of papers published by the same author over a 16-year period, there is inevitably some repetition of material and ideas, but that is not extensive enough to be distracting. In some spot-checking it was noted that at least a few items cited in the text do not appear in the bibliography (e.g., Spall and Toop 2008 on p. 240, Elsner 2000 on p. 273, and Stewart 2007 on p. 273), and at least one item in the bibliography is out of order (Wells 2008 is after Witcher 2005). It would be good if the author could go through the whole text and catch any other such problems and add the references to the bibliography before the book is reprinted.

This is a very useful book and readers should have access to all the references cited.

The reviewer would strongly recommend this book to all archaeologists and to historians who work in periods in which material culture is of particular importance (which to the reviewer means all periods, but perhaps not all historians would agree). The book is especially important for archaeologists who work in contexts for which historical records are also available.

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The Bible Unearthed: The Making of a Religion

Iisy Morgenztern and Thierry Ragobert
First Run /Icarus Films, Brooklyn,
New York, 2007. 4 parts, 208 min.
\$348.00 DVD.

This documentary is based on the book with similar title, *The Bible Unearthed: Archaeology's New Vision of Ancient Israel and the Origin of Its Sacred Texts* (although incorrectly titled on the DVD jacket), by Israel Finkelstein and Neil Asher Silberman. The theme of both book and film is that the Hebrew Bible was written in 7th-century B.C. Judah; its stories make the most sense when viewed against the backdrop of King Josiah's cultic reforms, interpreted by Finkelstein and Silberman as part of Josiah's political agenda of territorial expansion and ideological unification.

Graphically the film is quite nice and moves over a wide variety of locations including archaeological sites, libraries and museums in Israel, Egypt, Sinai, Switzerland, France, and England. Megiddo, currently under excavation by Finkelstein, Silberman, and David Ussishkin is particularly highlighted. The documentary includes old film footage, such as the early expeditions to Megiddo and Hazor, and photographs of people associated with the history of biblical archaeology. There is limited use of computer graphics, but these are used quite nicely, such as the intermix of archaeology and reconstruction at Megiddo (ep. 1) and its six-chambered gate (ep. 3), and Arad's 8th-century B.C. cultic area (ep. 4).

Morgenztern and Ragobert review key events in the history of biblical archaeology and much of the traditional linchpins that underlay the breakdown between biblical chronology and archaeological reconstructions of biblical history. That, however, leaves little time to provide evidence in support of Finkelstein and Silberman's central hypothesis. In each episode, little more than one or two pieces of evidence are presented for a 7th-century date. While the film aptly reviews mainstream arguments against traditional

biblical chronology, questions are only partially answered and counterarguments are not explored, in effect setting up straw-man arguments.

On one level, the documentary, presented in four, 52-minute episodes ("The Patriarchs," "The Exodus," "The Kings," and "The Book"), follows a chronological framework, but the intricacies of proving a 7th-century date for the penning of these events continually forces the narrative to jump forward in time. This creates a number of redundancies, such as dual discussions of the Merneptah (ep. 2 and 4) and Tel Dan stela (ep. 3 and 4), and separate discussions of related events, such as the conquest model described in Joshua (ep. 3) and the settlement period described in Judges (ep. 4), yet none of these segments reference earlier discussions, creating discontinuities in what should be a flowing analysis. This format was probably to allow episodes to be individually viewed (ep. 4 even reintroduces Finkelstein and Silberman), but the complexities of following Finkelstein and Silberman's thesis require viewing all four episodes.

Archaeology is the primary means of investigation. It is recent methodological and theoretical advances, in which archaeology is viewed as an "independent scientific discipline" (ep. 1), that have allowed for a rejection of traditional biblical archaeology with its positivist approach to the ability of archaeology to prove the veracity of biblical events. By implication then, archaeology should be seen as an historical tool independent of the biblical record. But can archaeology in this region ever be independent of the Bible? The narrator seems not so sure, stating "[The Bible] is never far from the minds of our archaeologists. It is not possible to carry out digs in the Holy Land without being conscious of the gravity of the situation." The juxtaposition of these statements, an independent archaeologist who seems, nevertheless, to be always conscious of the biblical story, suggests that this grave situation is the constant tension between Bible and archaeology. As if to agree with the implausibility of a totally Bible-bereft archaeology, it is to the Bible that Finkelstein insists we must turn in order to address the questions of when and by whom it was written.

In a departure from the book, the documentary explores the Hebrew Bible's relationship to modern Judaism, Christianity, and Islam. The introduction to each of the film's four episodes includes reference to modern religious expression, and each episode ends with a pan of Jews in Israel. These introductory and concluding remarks seem tacked on to the film and, thus, come off as if the filmmakers are trying too hard to make the film broadly relevant.

There are a few editing glitches; although these do not mar the film's impact, they reflect the editorial splicing that often juxtaposes only tangentially related statements. This can be seen in hanging phrases, such as when the narrator says, "In 1903, the German archaeologist Gottlieb Schumacher organized the first digs here ... vast quantities of material ..." (ep. 1). One can only assume that the sentence, which mentions the "evacuation" of Lachish, is meant to refer to its "excavation" (ep. 2). When discussing differences in dietary customs, an awkward statement by the narrator states, "The highlands were a population that abstained from eating pork ... settled were not a homogenous territory" (ep. 4). More significantly, awkward editing makes even what appear to be a clear-cut cases for the existence of King David (ep. 3) or the dates for the Exodus (ep. 2) and premonarchic Israel (ep. 3) obscure

by sentence juxtaposition linking premise to conclusion with inconsistent logic.

These problems reflect what I see as the central flaw of the documentary, which stems from the understandable challenges of presenting complex ideas in mass-media format. In certain instances the viewer is left with the impression that the narrator either does not agree or does not understand the implications of the controversy implicit in Finkelstein and Silberman's thesis. While this documentary presents both mainstream views as well as the more unique thesis of Finkelstein and Silberman, it does so without distinguishing between the two. The difference is actually quite subtle, and it would take a complex format, or one dedicated solely to this issue, to clearly articulate it. The present narrative attempts to do too much! This film, unfortunately, is a good example of the myriad difficulties in presenting sophisticated ideas in a format that requires reducing complex arguments to bite-sized verbiage. In the end, the viewer is left with a muddle of conflicting statements.

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*The Recent Archaeology of the Early
Modern Period in Québec City*

William Moss (Guest editor)

Post-Medieval Archaeology,
Vol. 43, Part 1

Maney Publishing, Leeds, UK, 2009.
257 pp., 101 figs., 17 tables. \$49.00
paper.

*L'Archéologie Récente des Débuts de
Québec*

William Moss (Guest editor)

Archéologiques, No. 22

Association des Archéologues de
Québec, Québec, Canada, 2009.

246 pp., 92 figs., 16 tables. \$18.90
paper.

The practice of urban archaeology spread across the Americas more than 30 years ago and so we are in a good position to evaluate its impact. It flourishes in cities with appointed city archaeologists, archaeology preservation legislation, a coordinated approach to research and compliance, and active public outreach. Few North American cities can match Québec City's urban archaeology in these areas, as reflected in these two journal volumes edited by Québec City's chief archaeologist, William Moss, commemorating the 400th anniversary of the beginning of continuous European settlement in Québec City.

In volume 43, part 1 of *Post-Medieval Archaeology*, William Moss has assembled 15 papers on different sites organized according to five main themes. Following Moss's introduction to the volume, the first section, "Before New France," contains two papers. The first is by Louise Filion, Martin Lavoie, and Lydia Querrec, which presents environmental data about the Québec area to serve as context for some of the papers to follow. The next, "A Universe Under Strain," by Marcel Moussette, examines relations between Native Americans and the earliest Europeans in the area.

The volume's second chapter is titled: "An Aborted Attempt at Settling New France in the

16th century: Cartier and Roberval's Charlesbourg Royal." The three papers in this section will command the attention of archaeologists on both sides of the Atlantic. Collectively, they tell the fascinating story of the October 2005 discovery and subsequent study of the Cartier-Roberval site at Cap-Rouge, which contains the earliest material evidence of French settlement in North America. Archaeologists Richard Fiset and Gilles Samson describe the project objectives, research methods, and evidence for site use, buildings, and architecture. This is followed by a complementary chapter by Hélène Côté on the archaeological collections, including ceramics, glass, and metal and evidence for metallurgy, as well as Amerindian pottery. In "From Myth to Reality: Archaeobotany at the Cartier-Roberval Upper Fort," Julie-Anne Bouchard and Allison Bain present the botanical evidence resulting from the flotation of soil from a sample of three excavation units. The Old and New World plant remains include olives, grapes, corn, cherry, mustard, wheat, and barley, among several others.

The second, complementary set of three papers by Pierre Cloutier and Paul-Gaston L'Anglais, Manon Goyette, and Jacques Guimont describe the architectural and artifactual significance of the Saint Louis Forts discovered under the *terrasse* on Cap Diamond adjacent to today's Chateau Frontenac. This chapter is aptly named, "Governing New France from the Château St. Louis." The authors describe and interpret elements of the fort dating back to the 1620s, as well as later components as the site evolved from Champlain's fort to the residence of the royal governors of New France. Goyette documents how the original plan of the Champlain fort was intentionally retained even as the building complex evolved to meet more formal requirements. These descriptive papers could also explore broader themes in Québec's defense. It is noted how the expression of political power of colonial governors may be linked with military occupation of the "high ground" both at Cap-Rouge and at Cap-Diamond, despite the differences in time period and function. The urban context of the Saint Louis forts could also be more fully explored by comparing it with Québec's evolving

fortification system as documented previously by René Chartrand and André Charbonneau. Pierre Cloutier and Paul-Gaston L'Anglais offer a detailed analysis of the contexts of the fort's household artifacts, especially those pertaining to food. The discovery of kaolin tobacco pipes in both locations is of great interest because of their scarcity at contemporary continental French sites. Could they signal Quebec's brief occupation by the Kirk brothers between 1629 and 1632? The interaction and blending of Quebec's French and British populations is another theme that could be profitably explored through urban archaeology. Historical period First Peoples, who have always occupied the area of Quebec City, must not be forgotten either.

The third group of papers focuses on the Intendant's Palace and the development of this area of Quebec City's lower town. Réginald Auger, Daniel Simoneau, and Allison Bain apply a concept of landscape as a "unifying model that includes the natural environment in which the site's industrial, colonial, and urban modes of settlement evolved" (p. 158). This approach successfully integrates site-specific architectural and environmental analysis with a broader consideration of urbanization to address the question: How did this zone of Quebec differ from other waterfront zones such as Place Royal and Îlot Hunt? Daniel Simoneau attempts to answer these questions in his own separate paper. The paper "Bugs, Seeds, and Weeds at the Intendant's Palace: A study of an evolving landscape," by Allison Bain, Julie-Anne Bouchard-Perron, Réginald Auger, and Daniel Simoneau is a skillful application of environmental archaeology, combining archaeoentomology with botanical analysis to reconstruct what was supposed to be a boat basin, but which may have served as a shipyard. The study contextualizes the evolution of the intendant's building site from a maritime site to a brewery, to a palace, between 1675 and 1713, and its palisading in 1690. This study documents this site as an important port of entry for pests and weeds. How does this setting for the Intendant's Palace reconcile with the important role of the intendant in managing economic affairs of Quebec? Can it be seen in opposition to the elevated, strategic, and military tone of the governor's residences at the Saint Louis forts? As in the British colonies of Virginia and Massachusetts, did colonial governors in New France

lend official support to mercantilist policy while turning a blind eye to evidence of colonial economic self-sufficiency?

The last chapter of the volume, titled "Inhabiting New France," speaks to other French colonial sites distributed across Quebec City. In her paper, "Québec in the Time of Champlain," Françoise Neillon presents a synthesis of the historical and archaeological information on architecture, material culture, and diet of the fledgling town. Her chapter is a welcome reminder of the important urban archaeology conducted in Quebec in the 1980s, focusing on the productive sites of Place Royal, the Saint Louis forts, and the partially sampled farm of Champlain at Cap Tourmente. The challenge of incorporating earlier archaeological data into a new project and the complexity of conducting archaeology in an urban setting is demonstrated by Daniel Simoneau in "The Seminary of Québec site." The focus of this paper is the early Hébert-Couillard house site, occupied by the Seminary of Quebec since 1668. Early domestic sites where the presence of women and children is documented are highly significant, and the excavations also revealed much about the physical evolution of the seminary. The chapter also serves as a reminder of the importance of Quebec as a center for numerous religious orders active in New France and, at the same time, raises the question about the archaeological status of their sites and whether comparative archaeological study would be fruitful.

The last two papers of the volume focus on the evolution of the harbor. Serge Rouleau examines primary archaeological data from 15 years of excavations conducted at Îlot Hunt, a development lot capturing the commercial activities and extension of Quebec's working waterfront district. This paper is relevant to port archaeology studies undertaken anywhere along the Atlantic seaboard with respect to the methods and results of conducting waterfront archaeology. The same may be said of Celine Cloutier's paper, the last in the volume: "The Foreshore of the St. Lawrence: An Open Dump?" Her paper confirms the use of the Îlot Hunt site for refuse disposal in the 17th and 18th centuries and examines this in an ecosystem approach, and by drawing comparisons with archaeological evidence for health and sanitation elsewhere in Quebec City. The author missed the opportunity to point out how the posh Auberge Saint-Antoine Hotel later

built on the site adopted the theme of the site's own archaeology as decor for its public spaces.

The 2009 volume of *Archéologiques* (No. 22), also devoted to Quebec's urban archaeology, contains the original French versions of most of the papers published in the *Post-Medieval Archaeology* 2009 volume. Because they were published elsewhere in French, papers by Marcel Moussette and Françoise Neillon are missing. This is a bit unfortunate, as readers in francophone areas other than Quebec may not have ready access to them. Regardless, the simultaneous appearance of these companion volumes, respectively in French

and English and published by two different archaeological societies, speaks to the qualities of cooperation and coordination that characterize the archaeology of Quebec City. These works assure us that urban archaeology will continue to play an important role during the next century of its history.

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Warfare in Cultural Context: Practice, Agency, and the Archaeology of Violence

Axel E. Nielsen and William H. Walker (editors)

University of Arizona Press, Tucson, 2009. 344 pp. \$60.00 cloth.

This book approaches warfare through the lens of practice theory, with case studies emphasizing relationships between war and other domains of social life. From this perspective, practice is social action shaped by culture and history. The actors are individuals who are knowledgeable, experienced participants in their own cultural settings and who may choose to follow rules and expectations, or to challenge them. Both cultural persistence and change are outcomes of social actions that can both reproduce and transform social patterns and structures. Social actions relevant here include participation in violent encounters, the development of ideology related to warfare and violence, and the development of mechanisms for making and maintaining peace.

Drawing upon oral history and ethnography, Polly Wiessner traces the development of Enga warfare and exchange in New Guinea. After intense warfare during the 1700s and 1800s, trade networks collapsed, large tracts of land were abandoned, and then regional ceremonial exchange networks developed. In the late 1800s and early 1900s, formalized battles known as the Great Ceremonial Wars set the stage for exchange, gift giving, and social interaction between villages. Across many areas of New Guinea, there developed practices connecting warfare (conflict resolution) with exchange (reconciliation and reparation). Despite deeply rooted egalitarianism in Enga culture, leaders did emerge during warfare—ceremonial exchange led to even more-pronounced status differences and leadership roles in Enga communities.

Archaeologists often identify scarcity of land and other resources as major causes of warfare, and hierarchy and centralization as major outcomes of it. There are cases in which those

points apply, but also cases in which they do not, as Wiessner argues for New Guinea, and as Eduardo Neves demonstrates in his chapter on embankments, ditches, and stockades at prehistoric villages in Amazonia. Of course, war and war honors can be associated with hierarchy and elite ideology, as in the case of the ancient Maya and late prehistoric Mississippian societies of the American South. Charles Cobb and Bretton Giles relate depictions of Mississippian warriors and weaponry on shell gorgets and copper plates to a warrior ideology emphasizing success in warfare as a major dimension of power, status, and identity, and they identify temporal trends in these themes in Mississippian iconography during the early 2nd millennium A.D. Takeshi Inomata and Daniela Triadan note that war was commonly depicted in Maya iconography, although actual battles may have taken place relatively rarely. During the late 1st millennium A.D., the focus of Maya warfare changed from ritualized battles in fields, emphasizing status rivalry, to direct attacks on major Maya centers with the intent of sacking settlements and monuments.

War is not always conducted to acquire land, but warfare and violence do shape the built environment and cultural landscape. Elizabeth Arkush describes hilltop forts (*pukaras*) and mortuary towers (*chullpas*) that dotted the central Andean landscape from A.D. 1000 to 1400, after the collapse of the Tiwanaku and Wari empires, and before the spread of the Inka Empire. Arkush identifies concentrations of *pukaras* connected by lines of sight, corresponding to areas with distinct pottery types and to the locations of historically known ethnic groups, with buffer zones between them. Axel Nielsen notes evidence for widespread warfare in the southern Andes between A.D. 1200 and 1500, and he interprets evidence for feasting and other activities at *pukaras* and *chullpas* as evidence for the development of ancestor veneration, one means by which people anchored themselves to particular places in the midst of conflict and instability. Notably, Nielsen sees evidence for the persistence of exchange in the southern Andes alongside widespread warfare, comparable to connections between warfare and exchange in New Guinea.

Taking a longer-term view of warfare in Andean prehistory, Theresa and John Topic consider changes in warfare in the Peruvian north coast region from 3500 B.C. through A.D. 1470. At the early end of this sequence are examples of coastal sites with piles of slingstones, reflecting threats of attack and the need for collective defense. By 1200 B.C., there are stone carvings depicting warriors and dismemberment of war captives. After 1000 B.C., many forts are placed on high ground above villages. From A.D. 200 to 650, warfare and human sacrifice dominate the iconography seen on Moche painted pottery—highly structured combat between elite warriors wielding clubs and shields seems to have been significant to Moche ideology, cosmology, and politics. From A.D. 650 to 750, as the power of the Moche state declines, the focus of Moche warfare shifts—stout fortifications and piles of slingstones at many Moche settlements reflect threats of attacks on settlements. From then on, hilltop forts are common, and warfare is one strategy by which the Inka Empire—and the Chimú Empire before it—attempted to dominate coastal Peru during the 1400s and 1500s.

Droughts contributed to increased warfare in the Andes during the early 2nd millennium A.D., to changes in Maya warfare during the late 1st millennium A.D., and to conflict and warfare in late prehistoric southwestern U.S. As William Walker notes, sedentary villages and farming became widespread in the Southwest during the late 1st millennium A.D. Droughts led to abandonment of many areas in the Southwest during the early 2nd millennium A.D., and cultural upheavals during this period led to migrations, settlements in cliff dwellings and in other defensible settings, and aggregations of different groups in large pueblos. These developments have parallels in Puebloan oral traditions, which refer to journeys, community strife, famine, floods, and warfare. Many myths blame witchcraft and other spiritual activity for the destruction and abandonment of pueblos, as punishment for misdeeds and moral shortcomings of residents.

Abandoned and ruined pueblos—some of which were burned down—were and still are visible on the landscape, serving as reminders to people of the outcomes of moral shortcomings.

This book concentrates on cases of prehistoric warfare in the Americas, but it is relevant to historical archaeology for several reasons. First, chapters in the book consider the ways that warfare and violence shaped the societies encountered by European explorers and colonists, and the ways those practices shaped native responses to European contact. Second, as Timothy Pauketat comments, many European colonial regimes imposed and maintained peace, but in so doing, they often displaced conflict and warfare to borderland areas. Meanwhile, collapses of colonial regimes have sometimes contributed to the resurgence of conflict and warfare. Such developments have shaped the archaeological record at historical sites, and the prehistoric cases considered in this book (and elsewhere) offer points for comparison. As both Pauketat and Wiessner emphasize, conflict and violence can lead to efforts to form alliances—practices of “war” and “peace” both deserve consideration by prehistoric and historical archaeologists.

All archaeologists interested in warfare will find much to contemplate in this book, which would make good reading for graduate seminars and advanced undergraduate courses. It covers many world areas and periods of prehistory, arguments by authors are framed within broader archaeological and anthropological dialogues about warfare, and each chapter develops its own approach to practice theory as an interpretive framework. This book moves the archaeology of warfare and violence in provocative directions, primarily by relating warfare and violence to other domains of social life.

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*House of Mourning: A Biocultural
History of the Mountain Meadows
Massacre*

Shannon A. Novak

University of Utah Press, Salt Lake
City, 2008. 226 pp. \$29.95 cloth.

In a time when controversies over the excavation and analysis of human remains in the United States bring to mind issues of indigenous rights and NAGPRA, Shannon Novak's *House of Mourning: A Biocultural History of the Mountain Meadows Massacre* (winner of the 2010 James Deetz Book Award from the Society for Historical Archaeology) reminds us that such controversies are not limited to Native American burials alone.

On 11 September 1857, while camped at the Mountain Meadows in southern Utah, 121 men, women, and children, traveling from Arkansas to California, were murdered by a group of Mormons and Native Americans, despite a promise of protection. On 3 August 1999, 142 years later, notwithstanding earlier archaeological measures to prevent such a disturbance, a backhoe employed in the construction of a new memorial at the massacre site penetrated a mass grave that contained over 2,600 pieces of human bone—the partial remains of 28 of the 121 murdered overland emigrants. Seven days later, Novak began her analysis of the skeletal material with the understanding, as set forth in the archaeological permit issued for the excavation, that the remains would be reinterred just one month later (on 10 September) in connection with the dedication of the new gravesite memorial (p. 7). Given the fragmented and commingled nature of the bones, the analysis (especially that of the cranial remains) was tedious and time consuming. Accordingly, the Utah state archaeologist agreed to allow Novak additional time to study the cranial remains, while the postcranial remains were to be reburied at the rededication as originally planned. Two days before the rededication ceremony, however, after having been entreated by descendants of the massacre victims, Utah Governor Mike Leavitt nullified the extension of

time by ordering the archaeological permit to be rewritten “so that the human remains could be reburied at once” (p. 7). This political injunction left Novak and colleagues with just 24 “final frantic hours” to complete the analysis, during which time they “performed a kind of analytical triage” (p. xv). Although the information recovered does indeed provide a more nuanced look at the lives of the massacre victims, one wonders what additional details could have been gleaned had the analysis not been so short lived, or how the conclusions drawn would be altered, if at all, if a larger sample of the massacre victims' skeletal remains had been preserved and recovered.

Although numerous books have been written on the Mountain Meadows Massacre, Novak argues that *House of Mourning* is unique because first, unlike so many other accounts of the massacre, the book is not a moral tale, and second, it focuses on those who were killed instead of the killers. By shedding light on those who were killed she claims to redress the imbalance found in previous scholarly works, all of which focus primarily on the killers (p. 6).

In the first chapter, titled “Streams,” Novak describes the geopolitical landscape of the Ozarks, from where the Arkansas wagon train originated, and details the complex migration patterns that brought humans, both Native Americans and European Americans, to the region. Into this context she ably places some of the key figures of the 1857 wagon train. The chapter is an impressive demonstration of sound historical research and analysis by a bioarchaeologist.

Chapter 2, “Confluence,” outlines the social composition of the wagon train involved in the massacre, focusing on the three main groups that comprised more than half of the company that left Arkansas. The overall social structure of each of the three groups was typical for the time period, with young or midstage families linked by kinship and marriage forming the core. Added to the three main groups were “satellites,” which were usually friends, neighbors, or distant kin of individuals in the core emigrant families. The composition of the wagon train, however, was altered as it traveled west due to accidental death, intentional desertion, and the addition of

new riders, resulting in a contingent of some 140 people that converged on Mountain Meadows in early September 1857.

In chapter 3, "Nourishment," Novak addresses the socioeconomic status and diet of the Arkansas emigrants. Relying on census and tax records she demonstrates that although the core emigrant families were, in general, part of the region's middle class, there was still a significant economic distinction between the relatively affluent emigrants from the northern Ozarks and the less-privileged ones from the south. Adding to this picture is Novak's analysis of the emigrants' dietary deficiencies and excesses based on observations of their bones. Of the emigrants represented in the mass grave, 5 of 28 exhibited lesions characteristic of iron deficiency (anemia), mostly in the form of *cribra orbitalia* (lesions in the eye orbits). Given the typical low-protein diet of the time, comprised primarily of corn and pork, and the fact that the emigrants had been on the trail with restricted food supplies for five months before their deaths, diet alone, although certainly a contributing factor, cannot exclusively account for such lesions. Later, in chapter 4, Novak describes how malaria and certain gastrointestinal parasites (e.g., hookworm) were also likely causes of anemia among the wagon-train riders. Other aspects of the emigrants' diet and lifestyle were observed in their surviving teeth. Of the 366 adult teeth recovered, 16% were banded with tobacco resin and 19% had dental caries, whereas 4 of the 11 deciduous teeth also had caries. Novak suggests the use of stimulants such as tobacco and sugar, combined with the general lack of oral hygiene at the time, can account for these observations. But she is careful to note that, although "from our perspective the dental health of the emigrants was poor," when compared to their antebellum contemporaries "they were just about average" (p. 84).

Novak's purpose in chapter 4, "Constitution," is to address the postmassacre claims made by Mormons that the Arkansas emigrants were diseased, especially with syphilis. These claims, Novak argues, justified the murderers' actions because throughout the 19th century diseases such as syphilis were seen as the result of one's own immoral actions. Accordingly, to claim the emigrant party was "rotten with pox," was to view the victims, even the children, as morally corrupt and, therefore, deserving of their treacher-

ous fate. To properly evaluate the disease patterns identified in the skeletal remains uncovered at Mountain Meadows, Novak uses statistics drawn from the mortality schedule of the 1850 census combined with an understanding of the widespread cultural beliefs about sickness and health of the time. The resulting picture is one that illustrates the "apparent vigor" of the emigrant party. For example, despite the contemporary prevalence of tuberculosis and other respiratory diseases in the Ozark region and along the overland trails, there was no evidence among the recovered remains of the distinctive skeletal scars associated with tuberculosis. The same is true for the characteristic bone lesions resulting from syphilis—none were observed. Adding to the picture is the fact that infant mortality among the core emigrant families appears to have been atypically low, as seen in the lack of obvious age gaps in any of the households. Furthermore, only 3 of the 63 recovered teeth that were not fully developed had enamel defects, suggesting the children and teenagers in the wagon train "had been relatively free of prolonged illness" (p. 108). One notable exception, however, was the youngest victim in the mass grave (aged five years or less), two of whose canine teeth showed four distinct enamel defects, indicating at least four serious bouts of sickness in the first five years of life.

In chapter 5, "Domains," Novak explores the gender roles of the antebellum South in order to understand the presumed daily routines and the consequent physical stresses and injuries of the men, women, and children of the emigrant party, both in the Ozarks and along the overland trail. She argues that in frontier areas like the Ozarks men generally "took on heavy labor while women were responsible for home, children, and garden" (p. 123). Interestingly, Novak compares the social structure and dynamics of an overland emigrant party to that of traditional mobile bands of hunter-gatherers. In both settings, the routines of everyday life were frequently quite public, "subject to continuous monitoring and social sanctioning" by fellow group members (p. 140). At the same time, hunting in both situations helped forge male bonds, promoted competitive display, and was the basis for status and authority among group members. Overland emigrant parties like the one massacred at Mountain Meadows had something that traditional foraging bands did

not, however, the gendered social values of the mid-19th century. In this light, Novak particularly emphasizes the “cult of domesticity” and fraternal organizations like the Freemasons, both of which were major aspects of social life in the Ozarks in the 1850s.

In the last half of chapter 5, Novak uses her discussion of gender roles and daily life as a backdrop against which she evaluates certain aspects of the human remains recovered at Mountain Meadows. In doing so, she is careful to remind the reader of the limitations of the sample she analyzed—especially in terms of the sex ratio represented (i.e., 3, perhaps 4, adult females, compared to the 10 to 20 males in the grave). In spite of such biases, Novak’s analysis still produced “some insight into sex differences in both activity and injury patterns” (p. 132). For example, whereas the femurs from males in the sample had round midshafts (consistent with reduced pedestrian mobility), those from females ($n=2$) were significantly more elongated in cross section (consistent with habitual walking and running). Novak interprets this difference as evidence that the women in the sample spent more time walking than their male counterparts, who were more often on horseback. This interpretation is bolstered by the fact that more than one-third of the men’s tibiae in the sample showed lateral bowing or curvature, consistent with prolonged horseback riding beginning at an early age. In addition to general morphology, Novak also observed bone injuries amongst the individuals represented in the sample. For example, her analysis revealed that the lower right leg of males was particularly prone to trauma, “most likely from the stress and strain of daily labor,” and that “two-thirds of the long-bone lesions were well healed, indicating that most of the emigrants’ injuries appear to have happened *prior* to the overland trek” (p. 136). In contrast, only three individuals in the sample (one old adult male and two young adult males) had unhealed bone lesions from injuries they likely received while on the trail.

In chapter 6, “Epitaph,” Novak discusses antebellum mortuary practices and ideology before presenting the skeletal evidence of the massacre itself. The Victorian cult of death, complete with its emphasis on elaborate grave markers, mourning clothing, and funeral decorations and mementos, was not quickly adopted in small rural towns in the antebellum South. Instead,

“folk cemeteries,” comprised of a relatively small number of graves from just a few related families with each marked by simple head- and footstones, were scattered across the rural landscape. Funerary practices on the overland trail, however, often consisted of burying the deceased in makeshift coffins and identifying the graves with some ephemeral marker. Some emigrants chose not to mark the graves of those who died on the trail due to fears that the graves would be disturbed by bandits or looters. In fact, the overland journey intensified the two main fears of death in antebellum America—the fear of dying alone, as in the unknown territory of the trail, and the fear of desecration of the deceased’s body, as by wolves or other feared disturbers. Sadly, both of these fears were realized for the 121 men, women, and children massacred at the Mountain Meadows in early September 1857.

Novak’s account of the massacre itself is strangely incomplete at times. Her portrayal of the “Utah Rebellion,” which set the stage for the massacre, fails to portray adequately the Mormons’ control of the Utah territorial government at the time. There is no mention, for example, of the number of federally appointed territorial officials who were rebuffed by the theocratic stronghold of Brigham Young, even though it was their scandalous reports to their superiors in Washington D.C. that provided a major impetus for the so-called “Utah War” that historically frames the massacre. Furthermore, although Novak tells the story of the actual massacre in some detail, there is no explanation of why the Mormons attacked the emigrant party in the first place. To her credit, she states in the introduction to the book that her purpose is not to address the question of motive, which has been the subject of great historical debate (p. 4); but to recount the details of the massacre itself without providing some understanding of why it happened seems rather incomplete. A brief summary of what other scholars have argued regarding the motive for the massacre, even while withholding her own judgment on the issue, would have provided the reader important information with which to evaluate the tragic event.

In spite of these peculiar omissions, it is clear that Novak is intimately familiar with the historical sources related to the massacre as she uses them skillfully in her analysis of the skel-

etal remains. Many of the analytical results she presents in chapter 6 were previously published in *Historical Archaeology* (37[2]). Not surprisingly, some historical accounts of the massacre were supported by the skeletal findings, while others were not. For example, the skeletal evidence confirms that men, women, and children were killed at Mountain Meadows. Furthermore, in corroboration of basic historical accounts, nearly all of the young adult males in the mass grave had received a single gunshot wound to the head, while most of the women and children had been bludgeoned to death. Clear evidence of postmortem trauma, including heavy carnivore activity and extreme weathering, also confirmed historical accounts of the shallow burials afforded the victims, and other details of the massacre's aftermath. Interestingly, Novak observed no evidence of scalping, throat cutting, beheading, or trauma from arrows, all of which are mentioned in the historical accounts. She is careful to point out, however, that the absence of blade or arrow wounds does not automatically imply that such activities did not take place during the massacre. On the contrary, she lists a number of possible reasons why blade and arrow wounds were not present in the sample, including that such weapons may not have been used in the massacre, or, if used, they might not have penetrated to the bone, and, finally, that carnivore activity and other postmortem factors may have obliterated the evidence of such wounds (p. 173, n11). Lastly,

although historical accounts of the massacre are replete with references to the involvement of local Native Americans in the killings, the only material evidence for "Indians" in the recovered skeletal sample were three "shoveled" incisors, one from a juvenile of indeterminate sex, and the other two from a young adult. Through skillful historical and genealogical research, Novak both demonstrates how a Native American genetic trait such as shovel-shaped incisors could have been introduced into a population of Arkansas "hill folks," and identifies actual victims to whom the incisors may have belonged.

In sum, Novak approaches the Mountain Meadows Massacre from a novel and expert angle that she, as a biohistorical archaeologist, is uniquely suited to take. The result is a well-written and well-researched book that deservedly won the 2010 James Deetz Book Award from the Society for Historical Archaeology. Although readers not familiar with the historical details of the massacre itself would benefit from reading one of the many books devoted to that purpose first, *House of Mourning* convincingly demonstrates the value of historical archaeology to scholarship by providing interesting and significant insight into the lives and culture of the voiceless victims of this tragic episode in the history of the United States.

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*Excavating Nauvoo: The Mormons
and the Rise of Historical
Archaeology in America*

Benjamin Pykles

University of Nebraska Press,
Lincoln, 2010. 416 pp. \$62.50 cloth.

Benjamin Pykles set out on what he considered to be an underexplored task: documenting the development of historical archaeology in America. He did this by researching the history of restoration in Nauvoo, Illinois, a town that played an important but poorly recognized role in the maturation of historical archaeology. Pykles's thorough research in *Excavating Nauvoo* traces historical archeology (which was less than three decades old) from its introduction at the site as an aid to restoration, to its dismissal from the project when new leadership in the funding institution no longer viewed it as important. The result is a detailed account of how different entities interpreted the same site to accomplish their own (often opposing) goals, how many of the basic studies used in modern archaeology were applied in the excavations of the Mormon temple, and how the 25 years of excavations at Nauvoo mirrored the disciplines' development across the nation.

The history of Nauvoo is covered briefly: Joseph Smith and the Latter-Day Saints (LDS) had been persecuted and driven out of their homes five times in 10 years. In 1839, Smith found refuge in Nauvoo, Illinois, and he and the church quickly founded a town along the banks of the Mississippi River. They remained there for six years before Smith and his brother were murdered in 1844. Smith's chief apostle, Brigham Young, completed construction of the Nauvoo Temple started by Smith and prepared to evacuate the city as tensions rose. In February of 1846, their westward migration began, ending in Salt Lake City. Those who chose not to follow Young remained in Nauvoo and became the Reorganized Church of Jesus Christ of Latter-Day Saints (RLDS).

As part of the church's proselytizing and preservation efforts, the LDS published various

histories in the early 1900s. The passage of the Antiquities Act of 1906 furthered the church's mission to become more visible and increase patronage, and it began purchasing places of historic significance for the church. The LDS spent several years acquiring and interpreting properties important to the memory of Joseph Smith and Mormonism, including the jail where Joseph and his brother were murdered, and Smith's birthplace and boyhood home, to name a few. As the number of visitors to these sites increased, so did conflicts between the LDS and the RLDS. The RLDS became increasingly concerned with how the LDS was interpreting those sites, as the two groups diverged when it came to Smith's later teachings and practices, foremost of which was polygamy. The RLDS placed the origin of plural marriage and unorthodox temple ordinances on Brigham Young, while the LDS claimed these facets of the religion came from Smith. This is where one of the most important and interesting aspects of Pykles' book arises: who owns the past?

As the LDS and RLDS kept acquiring properties in Nauvoo, the federal government became interested in the town when in 1935 the Historic Sites Act was passed, which authorized the National Park Service (NPS) to make an historical and archaeological survey of the town. From a national standpoint, Nauvoo was the origin of the Mormon Trail, which stood alongside the Oregon, Santa Fe, and Overland trails as major factors in the country's westward expansion. The NPS therefore recommended that the state of Illinois acquire all of the land formerly part of old Nauvoo and restore the town as a cultural memorial, as well as begin undertaking restoration efforts on the scale and style of Colonial Williamsburg. Nauvoo became one of the country's first National Historic Landmarks in 1961.

Even before any restoration began, the LDS and RLDS supplied their own sets of interpreters. Archaeology entered the fray first, in 1961, when backhoe trenches were dug across the temple lot to identify the building's foundations. The following year extended these excavations and, after enduring personnel conflicts, Nauvoo Restoration Incorporated (an LDS entity) sought

J. C. Harrington (who had been at Jamestown and with the NPS) to lead their archaeological efforts. Harrington subsequently directed five years of restoration archaeology with the purpose of providing information that would contribute to authentic restoration. The focus was on surviving architecture, not artifacts.

Harrington hired Clyde Dollar to help with excavations and to eventually take over as Harrington entered retirement. Soon after excavations began, Dollar proposed expanding archaeological studies to develop chronologies for ceramics, nails, and bricks, as well as develop better excavation methods. This was not received favorably. As church leaders changed and time passed, archaeology was compromised for the sake of religious proselytizing, and excavation was discontinued. Pykles furnishes a result of these compromises: the reconstruction of a cabin that more closely resembles a 1930s NPS cabin rather than an 1840s log structure of Nauvoo.

As archaeological work by the LDS was reaching its peak, the RLDS took up excavations in 1969. Their archaeologist, Robert Bray, recognized the scientific value of archaeology and managed to balance his research and the larger restoration goals. Pykles's final chapter focuses on how archaeology at Nauvoo followed the five steps that Robert Schuyler introduced in his foreword: the field's five stages of development.

Perhaps one of the best aspects of Pykles's book is his coverage of how the past is interpreted. At this single frontier site, the RLDS wanted to memorialize Joseph Smith. The LDS believed Nauvoo should be a monument to the pioneers who fled to Utah and demonstrate the stamina of the Mormons. The U.S. government, namely, the NPS, wanted Nauvoo to be a romanticized version of national history in which early settlers conquered the untamed frontier. The constant negotiation of these three entities over the course of decades is further appreciated when considering the changes in personnel, both among

the archaeologists, church leaders, and docents sponsored by each church.

This book was engaging to read and it kept me interested through its duration. Two criticisms arise, however. First, Pykles does not include a map of the site anywhere in the book. There is a map showing where Nauvoo is within the state of Illinois, and Harrington's map of the temple excavations (which, notably, is on the reverse of the SHA's Harrington Medal), but no layout of the town itself. This was an unfortunate omission, especially since there is so much discussion of the different buildings and areas excavated.

Second, I found the repetitive identification of the key players in chapters 2 and 3 to be almost unbearable. Too frequently, Pykles reminded the reader of a person's role. This is understandable if the book were not intended to be read a chapter at a time, or if one were expected to skim through the text, but frankly, I enjoyed Pykles's writing style so much that I could read these larger chapters in a single sitting. Perhaps a "Cast of Characters" in the beginning of the book would have been more suitable.

Otherwise, the foreword by Robert Schuyler was interesting, since it put Pykles's work into the context of how historical archaeology is understood today. The appendix is also useful because it lays out a timeline of archaeology at Nauvoo, with the archaeologists, areas of study, sponsors, and results.

This is an engaging book that provides the reader knowledge of a site so unknown, yet so important, in the development of historical archaeology. While Williamsburg may be known for its reconstructions and significant archaeology under Ivor Noël Hume, Nauvoo should also be known for helping historical archaeology find its way.

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Mission and Pueblo Santa Catalina de Guale, St. Catherines Island, Georgia: A Comparative Zooarchaeological Analysis

Elizabeth J. Reitz, Barnett Pavao-Zuckerman, Daniel C. Weinand, and Gwyneth A. Duncan

American Museum of Natural History, New York, New York, 2010. 275 pp., color illus., maps. \$30.00 paper.

Historical archaeology and the study of New World colonialism have gone hand in hand since the inception of the discipline. While early practitioners in the eastern United States focused so much initial attention on the material remains of the British colonial project, the last four decades have witnessed a flourishing of Spanish colonial archaeology in the southeastern U.S. (Florida, Alabama, Georgia, and South Carolina). Spearheaded by Kathleen Deagan's work at St. Augustine, the research of this archaeological armada has grown to encompass a number of missions and ranchos in what was formerly the imperial province of La Florida.

Reitz et al.'s contribution to the "Anthropological Papers of the American Museum of Natural History," *Mission and Pueblo Santa Catalina de Guale, St. Catherines Island, Georgia: A Comparative Zooarchaeological Analysis*, comprises a twofold project within this broader field. The volume builds out from a thorough analysis of the faunal remains (animal, bird, and fish bones) from the mission and pueblo on St. Catherines Island, setting the zooarchaeological data within the fluctuating cultural and natural environment of the Georgia Bight. From here a more expansive discussion of the variability of Spanish colonial foodways, understood through excavations and zooarchaeology from the rest of Spanish Florida and across the Spanish Americas, is brought to bear.

The archaeological site of Santa Catalina de Guale was first located as part of the Georgia Historical Commission's 1950s quest

to rediscover the locations of Spanish missions founded on the Atlantic coast of La Florida in the late 16th and early 17th centuries. Work on St. Catherines Island, which ultimately produced the assemblages at the heart of this study, began in 1974 under the direction of the American Museum of Natural History. At this time a regional archaeological survey sampled all areas and time periods of human occupation on the island, further defining the edges of mission and pueblo archaeological deposits. What followed was a 15-year excavation of the site's Spanish-period materials, concentrating first on the mission and working its way out to include the pueblo. Over the course of this work some 70,000 faunal specimens (animal-bone fragments) were recovered for inclusion in the zooarchaeological study that forms the backbone of this published volume.

As one would expect from a work coauthored by experts in palaeoenvironmental reconstruction, contact-period Native American subsistence systems, and the scholar who literally [co-]wrote the book on zooarchaeology (Elizabeth J. Reitz and Elizabeth S. Wing. *Zooarchaeology*. Cambridge University Press, Cambridge, UK, 1999), this volume is an exemplar of how such a substantial faunal analysis and comparative zooarchaeological study can and should be undertaken. The synthesis of bioarchaeological, palaeoenvironmental, and zooarchaeological data harnessed in understanding dietary choice and subsistence strategy on St. Catherines Island is worthy of emulation. Most significantly, for purposes of scientific control and reproducibility, the appendix includes a detailed outline of the methods and materials employed in analysis. Such an inclusion fosters a uniformity of practice within the discipline, helping facilitate future regional studies by overcoming those differences in field-collection strategy and data analysis that typically inhibit full comparisons between site assemblages. The need for greater consistency between practitioners, from field excavators to zooarchaeologists, is the mantra of this volume.

In addition to a transparent methodology and data set, Reitz et al. provide a wealth of robust, nuanced environmental and dietary interpretations

of pre-Hispanic Guale and mission-period Guale and Spanish foodways. A major part of the project is testing documentarily derived theories that Spanish missions in the New World were simple mechanisms of dietary acculturation among natives on the frontier, given the missions' status as outposts bolstering Iberian-style foodways in the region through the husbanding and circulation of domestic livestock to the provincial capital in St. Augustine. The means of approaching this issue are laid out very clearly throughout the work. From their synthesis of precontact indigenous dietary practices and subsistence strategies in the area, the authors are able to hypothesize what a "traditional" indigenous foodway would look like in the assemblage excavated from the pueblo at Santa Catalina de Guale. These native dietary components and strategies are held up against those elements of Iberian foodways that it has been presumed the friars would have brought with them in their effort to "civilize" the people of the Florida frontier. Assemblages excavated from both secular St. Augustine and the religious headquarters of the Franciscan order in St. Augustine are used as models of what a diet aspiring to Iberian traditions might look like within the mission complex and pueblo of Santa Catalina de Guale.

The conclusions drawn from this close zooarchaeological study contradict those expectations for indigenous acculturation that supposedly lay at the heart of the Spanish colonial ethos, as set down in official colonial injunctions. Contrary to imperial schemata—and much to the chagrin of officials in charge of the colony—foodways in Spanish Florida defied central control (as evidenced in the Gulf Coast smuggling of cattle to Caribbean markets) and saw Spanish settlers' (including padres') diets conforming far more to indigenous traditions than vice versa. The

outlying missions, if Santa Catalina de Guale is any indication, did not prove the bedrock upon which to build Iberian-style subsistence strategies within the region. The overarching theme and ultimate conclusion of these analyses and discussions is that colonialism is a variable and adaptive process, one that alters the habits, especially the foodways, of the colonizers as much as it impacts the lives and lifeways of the indigenous who are colonized.

Mission and Pueblo Santa Catalina de Guale, St. Catherines Island, Georgia: A Comparative Zooarchaeological Analysis is well worth the price and time to read. The weakest section of this volume may be the first chapter, covering the historical and thematic setting for the project. Here anthropological theory and historical background are introduced in such a scattered way as to, at times, become disjointed and contradictory. Fortunately these problems resolve themselves over the course of the volume, more than making up for a somewhat muddled beginning. In the end, one is left with a solid argument highlighting the ambiguities and adaptability of creolized colonial foodways in the Spanish New World. While this volume provides an excellent model for the zooarchaeological specialist to follow, the text is not so specialized as to exclude a more general archaeological audience. The connections the authors draw between field and lab methods are crucial and should be taken into consideration by anyone designing an excavation, whether or not the volume's wealth of information on Spanish colonialism pertains.

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*Mining in a Medieval Landscape:
The Royal Silver Mines of the Tamar
Valley*

Stephen Rippon, Peter Claughton,
and Chris Smart

University of Chicago Press,
Chicago, Illinois, 2009. 200 pp.
\$36.00 paper.

Despite the importance of silver in the medieval economy, the archaeology and history of silver mining has been largely confined to specialist publications, especially journals. This is in contrast to France where Marie-Christine Bailly-Maitre and her colleagues have produced a string of monographs and semipopular books over the last decade. The current volume concentrates on the medieval silver industry of the Tamar Valley, which lies on the border between the historic counties of Devon and Cornwall. It chronicles the results of an interdisciplinary, two-year research project funded by the Leverhulme Trust, in which two landscape archaeologists (Rippon and Smart) collaborated with an economic historian who specializes in the silver industry (Claughton).

The value of the book to the student and general reader is enhanced by chapters placing the industry in a national and international context. Chapter 2 discusses the results of wider research on the metal industries of the southwest, covering copper, iron, gold, and especially tin, as well as silver. A further chapter examines the medieval silver production of Bere Ferrers in relation to other production centers in Britain and the Continent, and especially Coombe Martin in north Devon. The importance of technology, lordship, charcoal supply, competition, and economic cycles are all acknowledged in understanding change within the industry. A more-detailed analysis of production at Bere Ferrers follows, combining insights from documentary analysis with fieldwork. As with many mining landscapes, early workings have often been obscured by larger-scale, later extraction, though detailed analysis showed that some medieval features did indeed survive.

The silver mines at Bere Ferrers, north of

Plymouth, were owned and worked directly by the Crown from 1292. A substantial series of account rolls survive for their operation until 1349, after which they were leased out to private entrepreneurs. These accounts were examined not only for their more obvious information on organization, production processes, and finance, but also for their topographical insights. This was combined with other documentary sources and detailed reading of maps and the surviving archaeological landscape. The focus of the project was on the medieval mines, but the landscape analysis wisely extended to the modern period. This enabled a long-term view of landscape change and the recognition of relict features, for example, air shafts and water leats. The final chapter of the book presents a landscape characterization of Bere Ferrers parish and its environs. It dissects patterns of field shapes and settlement plots to define different “character” zones, thus shedding light on its long-term settlement and land-use history. Bere Alston, a 14th-century planned borough, whose origins are linked to the silver industry, is included in this analysis.

The silver ores at Bere Ferrers lay in north-south running veins. Deep mining was the norm and, thus, the workings are of particular technological interest. Both audits (tunnels) and manual haulage were used to drain these workings. The expense of drainage, as mining got deeper, curtailed the industry from the late 14th century. The increasing demand and high price of silver saw the introduction of water-powered suction-lift pumps in the 1470s. This new technology was only developed earlier in the century in Italy and was in use in central Europe by the 1450s. Its transmission to Britain is by an unknown route, but illustrates that technology transfer must not necessarily be seen as a product of a post-1500 revolution. The ore was taken elsewhere to be processed and smelted. It was heated in a furnace to produce metal, and then in a refinery or cupellation hearth which produced silver and litharge (lead oxide) as its end products. The litharge was then processed in a furnace to produce saleable lead. Documentary evidence shows the use of water-powered bellows to power the refinery from the 1290s. It is also suggested that

the furnaces were water powered from at least the early 14th century, though on circumstantial evidence. Water power was certainly used in the 15th-century "*fynyngmyll*," which combined furnaces and cupellation hearth. The smelting sites proved difficult to locate exactly, though possible sites were identified.

Few would wish to apply the term capitalism to the European Middle Ages. Nevertheless, recent decades have seen a revisionism of the classic view that commercialism was superficial or confined to the towns. By the 13th century, the economy was highly dependent on a silver-based coinage and mercantile trade, and the

supply of silver, amongst other factors, played a crucial role in its cyclical nature. This book is highly suitable for students of history, archaeology, and geography who will gain insights into interdisciplinary methods of landscape research, medieval technology, and economic history. The clearly written text is enhanced by translated extracts from original documents and by numerous drawings and photographs.

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

Stephen W. Silliman

University of Arizona Press, Tucson, 2004. 250 pp., 24 b&w illus., 12 tables, 4 maps. \$24.95 paper.

Archaeological and historical research in the Hispanic borderlands of North America has blossomed exponentially over the last 30 years, initially with the Columbian quincentenary. Scholars now have an amazing amount of data on the period of exploration and the subsequent Spanish colonial period at their command. Nowhere is this more evident than in California, where research on missions, presidios, and pueblos has flourished. Unfortunately, this research has not developed equally for each time period. Scholars know much more about the details of the prehistoric, Spanish colonial, and Anglo periods than about ranchos of the Mexican period (1821–1846). Even more is now known about Russian and Asian settlements in California than about Mexican ranchos. This discrepancy is due to the brevity of the time period in question, the personal interests of researchers, the rapidly changing fluid conditions of the times, and several other factors. Silliman's volume is a major contribution toward filling that gap.

Rancho Petaluma of "General" Mariano Vallejo represents perhaps the most important private rancho of northern California, owned by the most powerful political player during this period in the north. Silliman draws on diverse historical sources, both for comparison and for specific data on the lives of native workers on the rancho. The author demonstrates the value of such research, while noting the fragmentary and sometimes conflicting nature of the sources. Following an overview of the rancho in California, the author details the archaeological evidence for Rancho Petaluma. He is able to extract valuable information about the treatment of workers, their diet, and daily labor activities, though the material and spatial aspects of labor are seldom mentioned. The documentary

record only provided the framework for the study, which required archaeological data for a more detailed analysis.

The archaeology of Rancho Petaluma had previously been focused on the elite ranch-house complex, revealing little information on native existence. Silliman focused geophysical survey and excavation on the presumed areas of native housing and waste disposal. He was faced with formidable handicaps. Little of the shallow site was stratified. It was highly bioturbated and it was impossible to separate precontact materials from some Mexican-period artifacts. No evidence of residential structures remained, either of traditional housing of poles and thatch or of adobe construction. There was a wealth of domestic artifactual evidence to document the diet and material culture of the rancho's laborers. Many traditional artifacts were used in food processing, indicating a continuation of a part of traditional dietary practices. Fishing with nets was a major activity. Metal artifacts were available for a variety of uses, including cooking, construction, adornment, and hunting. Workers had access to alcohol in glass bottles, which were often recycled into a variety of flaked tools. Ceramics were all imported and consisted of refined earthenware, stoneware, or porcelain. The rancho was definitely within the system of world trade but supported no local potting industry. Both native and introduced plant and animal species comprised the worker diet, with cattle forming the bulk of protein.

Silliman does a remarkable job of synthesizing the strands of historical evidence with the archaeology of the site. Native labor was the key to the access to European goods. The archaeological assemblage appears to be associated with individuals involved with the permanent ranch-house duties of the missionized workers, rather than the herding and harvesting duties of seasonal residents. Women who were trusted household servants materialized part of their identities with colonial goods, while the men negotiated their identities outside rancho life. This volume represents a major contribution to the understanding of the role of agency in native acculturation on the Spanish borderlands. The conclusions of the

research are the result of the author's skill and perseverance when dealing with one of the most fluid and elusive periods in California history.

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*Bioarchaeology of Ethnogenesis
in the Colonial Southeast*

Christopher M. Stojanowski
University Press of Florida,
Gainesville, 2010. 256 pp. \$69.95
cloth.

Bioarchaeology of Ethnogenesis in the Colonial Southeast offers an innovative biocultural approach to understanding the evolution of ethnic identities among Native American populations. Ethnogenesis (the process through which new ethnic identities emerge or evolve) among Native American communities during the colonial period has received substantial attention from anthropologists. The majority of bioanthropological research conducted in Spanish colonial Florida focuses on creating community health profiles, most prominently via the La Florida Bioarchaeology Project, directed by Clark Spencer Larsen. *Bioarchaeology of Ethnogenesis in the Colonial Southeast* complements the current body of knowledge by using a genetic perspective to interpret patterns of phenotypic variation as evidence of ethnogenesis among Christianized Native American populations living within the Franciscan missions in La Florida during the Spanish colonial period. Stojanowski uses tooth size as the phenotype under consideration, which has numerous benefits over using bone in terms of preservation and ease of statistical analyses. This book argues that in addition to material culture and historical narratives, biodistance analysis and patterns of phenotypic variation can be used as indicators of social identity. Stojanowski asserts that evidence of ethnic emergence can be seen through patterns of gene flow that directly reflect human behavior at the community level and, therefore, can be used as evidence for communal recognition of identity. Although Stojanowski does not explicitly state how the term ethnicity is defined in this analysis, he does make a good case for using odontometrics as a nonbiased reflection of phenotypes, which allows him insight into patterns of gene flow that have not been consciously altered by the people being studied. More specifically, molar size is variable

among populations, and it is this phenotypic trait that Stojanowski uses in this analysis. The author does not assert that genes alone prove ethnic identity; rather, that genetic traits can be used in conjunction with material culture and historical documents as evidence for ethnicity. By statistically controlling for genetic drift and population size in the analyses, Stojanowski was able to gain insight into gene flow and migration patterns of the populations being studied.

One of the main goals of the book is to integrate both historical and archaeological data with bioarchaeological and evolutionary genetic analyses in order to interpret models of ethnogenesis. Due to the unusual combination of data sources, Stojanowski has structured the book in a non-traditional format. The first chapter gives a clear and well-written explanation of model-bound population genetics and the statistical methods used in the research. After a brief overview of historical and bioarchaeological research conducted in Spanish colonial Florida, Stojanowski presents the results of his genetic analysis. The samples were not as genetically variable as hypothesized, which was an unexpected finding, given the large geographic area of these populations and the wide range of cultural, political, and linguistic diversity identified in the historical record. The lack of genetic diversity is reflective of the great extent of intertribal biological integration. During the transition to the mission period, the population structure changed little, but between the early and late mission periods the population structure changed from isolation by distance to no structure at all. Both of these transition periods show that only a single biological population was present in La Florida after 1650.

Chapters 2 and 3 link biological and cultural realms of experience and introduce the interpretive framework used throughout the analyses. Stojanowski proposes that biological changes directly reflect social changes in the populations studied. The author uses the phases of change (separation, liminal, and reintegration) derived from Hickerson's generalized model of ethnogenesis as a model for the process of ethnogenesis in La Florida. It is not until chapter 3 that Stojanowski explicitly states how the terms identity

and ethnogenesis are used in his analyses. The discussion of these concepts would fit better in chapter 1 with the discussion of the other concepts used throughout the book.

Archaeological literature and historical ethnographic data presented in chapters 4, 5, and 6 complement the previous biological results. Chapter 4 focuses on the separation phase of ethnogenesis, which occurs when the populations are living in a transitional social and political environment (i.e., when previous alliances, rivalries, and political systems lose meaning). He discusses the tribal-zone perspective, in which well-defined ethnic groups develop specific strategies to deal with outside populations for access to resources and power. The tribal-zone perspective requires increased intergroup conflict, of which there is no evidence, as Stojanowski points out. Due to this increase in intergroup conflict, ethnic ties become strengthened. Political integration through marriage and warfare can also strengthen these ethnic ties. The increasingly stronger ethnic ties expected in the tribal-zone perspective are seemingly at odds with the separation phase, which expects severing of existing ethnic ties. Stojanowski interprets the separation phase as a decline in ethnic consciousness, however, rather than a literal ethnic disintegration.

Chapters 5 and 6 focus on the liminal phase of ethnogenesis, when previously existing social ties are replaced with new ones. Objective stimuli, such as the slave raids and the *repartimiento* policies, receive attention in chapter 5, while subjective stimuli (i.e., the way people respond to objective factors) are described in chapter 6. Chapter 6 is perhaps the most humanistic chapter in this book, as it discusses daily life and human experiences during Spanish colonization of Florida, including the burial practices and overall health of the various populations. Table 6.1 provides a comprehensive and concise summary of previously published health and pathology data for populations in La Florida, which shows that after 1650 the overall health experience became homogenized. Stojanowski also provides evidence that the process of ethnogenesis continued for several decades after the Spanish missions were destroyed in 1706.

Chapter 7 delves into the reasons for the proto-Seminole emigrations into La Florida. Stojanowski proposes, as have others, that the emigrants were from the same ethnic groups that had lived in

Florida during the 17th century and were not just Creeks enticed there by Spanish trading. Following a concise overview of Seminole history, Stojanowski argues that internal disruptions within the Creek community coupled with shifting alliances among Spain, England, and the various indigenous groups were the main reasons for the emigration. While this chapter interprets early Seminole history within the context of ethnogenesis, the dataset used in the current analyses lacks any “Seminole” samples, so this hypothesis needs further testing, a fact that Stojanowski is quick to point out.

Chapter 8 returns to the biological data, where the dataset now includes samples from the Georgia interior to supplement the previous analyses presented in chapter 1. The inclusion of these new populations allowed Stojanowski to evaluate how thoroughly the Georgia samples were integrated within the Florida populations both prior to, during, and after Spanish contact. The early precontact period results showed that the Timucua samples, regardless of geographic distance, were genetically closer to each other than to the geographically closer Muskogee samples. The late precontact period samples show that population affinity changed from previous periods. During both of these periods the Georgia coastal and interior populations were biologically integrated through interbreeding. During the protohistoric period, however, the Georgia interior populations became more biologically integrated with western Florida. This shift in mate-exchange patterns is similar to the change in ceramic technology, and reflects the effect of European contact on interaction patterns.

The last chapter gives a clear and concise summary of the entire book. While each chapter conceptually builds upon the previous chapters, it is not until chapter 9, when everything is brought together, that the reader gets a true sense of how ethnogenesis actually occurred for these populations. Stojanowski concludes that the ultimate reason for Seminole ethnogenesis is the emigration of differing communities from Georgia into Florida. This geographic distance led to an increasing social distance—thus, beginning the process of ethnogenesis.

The organization of the various chapters is unorthodox. Stojanowski justifies his decision to include the results from the genetic analysis at the beginning by pointing out that these findings

are essential to understanding the overall argument. Given that few readers will be familiar with every aspect of the analyses given in this book, it would have been helpful to place all of the overviews in an initial chapter rather than spread throughout the book (e.g., it is not until chap. 7 that readers are given a brief history of the Seminoles). With its holistic perspective, this book will be useful to those interested in Spanish colonial Florida and those who want to expand the use of population-genetics studies in their research. With the thoroughness that Stojanowski describes his methodology, readers who are unfamiliar with or not confident in their ability to

perform the methodology of population genetics will be able to understand the analyses performed in this book. *Bioarchaeology of Ethnogenesis in the Colonial Southeast* will contribute greatly to the current body of knowledge on the indigenous people living in Georgia and La Florida under Spanish colonialism, and presents a new method for understanding population dynamics.

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The Sea of Galilee Boat

Shelley Wachsmann

Texas A&M University Press,
College Station, 2009. 442 pp.,
92 b&w photos, 32 line drawings,
2 maps. \$23.00 paper.

The Sea of Galilee Boat, copyright 2009, is the third edition of a book originally published by Plenum Press in 1995 (acknowledgements set the original manuscript in 1994). A second edition was released in 2000 by Perseus Press, which reprinted Plenum's text. This third edition is marketed on the book's cover as the "First Texas A&M University Press Edition," which makes the reader immediately question the need for this new edition under a new publishing house. Unfortunately, in the end it seems little more than a marketing strategy.

The narrative takes place around the salvage excavation of a 1st century wooden boat buried in the mud of the Sea of Galilee and exposed due to drought and subsequent lowering of the sea level. The story of the clearing of the boat from its mud overburden, of the adventures including feats of balance and improvisation in excavating and documenting its construction details and its history, and of the challenges of its conservation, including gaining control over the sea, are entwined with narratives of the history of underwater archaeology in the Mediterranean and its founding personalities, and legends and myths surrounding the Sea of Galilee and the history of that area at the end of the 1st century B.C./beginning of the 1st century A.D. Wachsmann focuses on two events that provide an historical context for the boat: Galilean seafaring as described in the Gospels (chap. 4) and Josephus's account of Jewish/Roman clashes in Galilee (chap. 6). A number of underlying themes run through the narrative: community and volunteer involvement inspired by the excavations; Israeli improvisational skills (e.g., using cacti needles instead of rusting metal straight pins, pp. 80–81); and a sense of the movement of time, sometimes flowing, as in his description of chronological sequences and pottery typologies, or "jarring"

(p. 171), as in his reference to Cobra helicopter gunships passing overhead. For Wachsmann, the boat and its excavation are a time machine (p. 188) that juxtaposes the ancient and the modern.

This book is written for a popular audience and draws upon a general audience's interest in the Galilean Jesus, an audience that was established by the media who dubbed this watercraft "the Jesus Boat" (pp. 25–26, 111, 182). A less-successful attempt is also made to draw in a Jewish audience (p. 380) with a chapter entitled "The First Jewish Naval Battle," and in the 2000 postscript an unabashed appeal to the Israel Defense Forces to hold the swearing-in ceremony for naval cadets at the boat (p. 380), presumably in a similar fashion to the swearing-in ceremonies that were formerly held atop Masada.

The book includes a preface, acknowledgements, prologue, 12 chapters, epilogue, 2 postscripts (one added for the 2000 reprint and one added in 2009 for this latest edition), notes, bibliography, glossary, illustration credits, and an index, including a pictorial index of nautical terms. Wachsmann makes no pretense of providing an archaeological field report or an historical text, but his sparse use of endnotes sometimes adds more confusion than clarification to his research; it is not always clear to what information a citation refers. Photographs and field sketches document each step of discovery. Illustrations and maps outline the places mentioned in the text. Line drawings explain technical construction terms. Some of the line drawings, however, are poorly reproduced and some of the photographs are too dark to see adequately what is being discussed. Cartoon graphics are also included that add to the popular and folksy tone of the book but only tangentially fit the narrative.

While the book serves as an interesting tale—part "adventure story" part "whodunit" (preface)—one wonders as to the need for this new edition. Little if anything has been updated in the text. This is obvious from the references to organizations whose names have changed and people who have since passed away. This makes some of his explanations confusing. For example, he compares bureaucratic differences between the Israel Department of Antiquities and Museums

in 1986, when the rescue operation was taking place, with the Israel Antiquities Authority of “[t]oday” (pp. 31–32). A footnote stating that the chronological context of this statement refers to the 1994 manuscript would help to clarify his point. Additionally, it would be helpful to note that books, such as Wachsmann’s *Seagoing Ships and Seamanship in the Bronze Age Levant*, cited as “in press,” have since been published.

The only addition, then, is the second postscript. Here Wachsmann mentions that research is still ongoing but describes little of the findings beyond the recognition of additional types of wood used in the boat’s construction (5 types for a total of 12) and in the keel (1 more for a total of 3). It would have been nice to read some conclusions related to these new observations. What, if anything, can this information add to understanding freshwater-ship construction at this time or this particular vessel? O. Cohen’s final report on the conservation process is noted, but no new information or further processes are here discussed. Wachsmann does describe being “enthralled” while lying under the boat with Dr. Jerome Hall while Hall points out construction and repair details that could not be seen previously (p. 382), but Wachsmann provides no clues as to what these new discoveries were or what

additional information they may provide about the boat or its history. As the tone of the text is to carry the reader along during the process of discovery, it is disappointing at the end to be left out of the adventure. The reader would also like to be “enthralled”!

Two additional points are made in this short postscript—exclamations over the number of visitors and the promotion of a tourist industry surrounding the boat, and the death of J. Richard (Dick) Steffy, ship reconstructor, who was instrumental in providing initial observations about the boat’s construction and asking many of the research questions. One must therefore assume that this Texas A&M publication was printed to address both these developments. While it may, however, be a touching tribute to Steffy’s founding role in the field of “underwater archaeology” (pp. 126–129), those to whom this is addressed seem too small an audience to warrant further editions of the text. When one compares this postscript with the postscript written for the 2000 printing, one is struck by what little is here contributed.

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Arqueología de la Boca del Riachuelo. Puerto urbano de Buenos Aires, Argentina
(The archaeology of la Boca del Riachuelo. Urban port of Buenos Aires, Argentina)

Marcelo Norman Weissel
 Archaeopress, Oxford, UK, 2009.
 192 pp., color illus., maps, figs.
 £39.00 paper.

Archaeology is intrinsically connected with the construction of the infrastructure for transportation of goods and people. Long before rescue archaeology had emerged, the excavations used for building roads, railroads, channels, bridges, harbors, and mines created a assemblage in which engineering techniques met with the objects studied by the antiquarians. In the 19th century, geological archaeologists would find in public work the space for defining prehistoric times. Excavations created the conditions for observing things buried by time and history, for making visible what was deeply buried in the earth. Moreover, they shaped the techniques that would constitute the core of modern archaeology: surveying, measuring, and recording.

Whereas modernization of landscape unearthed the distant past, this study of the urban archaeology of the port areas of Buenos Aires, in particular the port known as La Boca, reconnects archaeology with its own history. Historical archaeology is used to understand the processes that the installation of the port of Buenos Aires had unleashed since the 18th century. Excavation in this research meant not the creation of a new landscape, but the means to find the traces of the lives and works connected to former excavations and older human landscapes. By appealing to “the properties that structure the archaeological record and shape the variability of the human settlement of the La Boca neighborhood, this research aims at discussing the phenomenon of the urban port” (p. 1) and “the relationship between the factors of variability of urban and harbor artifacts” (p. 13).

This study is based on the author’s doctoral dissertation and on the framework elaborated by José Luis Lanata in 1995 for analyzing the properties of the archaeological record in Tierra del Fuego. Its main goal is to apply this model to a completely different historical assemblage—a modern port—in order to differentiate in time and space archaeological landscapes over a time span of some 300 years (A.D. 1700 to 2000). Employing contemporary landscape theories, the study topics include commercial and domestic space usage. The book, written in Spanish, is structured in three sections with separate chapters and an abundance of maps, graphics, and pertinent illustrations: (1) “Puerto del Riachuelo-Ribera de la Pampa” (introduction, “Condiciones ambientales y de poblamiento,” “Objetivos e hipótesis,” and “Marco Teórico”); (2) “Midiendo el Puerto y la ciudad,” which includes “Métodos y técnicas,” “Áreas de estudio y formas del registro,” “Datos y comparación de paisajes arqueológicos,” and “Resultados y discusión;” and (3) “Puerto y ciudad,” which contains the conclusions. The book includes four extensive appendices: the first presents relevant environmental information (geology, geomorphology, and biogeography); the second, historical information, archival research, and a compilation of maps; the third contains the tables summarizing the typology and dating of the materials; and the last appendix refers to the secondary—or derivative—results. The volume finishes with a section devoted to bibliography and archival sources.

The main conclusions of this study are the following: (1) the urban occupation of the port in La Boca involved a peculiar landscape of artifacts that changed along the defined time span; these archaeological landscapes had not occurred before the 18th century; and (2) the homogeneity of instruments was conditioned by the variability of the process of spatial configuration (“la homogeneidad del instrumental estuvo condicionada por la variabilidad del proceso de conformación del espacio,” p. 96). Whereas early sets of artifacts are homogeneous (with the prevalence of activities related to alimentation), at the turn of the 19th century one observes a growing relevance of other categories of artifacts, connected

with hygiene, medicine, cosmetics, communication, and play. Finally, the author concludes that the occupation of the urban space of the port of La Boca is heterogeneous, including evidence of labor and domestic practices that stimulated different strategies of configuration, consolidation, and maintenance of the system of spatial occupation (“la ocupación del espacio portuario urbano de La Boca del Riachuelo es heterogénea; con prácticas laborales y domésticas que impulsaron diferentes estrategias de conformación, consolidación y mantenimiento del sistema de ocupación del espacio,” p. 97).

For an historian of science originally trained in archaeology, this study poses some questions related to the history of archaeology in Argentina: first, the choice of a writing style that appeals to a peculiar American archaeological jargon that favors neither the nuances of the Spanish language nor the circulation of the book beyond the archaeologists used to this terminology and linguistic style; second, the conflicting relationship that archaeology still has with the field of history. Studied in connection with natural sciences, archaeology in Argentina has focused on native peoples’ distant past. It was only in the last two

decades that historical archaeology there has received the attention of scholars and students. This book has to be understood in the context of an emerging field of research, whose practitioners and mentors were not trained in the complexity of history. The author made extraordinary efforts to use archival and historiographic resources, including the incorporation of a bibliography related to other urban contexts. The main source of inspiration comes neither from the history of the city nor the history of technology, but from the theoretical models used for times, spaces, and societies—Tierra del Fuego in nonindustrial times, the archaeology of hunter-gatherers—that are intrinsically different from urban modern settlements. The complexity of historical inquiry is absent in this book, which turns it into an interesting methodological approach. Its actual relevance relies upon the new bridges that had to be created in Argentina to bring together texts, facts, and artifacts.

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The Archaeological Survey Manual
 Gregory G. White and Thomas F. King
 Left Coast Press, Walnut Creek,
 California, 2007. 184 pp. \$29.95
 paper.

This book is a new manual of archaeological survey largely devoted to updating the practice beyond guidelines set out by government organizations decades ago (e.g., *The Archaeological Survey: Methods and Uses* or TASMU), and since the expansion of public archaeology. The authors seek to familiarize the reader with the tools and methods of the survey of landscapes for archaeological sites. They are specifically interested in sites that require a trained eye to locate, as opposed to standing structures or other cultural resources that are nonarchaeological in nature. Presenting an introduction to the world of survey, this manual may seem somewhat involved, but the authors adequately cover every aspect of survey.

A brief history of archaeology in the United States is covered, along with an updated view on the benefits of “promulgation” of survey under state or federal guidelines, all while the authors stress the need to remain flexible and capable of adaptation to any given circumstance. A great section of tools of the trade follows with step-by-step instructions for compass, GPS, and standard maps. Readers may find themselves learning new terms associated with cartography and geology through context-specific and clear examples. The authors are mindful of problems that may arise in the field with certain equipment and rightly suggest practicing with these field aids prior to entering into a survey. Most importantly, the authors are able to explain the importance of researching the geological history and previous studies in a hypothetical area. They explain the need for this research, citing the failure of this practice in the past as cause for limited understanding of many archaeological landscapes.

The second portion of the book is devoted to the pacing, scanning, and recording practices of field survey. The authors compare and contrast methods of scientific rigor with cancelling bias

through more random selections of survey. Each is explained in a fashion that anyone would be capable of achieving through experience. Field methods are presented with roles for both the experienced and the novice archaeologist, with the former as an active instructor. This section discusses special landscape considerations such as dense vegetation and unique land features, which are troublesome during survey, but the importance of sampling these areas, despite their difficulty, is emphasized and appropriate solutions are offered. The hypothetical survey is used to show “what if” situations to defend the need for careful consideration and planning in approaching any project to ensure it is done well.

A good section highlighting the responsibility to publish and remain connected to the wider archaeological community is the manual’s final chapter. There are good links to professional organizations for guidelines on publishing and ethical concerns. The topic of encouraging the inclusion of an array of professionals in survey is broached, including the involvement of descendants of groups who lived and worked in the area in the past. The number and variety of sites found can increase greatly with a larger and more diverse team.

The instructional utility of this book is very good because it assumes little experience with the subject while not becoming preachy in tone. Instructors and employers alike might find this volume useful for familiarizing undergraduates, graduates, and employees alike with the terms, equipment, and practice of archaeological survey. As mentioned, the approach of walking the reader through the use of tools would be helpful for any novice of the discipline. The book has well-partitioned chapters that would allow for easy use in an archaeological methods course, a specialty survey course, or a fieldwork project or season prior to setting out upon the landscape. The authors even use the names of famous archaeologists in naming the features of the hypothetical landscape. The book makes good use of previous works and provides updates with a litany of websites that cover archaeological survey and standard research procedures for the entire United States. The primary appendix

contains a list of websites pertaining to survey standards for U.S. states and territories. Finally, the book contains 25 pages of modern-styled forms, illustrations, and other resources, as in previous survey guides such as TASMU that it seeks to update. Wisely, the authors are quick to remind the reader that there are more resources and guidelines outside this book that should be considered when attempting a survey, and websites are included.

Few problems exist within the text, which speaks to the consideration White and King used in constructing the manual. The authors' backgrounds and experience in the western United States resonate throughout the book, and especially in discussion of the Public Land Survey System not applicable to Texas, the Mid-South and Atlantic states, and New England. Some of the websites have changed URLs, but for the most part the new sites can be found using the information provided. The book is not meant to accompany one into the field alongside the plethora of gear discussed early in the volume. That said, the resources provided would be easy to copy and use in the field, as the authors are very aware of the practicality of constructing gear from experience. To be

sure, most will find some small differences of opinion with particular approaches to survey, as all surveys are approached differently; the authors do accomplish their goal of presenting basic guidelines, however.

The book covers research, equipment, and practice while shedding new light on changes to these important elements of survey over the past few decades. White and King are able to convey what is important while still having a wide-ranging view of the possibilities in the field. Information provided is apt and consistently posited, as suggestions with alternatives are described, and it is understood that the reader should learn the skills of research, as well as field methods, to be good at archaeological survey. *The Archaeological Survey Manual* is a clearly written text providing introductory information and an explanation of survey's role in the discipline of archaeology. It contains an appropriate balance of exacting methodology with a mind for exploration and self-teaching through experience.

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The Pueblo Revolt and the Mythology of Conquest: An Indigenous Archaeology of Contact

Michael V. Wilcox

University of California Press,
Berkeley, 2009. 334 pp., 52 illus.
\$39.95 cloth.

For the past decade or so Native American beliefs and values have successfully intersected with scientifically based archaeology. Native American archaeologist Michael Wilcox is a practitioner of this symbiotic approach, termed “Indigenous Archaeology.” In *The Pueblo Revolt and the Mythology of Conquest: An Indigenous Archaeology of Contact*, Wilcox applies his study of historical period Jémez Puebloan sites in north-central New Mexico to refute what he believes are flawed historical and archaeological interpretations regarding Spanish/indigenous interactions in Nuevo Mexico during the 16th and 17th centuries. In his estimation these interpretations are nothing more than self-deluding, Eurocentric myths.

Certainly, events of the Pueblo Revolt are based in fact. In August 1680 Pueblo leaders of a carefully planned insurrection launched a series of attacks against Spanish civil and religious institutions. Within a month those who survived the terrific onslaught fled southwards to the safety of El Paso del Norte. After 80 years of subjugation Pueblo communities became free of the cross and sword, having achieved one of the most successful indigenous revolts in the history of the Americas. Unfortunately for the Pueblo world, in 1692 Governor Diego de Vargas with a small army of colonists and native allies set out to reclaim the lost province. The revolt was nonetheless a partial victory: to avoid further insurrection Spanish authorities were forced to recognize Pueblo land rights, and native religious practices were tacitly permitted. Myth building began soon after the reconquest was completed. For example, it is a treasured belief in New Mexico that Vargas was welcomed by now-contrite Puebloans. To this day the city of Santa Fe annually hosts a fiesta in honor of *La Conquista*,

which is touted in northern New Mexico schools as a “bloodless” victory by Spanish Catholicism over devil worship.

Wilcox views this regional myth as symptomatic of far more insidious concepts held by mainstream America: that European/Native American contact inexorably led to the cultural and demographic collapse of the latter; that the spread of European-borne pathogens and concomitant expansion of European settlements were the prime agents that wiped out native communities en masse, causing an unintentional/guilt-free conquest; and that present-day native peoples have adopted European American cultural values to such a degree that they lack legitimate cultural affinity with their precontact ancestors. Wilcox contends that the origins of these theories are attributable to Spanish borderlands historians who for decades have either ignored or downplayed Spanish colonial brutalities against native peoples; and to the primacy of the post-1960’s processual approach in archaeology (i.e., the New Archaeology), which Wilcox believes requires its practitioners to replace ethnographic and historical texts in favor of scientifically derived data. As a consequence, he sees processualists who study the Pueblo world as having dismissed the relevance of contemporary Puebloan traditions as either uninformative or misleading. According to Wilcox, it was the enactment of NAGPRA in 1990 that forced otherwise recalcitrant, data-driven archaeologists to consider native viewpoints regarding cultural continuity, acculturation, and tribal affiliation (pp. 9,38,244).

His rationale for opposing processual archaeological interpretations now established, Wilcox then uses the Pueblo Revolt as a case study for refuting what he views as processual archaeology’s emphasis on disease, demographic collapse, and acculturation to justify its “theoretical disengagement with living [Puebloan] peoples” (p. 28). To prove his point Wilcox notes that recent archaeological research within the Jémez region of north-central New Mexico identifies periodic reoccupation of Jémez pueblo sites on defensive mountainous terrain during the 16th and 17th centuries. He argues that the depopulation of pueblos within the northern Rio Grande valley

was due not to pandemic disease, but rather the result of periodic native population shifts to the Jémez region. Although possessing marginal agricultural potential, this region nonetheless provided a modicum of safety in times of physical and emotional stress, thereby permitting a seamless continuity of Puebloan lifeways in the face of Spanish hegemony. Both oral native histories and written records of the events surrounding the 1680 revolt are referenced by Wilcox to support his major premise: Puebloan peoples were never conquered as per today's Eurocentric viewpoint. Rather, they successfully resisted and consequently are still with us, their cultural singularity virtually intact. He extrapolates from the Pueblo world's apparent success story to all Native Americans, that is, their continued existence is living proof that acculturation, disease, and military conquest did not destroy the cultural identities of Native Americans.

This book is organized in three general sections. The first section (chap. 1–3) explains the origins and theoretical basis of indigenous archaeology, the concept of the "Invisible Indian," and a discussion of ethnicity theory. Together, these chapters form Wilcox's theoretical framework. The second section (chap. 4–6) examines primary historical documents related to Spanish politics, the concept and motives of militant Christianity, and the motives behind the slave trade and *entradas* of the 16th century. The final section (chap. 7–8) integrates historical documents and archaeological data in a more focused study of the archaeology of the Pueblo Revolt. Chapter 8 is also a summation of Wilcox's argument that the future of archaeology in North America must include the active engagement of native peoples. The author argues that indigenous archaeology is the best approach for all archaeologists who desire meaningful contributions to the fields of ethnography, history, colonial history, and post-colonial and indigenous theory.

This is a thought-provoking book, especially for those interested in Pueblo history, ethnography, and archaeology. The author is commended for identifying the Pueblo Revolt as a worthwhile topic for in-depth ethnoarchaeological research. Such research holds added value when it is used as a baseline comparison with other worldwide indigenous revolts that occurred on numerous occasions against various colonial powers. Readers also may find this book provoking for other

reasons. For example, the author has drawn a sharp distinction between those archaeologists who study ancient Puebloan adaptations as a result of environmentally deterministic actions largely beyond the control of humans, and those who view Puebloan ethnogenesis as a direct result of multiple factors of human agency. A book review is not the best forum for entering into the fray as to which theoretical school is the best approach. Suffice to say that this reviewer agrees with Wilcox's premise that Spanish-introduced pandemic disease was not a factor in decimating Puebloan populations; to date, processual-grounded archaeological research in New Mexico has yet to identify physical evidence of postcontact mass mortalities. Instead, historical documents and native oral histories are replete with accounts of Spanish colonial ultraviolence directed at both Puebloan and nomadic peoples alike. These same data sets have been referenced by various well-respected borderlands historians since at least the mid-20th century, which challenges Wilcox's claim that this genre of historical research has intentionally whitewashed Spanish colonial excesses in deference to modern-day Hispanic sensibilities.

Exception must also be made to Wilcox's occasional employment of the straw-man argument approach, wherein he oversimplifies present-day, data-driven archaeological methods in order to refute them. This approach permits him to conclude that such methods hold relevance only when incorporated with native viewpoints, with the latter given implicit primacy in the final interpretation. Certainly one can legitimately argue that when the New Archaeology made its debut during the 1960's and 1970's its proponents erred if they considered Native American points of view meaningless when interpreting the past lifeways of their ancestors. It is wrong, however, to assume a direct correlation exists between the sometimes flawed theoretical excesses that occurred over a generation ago and research approaches employed by today's processual archaeologists, whose professional ethics and often close working relationships with Native Americans are not necessarily the result of a nudge from NAGPRA. In fact, ethnoarchaeology never went out of style in New Mexico, as evidenced by the hundreds of such studies that bracket over 60 years of research in the state, maintained by New Mexico's Laboratory of

Anthropology—Archaeological Records Management Section. Indigenous archaeology's worthy goals, so eloquently expressed by Wilcox, are not dissimilar from the overarching research goals of American archaeologists who see themselves first as anthropologists, and who understand that synthesizing multiple lines of evidence may lead to logical interpretations of the past.

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The Lost Boys of Zeta Psi: A Historical Archaeology of Masculinity at a University Fraternity

Laurie A. Wilkie

University of California Press,
Berkeley, 2010. 360 pp., 61 illus.
\$60.00 cloth.

America seems to hold a certain place in its cultural memory for traditionally white Greek fraternities on college and university campuses. Shaped in part by Hollywood caricatures, in part by lived experience, Greek fraternal organizations conjure a particular set of associations dependent on the viewer's own social location. Laurie Wilkie, in her book, *The Lost Boys of Zeta Psi: A Historical Archaeology of Masculinity at a University Fraternity*, demonstrates that the development of white masculinity in fraternities has a material component, and that studying it can help contemporary Americans understand the forces of whiteness that still shape society.

Wilkie's book comes at a time when a number of fields that study America are at a point of self-review, but archaeology itself has yet to come up to speed with issues of whiteness. For this reason alone, Wilkie makes an important and useful contribution that is a new tweak on old studies of white, privileged men. Traditional history worked by removing white men from broader American cultural contexts and bestowing them with power, as if it were a natural entitlement. Over the past 30 years or so, historical archaeology has contributed valuable data and perspectives regarding the broader American context in which those white men lived. The discipline supported new knowledge about cultural diversity and the multivalent properties of materials in relationship to cultural identities. Wilkie's previous work in African American archaeology, for example, detailed the common and divergent relationships of whites and blacks with their material culture as told by the historical and archaeological record. In *The Lost Boys of Zeta Psi*, Wilkie contributes to a new thrust in American studies: reexamination of the privileges of whiteness and the white man. To do so,

Wilkie examines the construction of male whiteness as symbolized by material culture in a small community that shifted constantly, the fraternity.

The Lost Boys of Zeta Psi focuses on the Iota chapter of the Zeta Psi fraternity through historical and archaeological evidence dating from 1870 to 1956. The fraternity commissioned its first residence on the University of California at Berkeley campus in 1876. It was replaced in the same location by a new house in 1910. Wilkie's excavations with students revealed undisturbed areas, including a courtyard, construction sites, house foundations, and a trash dump dating from the period 1876 to 1909, 1910 to 1956, and ca. 1923. The finds track trends in changing roles for men in American society. Together, they present a place-specific snapshot of group formation and everyday life that speaks to broader issues of the periods.

In the late 19th and early 20th centuries, white men in America, as a group, entered into an identity crisis. Middle-class gender roles during the Victorian era had been clearly defined for whites, with men in the public sphere as wage earners and women in the private or domestic sphere as protectors of the household and moral standard-bearers. The establishment of middle-class white men as the standard against which all others were measured became integral to American society. By the late 19th century, their social, economic, and political dominance was questioned as never before, as a result of abolitionists, suffragists, and others who agitated for equality, as well as increasing social and cultural diversity in everyday life. Fraternal organizations at colleges and universities joined other groups organized by white men to escape industrial society and the female-dominated domestic sphere. Greek-letter societies, however, emphasized a shared identity predicated on group cohesion. They resulted in both an elite, white, masculine identity for the times, as well as a "good-young-boy network" (p. 3) to carry it on after graduation. Wilkie points out the resonance of the network in life beyond the campus, but does not demonize the fraternity brothers or deem them unlikable (p. 260).

Even though serious academic consideration has not been afforded to white fraternal organizations

in the form of college fraternities, Wilkie argues that they are important institutions to consider. The Zeta Psi experience at Berkeley shaped the racist and sexist ideologies of the fraternity's young white men that enabled them to advance strategically in American society. In their postgraduate lives, Zeta Psi brothers held significant economic, educational, political, and social positions that influenced society in California and America at large.

Wilkie's analysis flows from symbolic connections between people, their things, and the meanings between them. I wondered, however, how the evidence might provide a critique of the turn-of-the-century paradigm for gender roles. If the powerful created the paradigm to support their power, does the existing evidence provide leverage for its critique? Wilkie does bring in specific information about the power of Chinese employees or women to influence the men, but in general the evidence seems to support an existing argument. I also wondered about alternative, less-intentional explanations for the presence of particular artifacts beyond the attribution of sons following their mothers' ways. Is evidence available about the families who sent their sons to the fraternity, particularly their material purchases? Were only certain tablewares available? Could a lack of life experience have resulted in certain choices that might not otherwise be made? Furthermore, to what degree does the existing evidence support an illusion of group cohesion—admittedly, a difficult question to assess. The archaeological record tends to support group or community ideologies better than those of individuals because of the way artifacts are

mashed together over time. As a result, it can support interpretations of group cohesion and a community mentality that obscures agency and individual thought. One question rising from the book concerns the degree to which archaeology at Zeta Psi supports stereotypes about fraternity life simply because individualized data is unavailable.

The Lost Boys of Zeta Psi is written clearly and with a minimum of jargon. It would be useful to a broad range of audiences as a unique look at the material evidence of fraternities in American history. Archaeologists, of course, will find its data useful, particularly in light of Wilkie's interpretations of their meaning to the development of American white masculinity. Historians can draw on the usefulness of documentary information yielded by an archaeological approach, such as the lists of brothers in turned wall panels. Professionals in material culture studies can use the book to understand the relationships between commonly available materials and community identities in microcosm. The book will appeal in particular to undergraduate students and, without a doubt, generate good conversations in class, but will also be useful at the graduate level. Overall, the book cross-cuts disciplines to address the academic themes of whiteness, gender construction, identity, and hegemonic relationships between social locations.

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*Untimely Ruins: An Archaeology
of American Urban Modernity,
1819–1919*

Nick Yablon

University of Chicago Press,
Chicago, Illinois, 2009. 400 pp.,
76 halftones. \$25.00 paper.

The subtitle of this impressive and complex book might be confusing to archaeologists, for the author, in using the phrase, “an archaeology of American urban modernity,” does not use the term as do most archaeologists. There is no discussion of stratigraphic implications or the complexity of urban landscapes. Instead, Yablon is referring to a variety of temporal dimensions that can be observed in examining the materiality and construction of American cities. As well, at several points in the work he employs the conceit of a future archaeologist finding a modern city and not knowing how to interpret it, which is reminiscent of Miner’s *The Nacirema* of 1956 or Macauley’s 1979 *Motel of the Mysteries*.

The author raises an issue that is particularly relevant for historical archaeologists: the interconnections between present (the contemporary past) and older periods. It is tempting to see the author’s interest in the uses of the past as evidence of an incorporation of archaeological perspectives into a broader cultural frame, an “Archaeological Turn,” in Shannon Dawdy’s phrase. In any case, the volume is worth reading, especially if one is interested in urban life. It is written within the intellectual framework of American (and cultural) studies and draws extensively on works of literature from the 19th and early 20th century to provide data and insight.

The author uses the trope of “ruin” as a point of entry for many forms of commentary. Beginning with Tocqueville’s “What! Ruins so soon!” the initial discussion (which remains a thread throughout the volume) focuses on the newness of America’s landscape. Whereas such a depiction during the 18th century might not be surprising, later writers such as Henry James also comment on “insistent newness” as an American attribute. This perception, of course, treats Native Americans

as irrelevant and their only monuments noted at all, mounds, as inconsequential. The concept of *Untimely Ruins* is a reflection on the lack of time depth in American culture, but also relates to the continuing cycle of construction, destruction, and rebuilding that the author sees as characterizing American cities. Therefore, “ruins” of no great age are found in the midst of new buildings and exemplify the uneven (and negative) aspect of development characteristic of urban existence. “Real”—that is, classical—ruins are not to be found in the United States. Yablon notes that there is cultural conflict as to whether the absence is good or bad. American ruins are described as “instant” and “barbaric”; they are not the outcome of a gradual evolution from new to old to ruin. The issue of modernity is crucially important to the author, with its cycles of construction/destruction, the consequent recycling of neighborhoods, and the ways in which those living in urban modernity both embrace and reject it.

The chapters are arranged in a roughly chronological format, but one of the main themes of the book is the complexity of temporality as dimensions are folded back on one another, both in the works cited and in the author’s approach to them. His discussion of “future anteriority” demonstrates the nostalgia that coexists with “the complex and obscure conditions of urban modernity” (p. 246), and the flattening of time and mixture of present and past used by some of the writers he cites. Spatial dimensions are also implicated, particularly in examining American perceptions of the classically constructed European landscape.

Yablon presents an extensive set of literary works commenting on American cities and urban life, from Dickens and Melville to Jack London and H. G. Wells, including Ambrose Bierce and Mark Twain, a number of writers of utopian and pulp fiction, and at least two diarists of New York City, Isaac Lyon and Philip Hone. These authors offer differing perspectives on urban construction and urban life. It is odd that Mike Davis was not included, as his *Dead Cities* would provide apt comparisons to the earlier material cited by Yablon. The catalog of ruins includes log cabins and deteriorating bridges, unsuccessful banks,

decaying churches and cemeteries, inner-city decrepit housing, the physical remains of San Francisco after the 1906 earthquake and fire, and the first skyscrapers to be taken down. The list includes grand and vernacular structures, some created by neglect, some by disaster, and some by the insistent push in this time period for continual development and redevelopment.

It is not surprising that Benjamin may be the theorist most often cited in this volume, especially in the latter portion of the book, which takes note of his fascination with no-longer functional objects (including structures) and their "after-life." Benjamin's accounts of such things clarify the temporal complexities that adhere to recycling of objects resulting from "capitalist processes of artificial obsolescence" (p. 246) rather than a natural decay. In accounts of 19th-century Paris Benjamin is not totally negative about these processes, noting their positive potential and ability to reveal hidden truths (p. 272); he is unwilling to characterize modernity either as destructive or creative.

The chapters in this book are quite different from one another. Each makes a contribution. Particularly appealing was the discussion of "the paper city" of Cairo, Illinois, as a fantasized future western capital, which was destroyed by two coincident situations: it was unwisely located at the juncture of two rivers which flooded

often, and it was financed by major speculators in the U.S. and England who pulled their support early. New York appears often in the book, as perceived by Dickens, Melville, Lyon, Hone, Wells, Henry James, and some pulp and science-fiction writers. The author provides a significant account of the mid-19th-century process of spatial segregation of New Yorkers by class, race, and ethnicity and its resonance today. His discussion of the reconstruction of San Francisco and the failure of Daniel Burnham's Beaux Arts redesign to be adopted is also an analysis of the nascent project of film photography promoted by Kodak for use by "everyman." In addition, the discourse on the Metropolitan Life Insurance Building, in 1909 the tallest skyscraper in New York City, is an excellent account of the importance of capitalism's demand for continual construction.

The only flaw in the book, from my perspective, is that it is so dense. In a brief review, it is truly impossible to discuss all its ideas. It would also have benefited from a clear statement of the author's viewpoints. The volume contains a great deal of fascinating material but it does, in truth, have to be excavated.

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