

*The Archaeology of French and
Indian War Frontier Forts*

Lawrence E. Babits and Stephanie
Gandulla (editors)

University Press of Florida,
Gainesville, 2013. 303 pp., 70 figs.,
10 tables, bibliog., index. \$79.95
cloth.

We archaeologists have the 2007 Society for Historical Archaeology conference to thank for inspiring *The Archaeology of French and Indian War Frontier Forts*, edited by Lawrence E. Babits, noted military scholar, and Stephanie Gandulla, media and outreach coordinator at Thunder Bay National Marine Sanctuary. The essays in this volume, of which there are 13, seek to intertwine the historical record (including military orders, letters, drawings, and maps) with data gleaned from multiple seasons of archaeological investigation and resulting artifacts, in order to provide readers with new and in-depth analyses of French and Indian War-era forts along the frontier. In his introduction, Lawrence Babits notes the importance of an interdisciplinary approach to the study of New World frontier forts and their relationship to Old World warfare. He explains, “In terms of fortifications, various approaches can be seen in the documents, images, and the archaeological record. Each of these resources provides evidence and contributes to understanding the forts and the fortification system as a whole” (p. 2).

For the purpose of this text “frontier” is broadly defined—forts featured in this study stretch from the Illinois Country (Fort de Chartres) to Pennsylvania’s Fort Loudon, and from Fort Prince George in South Carolina to Ontario’s Fort Frontenac. Such a broad inclusion of forts, many of which are lesser known, aids the text’s collective goal to contribute to the relatively short list of publications on the topic of French and Indian War frontier fort archaeology. Further, the diversified nature of the forts in this study leads to compelling analyses with the revelation of the forts’ material culture and social structure.

Frontier Forts opens with R. Scott Stephenson’s essay, “Clash of Empires,” which is not so much an overview of the causes and effects of the war as a summary of the campaigns that influenced troop movements and, ultimately, territorial control. Stephenson’s contribution provides a geographic and tactical overview of the war and its impact on the landscape—an appropriate setup for the archaeological investigations that follow. Stephenson reminds us that the following essays are meant to be viewed through an interdisciplinary lens, noting that both the historical and archaeological records are necessary to further our understanding of the past.

James L. Hart’s “Forts on the Frontier” familiarizes the modern reader with the 17th- and 18th-century academics of European military fortification practices. The author takes French Fort St. Frédéric on Lake Champlain as his case study to analyze the ways in which military engineers adapted European principles of defensive works to a New World and frontier context, and, importantly, how (and if) those adaptations stood up to European warfare. The theme of adaptation persists throughout *Frontier Forts*, as historians and archaeologists look to the written and archaeological records to interpret, often for the first time, the adaptation, use, and evolution of forts across the French and Indian War landscape.

Each essay follows a similar format, beginning with the historical context of the site, an overview of previous archaeological excavations (if any), and the most recent archaeological investigation conducted by the author, together with an analysis of the results. Frequently, this analysis includes new interpretations of the given site based on a reexamination of data, often in comparison to the findings of the other forts presented in the text. As pointed out by Babits, the three general categories of fortifications are all examined in this text—“those built by an imperial government, those ordered by colonial (or provincial) governments, and those generated by local needs” (p. 241). By the authors’ examinations of forts in each category, it is possible to understand each fort in terms of defense and tactical strategy and also, through analysis of

artifact assemblages and material culture, the social and socioeconomic relationships at play both inside the fortified walls and in the general vicinity of the fort's location.

Also speaking to artifact assemblages is this collection's engagement of Stanley South's patterning models, notably the frontier artifact pattern (or, later, the frontier/architecture pattern). The essays speak to each other through the implementation of South's frontier artifact pattern, contributing to further analysis of this scheme and suggesting its limitations and revisions, where applicable. A notable example is Carl Kuttruff's analysis of Fort Loudoun in Vonore, Tennessee, which includes animal bones and Cherokee ceramics in his frontier artifact pattern calculations. The result, then, is a call to archaeologists to think carefully about collection strategies and the calculation of artifact assemblages in order to interpret fort sites.

Each chapter is richly illustrated with site drawings and excavation plans, artifact distribution maps, and photographs of notable artifact assemblages. Additionally, where applicable, the authors provide detailed data tables that further help to set each site in the text in comparison

with one another. These tables work to marry each line of analysis into a larger framework of study, solidifying *The Archaeology of French and Indian War Frontier Forts* as much more than a disparate collection of archaeological site reports.

Another result of the abundance of data provided in the chapters speaks to the contributions of *Frontier Forts* as a whole. The text offers historians, archaeologists, and the public alike a chance to interpret and engage data usually only present in hard-to-access or seldom published archaeological reports. Babits himself notes that "[m]any site reports ended in the realm of gray literature that few students or historians ever have the chance to read. Others were never published, including work on some fortifications" (p. 3). The fact that this information is now accessible to a wider audience encourages continued analysis and interpretation of French and Indian War fort sites by still more interested constituents. As a result, the text is as inviting as it is analytical.

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Cultural Negotiations: The Role of Women in the Founding of Americanist Archaeology

David L. Browman

University of Nebraska Press,
Lincoln, 2013. 354 pp., bibliog.,
index. \$65.00 cloth.

David L. Browman, professor of anthropology at Washington University in St. Louis, offers an important contribution to the historiography of archaeology through his examination of more than 200 women who contributed to the growth of the field between 1865 and 1940. *Cultural Negotiations* deviates from other female-centered historical texts through the inclusion of lesser known women involved in archaeology who have been, until now, relatively invisible in the documentary record. The author's extensive research reveals that women have supported the development of archaeology in the Americas in numerous ways, including through direct scholarly contributions in both field and museum settings; through the founding of museums, supporting institutions, and professional organizations; and through financial support of archaeological research. Although it is not the author's goal to offer a theoretical discussion on gender, he begins the volume by considering previous feminist historiographies concerned with archaeology, anthropology, and science. In effect, this review contextualizes the women he has studied, while also exposing the void his research is filling. Throughout the book Browman points to patterns of discrimination and marginalization discussed by previous authors, which were prevalent across disciplinary boundaries and which strongly affected the women with whom his research is concerned.

The 75 years covered by *Cultural Negotiations* have been divided into four chapters: 1865–1900, 1900–1920, 1920–1930, and 1930–1940. The author uses “a prosopographic approach, that is, a series of mini-biographical sketches of women” (p. 5) for the time period covered by each chapter. Although at times it reads like an encyclopedia of female scholars, taken as a

whole, these mini-biographies serve as a case study on the institutionalization of sex-based discriminatory practices and the marginalization of female scholars. This book also exposes the trajectory of male dominance in the field. The patterns of discrimination noted by previous historiographies and highlighted by Browman in the beginning pages of the book provide a running theme throughout the chapters. The final chapter, “Concluding Remarks,” offers a discussion on the patterns exposed by the biographical sketches. The author also explicitly notes how these patterns largely coincide with “a series of attitudes and barriers ... contributing to the invisibility of women” (p. 253) in anthropology from the 1960s to the 1980s that were identified by Nancy Parezo (*Hidden Scholars: Women Anthropologists and the Native American Southwest*, University of New Mexico Press, Albuquerque, 1993).

As *Cultural Negotiations* is laid out chronologically, the reader will gain insight into the development of the structures of the discipline and the academy and how they have come to favor men. Browman shows how the professionalization of anthropology, beginning with the offering of advanced degrees at institutions such as Harvard and Columbia where the student populations were entirely male, had a negative impact on the avenues open to women involved in archaeology. Obtaining an advanced degree was, for a time, something not available to women. Even after women were able to pursue their doctorate, they still faced significant obstacles to securing the degree and took decades longer to do so. For example, one of the major impediments faced by all anthropology graduate students prior to World War II was the requirement to publish the dissertation in order to receive the doctorate. As men were viewed as the primary breadwinners for a family, universities were much more likely to assist in the publication costs for male students. Many women, however, had to wait decades between the completion of their dissertations and the conference of their doctorate due to their inability to finance the publication of their research.

The barriers to education faced by women working in Americanist archaeology created a

cascade effect. Lacking a doctoral degree meant that many women struggled to find work in the discipline and when they did, the jobs were less prestigious, lower-paying, and more likely to be terminated during times of financial strife. As becomes evident over the course of the book, many women left archaeology due to financial constraints. Some women were able to find teaching positions, but faced issues there as well. Like women in the mid-to-late 20th century, these scholars were given heavier teaching loads and had less access to resources and students. In effect, this prevented them from conducting research and publishing.

Browman does point out some patterns that may be unique to the early days of Americanist archaeology. For instance, many of the more successful women working in Americanist archaeology prior to 1940 developed specialties and research topics that “men found onerous, often because these researches involved rather tedious analyses” (p. 251). Paleoethnobotany, bioarchaeology, and zooarchaeology are a few of the specialties these women helped to develop. The author also shows how some research specialties focused on particular categories of material culture that were originally associated with the “household arts,” including studies of ceramics and textiles.

Some of the women involved in the early archaeology of the Americas were married to other archaeologists. A whole host of issues arose from the collaborations of husband-wife archaeology teams. For example, nepotism rules predating World War II meant that a woman who had an advanced degree could not be employed by the institution that employed her husband. Of course, the husband took precedence in these

situations due to the cultural view of the male as breadwinner. Furthermore, despite the fact that these women were often significant contributors to the excavations, laboratory analyses, and writing that went into publications, the husband was almost always the first author and, at times, the sole author listed.

Cultural Negotiations brings to life the myriad women who contributed, in a variety of ways, to the development of Americanist archaeology through 1940. Reading through the biographical sketches offers the reader direct insight into the development of patterns of exclusion and discrimination that women sometimes still face in archaeology and anthropology. This reference should be found in every anthropological/archaeological library. It should also be noted that for any archaeologist working in the Americas, this volume offers valuable knowledge on the history of excavations at well-known sites, as well as the development of the field more generally. Browman ends the book by pointing out the importance of the cohort for these early female scholars; these cohorts created intellectual communities that often enabled the success of individuals. He explains that an analysis of these social networks was beyond the scope of this particular volume, but should be the next step in creating a more inclusive historiography of archaeology. *Cultural Negotiations* will prove to be a valuable resource for any scholar taking up this call to action.

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*Becoming Brothertown: Native
American Ethnogenesis and
Endurance in the Modern World*

Craig N. Cipolla

University of Arizona Press, Tucson,
2013. 217 pp., 20 figs., 22 tables.
\$50.00 cloth.

In the banner year 2010 three historical studies appeared relating to the Brothertown community of Indians, an enclave formed in the 1780s within Oneida territory in New York. This mixed native group was the subject of *The Brothertown Nation* by Brad Jarvis, *Red Brethren* by David Silverman, and *Renewing Homeland and Place*, an impressive dissertation by Alanna J. Rice. When joined with impressive earlier works by Laura Murray, Anthony Wonderley, and George Flemming, Craig N. Cipolla's work in aboveground archaeology might be expected to provide new insights. How and why did native-descent Christians from seven communities—six in southern New England and one in Long Island—forge a new identity that would allow them to function within a newly forming nation? Some of these seven earlier locations, such as Charlestown (Misquamicut) in southern Rhode Island, already “housed both Narragansett and Eastern Niantic peoples” (p. 36), revealing that processes of change had been under way before Brothertown was begun.

The first of eight short chapters focuses on “a man named Samson Occom,” described as speaking fluent English, who was instrumental in the formation of this multiethnic community. The Reverend Occom (1723–1792) read three classical languages as well as French and English, but his skills with his own Mohegan and other native languages are not noted. Chapter 2, “Pragmatism and the Archaeology of Colonial Ethnogenesis,” includes a great deal of theory, especially relating to the processes and interpretation of excavations, while Cipolla's methods include documentary research and field mapping, but no digging. Cipolla's funding was for the “mapping and cataloging of all known Brothertown cemeteries in New York and Wisconsin” (p. 51) and identifying markers of Brothertown people elsewhere in the

Midwest. His goal was to describe ethnogenesis, defined as “just one form of identity negotiation, sharing similarities with acculturation, creolization, and hybridity” (p. 27). In effect, Cipolla attempts to describe the process by which descendants of at least seven distinct New England tribes deliberately became coresident and ultimately formed a single ethnic entity.

“Brothertown Histories,” the third chapter, begins with an 1855 quote from Thomas Commuck, a Narragansett who had joined the community in 1825 as it was preparing for its move west from New York. Cipolla recognizes that “Commuck addressed the complexities of Native American endurance and cultural negotiation” (p. 30) more than a century before this modern study was conceived. Brief biographies of the principal movers of the Brothertown community, Samson Occom and Joseph Johnson, are followed by notes relating to the “East Coast Settlements” from which these migrants were drawn. Reasons for the formation of this new community are summarized. New Stockbridge, a community parallel to Brothertown and also in the Oneida orbit, derived from the Stockbridge community in Massachusetts. This was where the Lenopi group from “Brotherton” in New Jersey moved after 1802. Many members of these two new communities, as well as Oneida and others, migrated to Wisconsin after 1831.

Membership in the Wisconsin group in 1837 is given as about 360, with 250 then resident “on the new Brothertown” (p. 45). In 1839 that group opted for United States citizenship and accepted tracts of land to be individually rather than communally owned, as was the case with many native reserves. That many Brothertown tracts ultimately were sold is stated as if there were pressures on these people to vacate these parcels, but no evidence suggests that these owners were different from non-Indians in their patterns of selling and moving. Cipolla acknowledges these sales as part of their transition to “modernity.”

Chapter 4 examines the use as early as 1827 of Brothertown as “their new communal name, or *ethnonym*” (p. 54). Cipolla's linguistic approach indicates that either “Brotherton” or “Brothertown” was used. The latter became the most

common usage by the 1830s as traditional tribal names faded. The next chapter brings us to the actual data on which this book is based: grave markers, locations, and related documents. A short summary is offered of what is known of excavated historical graves of the tribes that contributed to Brothertown. Cipolla infers that none of these earlier burials “were marked above the ground” (p. 78), but only because they found no markers. The Mashantucket Pequot cemetery data that are considered derive solely from “noninvasive (above the ground) surveys” (p. 78) of the burials of the 18th and 19th centuries, without comparing what is known from excavations at two earlier cemeteries. The Brothertown cemeteries of New York (1780–1907) are briefly described. The numbers of small, often farmstead-located cemeteries rather than a single, church-oriented (i.e., communal building) burial ground reflects typical patterns in the early agrarian landscape rather than tribal clustering. “Commemoration in Wisconsin” (chap. 6) describes various cemeteries there with “Brothertown gravestones” (p. 128) as well as others located across the Midwest. Of the 521 markers cataloged in Wisconsin, only “270 of which mark the graves of Brotherton Indians” (p. 123), at least 317 individuals were recorded. “Membership in the Brothertown Indian community was determined using land records in conjunction with the genealogical research” (p. 125) of previous scholars. In the large Union Cemetery, Brothertown graves were separated from non-Indians “by a rough footpath” (p. 125), and comparative tables are provided. The differences do not appear to be significant. “None of Brothertown stones in Wisconsin make specific mention of tribal or religious identities” (p. 135). Spatial distinctions are suggested by the finding that “Montaukett and Mashantucket Pequot markers only appear in a single cemetery (Union)” (p. 153). Cipolla believes this may be due to differences between Baptists and Methodists, but this important possibility is not pursued. Brief notes are offered on differences between Stockbridge and Oneida commemoration. Of note is Cipolla’s conclusion that there is not much difference between these natives as a population and their European American neighbors (pp. 159–161).

Chapter 7 examines “Spatial Practices at Brothertown” in the process of ethnogenesis through data on the distribution of lots. Cipolla easily

traces all seven tribal groups between 1800 and 1840. He finds that “with a few exceptions, tribal neighborhoods slowly dissolved within the larger Brothertown community” (p. 175) by 1900, but loss of language and other factors did not eradicate recognition of tribal ancestry. “Ethnogenesis and Endurance in the Modern World” is the focus of chapter 8. The Bureau of Indian Affairs recently denied the “Brothertown Indian Nation federal acknowledgement as a tribe” (p. 180), a decision that appears consistent with Cipolla’s findings that they are a group formed by members of several tribes who became an ethnic entity by design, not ancestry. Cipolla finds this an injustice, in keeping with his search for “the archaeology of colonialism in Native North America” (p. 181). To say that these people “reproduced and transformed their identities and cultural repertoires” (p. 182) leads one to wonder, to which cultural repertoires does he refer and how are they recognized?

Fredrik Barth’s important work on ethnic identity, cited throughout this work, describes successful coresidence by ethnic and tribal groups. Cipolla, however, makes no note of continual conflicts among many of these populations and downplays continual factionalization among the Brothertown and other people in this region. The process of “ethnogenesis” for a portion of the New York Brothertown population is addressed, but the parallel story of those individuals who married out or otherwise left this community remains to be explored. What happened to those members of the Narragansett and other tribes who declined to join this religious group (e.g., the people studied by Rice for her dissertation)? What became of the individuals among these seven cultures who affiliated in one way or another with the colonial powers that ultimately became dominant in the regions in which their tribes were once active?

Aside from the focus on field surveys, how Cipolla’s methods differ from ethnohistory is not clear. Other minor quibbles include the unsupported statement that “Eastern Pequot men were forced to move away from the reservation to work as soldiers and seamen” (p. 37) that seems contradicted by the estimate that 100 of perhaps 600 Brothertown enlisted in the Union Army in the 1860s. Of more concern is the extensive theorizing and use of jargon (e.g., “deprivileging,” p. 55). More basic information

would be useful. This volume offers a great deal of interesting information, but the promise of this important line of research for expanding on previous studies of the Brothertown community remains to be fulfilled.

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Archaeology, the Public and the Recent Past

Chris Dalglish (editor)

Society for Post Medieval

Archaeology, Monograph 7, Boydell Press, Woodbridge, UK, 2013. 179 pp., 65 figs., 2 tables, refs., index. \$50.00 cloth.

Archaeologists are part of social processes in the ongoing memory formation of recent pasts. Therefore, archaeologists should not only interact with stakeholders as collaborators in community projects but they should also become more politically active and aware of their involvement with cultural heritages of recent histories. Chris Dalglish's edited volume examines the evolving relationship archaeologists have with the public, particularly with projects involving the recent past. The volume divides into two main sections. First, the insightful authors delve into the varied ways stakeholders construct memories and communities during and after an archaeological project. Second, archaeologists and stakeholders have political relationships based on the control and access of the project and its public narrative. In their observations and recommendations, the authors show the intimate, political relationship of an archaeological project that arises when stakeholders engage the recent past through evolving memories.

Archaeologists do not work in a social vacuum because their contributions impact contemporary and future cultural heritages of communities. They contribute to memory-forming processes. Archaeologists must consider their roles within that framework. For example, looking at varied maintenances of World War I monuments on the Isle of Man, Harold Mytum explores the processes of remembering and forgetting local history. Social memories are "fully contextualized in the present" (p. 50), especially when monuments have added communal meanings for subsequent wars. These meanings range from personal to symbolic connections with the past, and archaeological work is part of the continuity, linking the past and present. Conversely,

discontinuity exists with a decreased maintenance of material evidence, leading to an increase of forgetting the past. Also looking at a situation on the Isle of Man, Catriona Mackie believes that the open-air National Folk Museum influences visitors' identification with Manx cultural heritage. While questioning the authenticity of its history of Cregneash, the museum's public interpretation provides a perception of a sanitized, homogeneous, and static Manx culture rooted in rural 19th-century Isle of Man. Robert Isherwood also explores the memory formation of the past as well as examines the experience of a community's archaeological project itself. A unique, tangible experience exists for community stakeholders engaging with the recent past. Active multivocality of a diverse group can bring greater relevance and more maintenance of community memories of material evidence. As Isherwood observes, "It is the engagement of the participants with that archaeology and their responses to it that determine the significance of the site as a heritage place" (p. 88). Archaeologists are just one group of stakeholders and they need to identify relevant community members to establish good relations. Better relations can lead to more "attachment and affiliations" of an archaeological site.

While part 1 centers on memory-formation processes through archaeological projects, part 2 focuses on varied options of political activism for archaeologists in local communities. A spectrum of political involvement exists for archaeologists concerning who controls a community project. The contributors to this volume advocate that professional archaeologists should have roles more as collaborators in community archaeological projects. Dalglish argues that archaeologists need greater awareness of their roles in "social capital" because of existing inequality "within and between communities" (p. 6). Community archaeological projects can reinforce or change dramatically varied stakeholders' roles. Audrey Horning demonstrates that providing a multivocal perspective is complicated when the history is dichotomous and not so easily interpreted under the "model of asymmetry and apology" (p. 95). Using the early 17th-century Plantation period

of Northern Ireland for case studies, Horning stresses that archaeologists should responsibly balance their contributions without making the discipline “useless nor unnecessary” (p. 107). In another chapter, Michael Nevell focuses on the power relations between varied stakeholders of the five-year Dig Manchester community project. Using the Inspiring Learning framework, greater positive outcomes existed among non-professional participants who had increased responsibilities in contributing and more appreciation for professional training in archaeology. Under Sherry Arnstein’s “ladder of citizen participation” paradigm, Dig Manchester achieved its objective: “to develop pride in the community; to raise aspirations amongst young people; and to be accessible to as many people in the community as possible” (p. 68). Archaeologists, however, should also increase their responsibilities outside of normal realms, according to James Dixon. Archaeologists should become more involved in the local community. Dixon advocates that archaeology itself can be part of active politics.

Varied stakeholders use available material evidence of the past as anchors for contemporary cultural-heritage situations. For example, two chapters of the edited volume discuss the controversial, political topic of human burials. Both chapters emphasize greater public communication on the importance of postmedieval bioarchaeology. Advocating a sampling technique, Andrew Wilson and his coauthors urge archaeologists to explain better the public benefits of gathering the data. Human burials can provide varied information, including biological, chemical, geographical, historical, and sociological data. Meanwhile, Natasha Powers and her coauthors state that archaeologists need better communication about archaeological

projects to the general public. They believe that an established research agenda for an archaeological project can facilitate greater public awareness of human burials, particularly providing greater communication and understanding of why the data are important for stakeholders.

Archaeology, the Public and the Recent Past is applicable to those who want to forge better relations with stakeholders of an archaeological project. In particular, this work cautions against the top-down approach of community projects. Although a risk emerges when experts’ contributions are diminished, archaeologists should consider the benefits of varied stakeholders’ inputs to an archaeological project. For example, Melanie Johnson and Bidy Simpson note that during the six-year Prestongrange Community Archaeology Project in Scotland volunteers had “increased social networks and sense of community” as well as more “passion for local heritage” (p. 58) and participation in future archaeological projects.

This edited volume complements other archaeology topics dealing with community archaeology and the formation of memory and cultural heritages. As observed by Siân Jones, material evidence should have a more central role for the “reflection and analysis” (p. 172) of all stakeholders engaging with the recent past. Archaeologists are part of social processes that create an understanding of a recent history. These processes include associated cultural heritage values and meanings of an archaeological project that affect the future preservation and conservation of an historic environment for all stakeholders.

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*Old Myths and New Approaches:
Interpreting Ancient Religious Sites
in Southeast Asia*

Alexandra Haendel (editor)

Monash University Publishing,
Victoria, Australia, 2012. 301 pp., 86
b&w illus., 13 color illus., 6 tables,
bibliog. A\$49.95 paper.

Old Myths and New Approaches is based on a conference held at Monash University in Melbourne, Australia, in 2005. The book offers interdisciplinary studies of religious sites in Southeast Asia—with a particular focus on Hindu and Buddhist temples in Cambodia and Java—though archaeology is inevitably central to much of the discussion. The book is divided into three sections with largely self-explanatory titles: “Nature and Humans: Adapting to the Environment,” “Sites and Groups of Buildings,” and “Living the Sites: The Communities Around.” As the brief introduction outlines, one of the major goals of the volume is to move away from artistic and architectural considerations of the relevant temple complexes (though these two subjects inevitably remain important) to instead consider the sites in their broader cultural and geographic settings. To this end, themes of settlement, hydrology/water use, landscape, transport/communication, and religious belief form some of the foreground themes of the individual contributions, depending on the section in which they are placed.

The archaeological and interpretive themes covered by *Old Myths and New Approaches* are a world away from the anthropological archaeology of the post-1500 world usually covered by the readers of the present journal. Angelo Andrea Di Castro’s chapter on graves and trees as archaeological indicators of sacred space is probably of most direct interest in that it considers contemporary religious practices in Southeast Asia (and indeed India and Central Asia) alongside archaeological evidence of religious sites. The geographical and temporal range make the contribution difficult to classify by either period or region, but it nonetheless touches upon issues of religious practice,

landscape use, and archaeological interpretation that will not seem wholly alien to the average historical archaeologist with an interest in religion, even if Hinduism, Buddhism, and Islam are only rarely studied within our subdiscipline. Elsewhere the volume can only be considered “historical archaeology” in the broadest sense of the archaeology of historical periods rather than the narrower North American sense of “the archaeology of the period of post-medieval European colonial and economic expansion.” The book typically covers the 8th through 15th centuries and is largely concerned with the period predating either European expansion into the Indian Ocean and South China Sea or the transformative 14th- through 16th-century rise of Islam to religious dominance in what is now Indonesia.

Despite this general lack of thematic overlap, the book nonetheless contains some points of commonality that may interest both the specialist in specific topics and the casual academic reader looking to broaden their reading on archaeological practice and interpretation. While it does not explicitly make the link, Christophe Pottier’s chapter on archaeological interpretation at the iconic Cambodian site of Angkor Wat offers some thoughts on the impact of French colonialism on archaeological interpretation and heritage preservation that have broad applicability to other precolonial sites whose interpretation has been impacted by subsequent European contact, colonialism, and/or settlement, not least Great Zimbabwe or the Serpent Mound of Ohio. Mitch Hendrickson’s chapter on mapping and interpreting medieval Khmer transport and communication networks may be based on medieval Cambodian sites of the 8th through 13th centuries, but might perhaps be worth considering in light of shifting transport and communication networks in developing colonial and postcolonial societies. Alexandra Haendel’s chapter on the social context of classical temples in Southeast Asia, and her stress on religious sites as not just symbolic spaces but as functional spaces used by communities, also offers some points of common interest. A couple of the chapters, notably those from Peter Worsley and Stuart Robson, focus on the documentary

record and its application to the interpretation of themes of interest to archaeologists, such as environmental perceptions and temple imagery; if not precisely “historical archaeology,” these chapters nonetheless offer further examples of how archaeological and documentary evidence can be combined in other regions and periods. Finally, the chapter from John Miksic—who has previously excavated 19th-century sites in Singapore, and is therefore one of the few authors to have unambiguously engaged with “historical archaeology” as typically defined by the present journal—offers a useful reminder that globalization has plenty of premodern precedents. His chapter on the 14th-century site of Trowulan in east Java, Indonesia, considers in part the extent to which “Southeast Asian cities were imported from India,” acknowledging these cross-cultural links while also stressing that the attitudes of the medieval Javanese to the concept of urbanization were very different from their modern equivalents.

Old Myths and New Approaches is, as the back cover quite openly stresses, a volume for “scholars and students of historical Southeast Asia.” As this review has noted, it is not a volume of “historical archaeology” in the sense generally understood by readers of this journal or these book reviews. Nonetheless, it offers enough general points of interest and occasional points of thematic commonality that a read through the volume is not wholly without interest to colleagues who focus on the historical archaeology of the modern world, particularly colleagues with a direct interest in the archaeology of religion.

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Slavery Before Race: Europeans, Africans, and Indians at Long Island's Sylvester Manor Plantation, 1651–1884

Katherine Howlett Hayes

New York University Press, New York, 2013. 220 pp., 20 illus. \$30.00 cloth.

Sylvester Manor is one of the oldest of the eight 17th-century manors in Suffolk County, Long Island, New York—the most in one spot in the New World. Manors originated with the patroonships of the Dutch down the Hudson River from Albany into upper Manhattan, and were the base of the original settlement pattern of Maryland. They were the system of economic and political organization used since feudal times in Europe and other parts of the world to organize land use. Somehow the existence of manors in Suffolk County escaped the notice of Long Island historians, so few Long Islanders realize today that they are extant. Today Sylvester Manor is an educational farm that has returned to its roots of food production under the care of an 11th-generation descendant.

Sylvester Manor was developed beginning in 1651 by Nathaniel Sylvester and partners as a provisioning plantation for the family's sugar plantations on Barbados. Giles, progenitor of this Sylvester family, evaded persecution as a Puritan Separatist in England by going to Holland and becoming an international merchant. His son Constant developed the Barbados plantations, assisted by Nathaniel. The lust to get rich quick led to the denuding of the island, so external sources of supply for food, fodder, animals, and building materials were crucial. Nathaniel was to develop the provisioning plantation on Shelter Island to fill those needs. It became a manor in 1666 when a fee was paid to Governor Richard Nicolls, representative of King Charles II. Sylvester Manor is the only extant slave plantation in the north.

The relative anonymity of this manor for Long Islanders other than the Shelter Island inhabitants

ended when Stephen A. Mrozowski, faculty, and graduate students of the University of Massachusetts, Boston, began seven years of annual archaeological excavations at the manor in 1990. Long Island had never seen such extensive, high tech, and ongoing archaeological investigation before this. The Fiske family had a vault containing 300 years of manorial records, which are now at the Bobst Library, New York University. This documentary record, plus the findings of the field schools, resulted in a new version of Long Island's history. It also sensitized regional scholars to the existence of the other extant manors of the area. This story is now being edited as a documentary film, *The Manors of Long Island*.

Several interpretations of this unique site have resulted from the excavations: the detailed field reports were published as a monograph by the Council for New England Historical Archaeology, each chapter by a faculty member or graduate student (Katherine Howlett Hayes and Stephen A. Mrozowski [editors], *The Historical Archaeology of Sylvester Manor, Northeast Historical Archaeology* 36, 2007).

An extensively researched personal approach to the story was written by Mac Griswold (*The Manor: Three Centuries at a Slave Plantation on Long Island*, Farrar, Straus and Giroux, New York, NY, 2013), full of unknown facts and much creative conjecture. It focuses on the story of the many slaves who lived and worked with the Sylvesters during the early plantation period, as well as the family history through the generations. The book was adopted as the recommended April 2014 “read” for all Long Island libraries.

A documentary film (Gaynell Stone, *The Sugar Connection: Holland, Barbados, Shelter Island*, Suffolk County Archaeological Association) was completed in 2011. Besides revealing the extensive archaeology, the film interviewed more than 40 scholars in England, Holland, Barbados, and the United States, outlining the international scope of the Sylvester family and their mercantile enterprises, as well as sugar production and slavery both internationally and on Long Island.

A major interpretation of this topic is Katherine Howlett Hayes's book, *Slavery Before Race*.

Hayes was director of the field and lab work, which formed her dissertation and this publication. As she states, “[m]y goal in this book is to investigate the details of Sylvester Manor’s early plantation community, comprised of colonizing Europeans, enslaved Africans, and indigenous Eastern Algonquians, in order to trace the negotiations of affiliation and difference between them and the subsequent replacement of that more complex story with a simpler one reflecting national discourses on race” (p. 15). The author also emphasizes that “the significance of that period is one of memory and forgetting, largely through the processes of destruction and disregard by subsequent generations of Sylvester descendants.” The extensive changing of the landscape by them is made evident by the archaeological findings, which she explores extensively. The use of Native Americans as the first labor on the plantation is understood from this archaeological evidence as well as a Sylvester account book.

Hayes reviews the manor’s archives, colonial documents of the region, and early colonial ethnohistory and archaeology, showing a complicated social setting in which the Sylvester Manor slaveholding may have been unusual in its large number of slaves in one setting and the recording of slaves as family groups. A large part of the book is pondering the interactions or lack thereof between the native people, Africans, and European owners.

She finds that prehistorians have been the elicitors of Native American life, but African Americans are studied by historical archaeologists, creating a temporal division militating against their interaction with each other; investigating the material products of production and consumption could help indicate where or how interactions took place. To this end, Hayes uses “selected types of material recovered in archaeological excavations to draw out the possible grounds for interaction.” She posits that some very peculiar and simplified histories about the manor were written in subsequent years because of the silences of the archive and the burial of the plantation landscape, now partially redressed by this archaeological record.

A major underlying theme of this book is forgetting to remember and remembering to forget—about slavery and the relations of the various people. Hayes recounts how the manor’s plantation period was forgotten as Nathaniel

Sylvester’s sons sold off most of the manor property, despite his will forbidding it; she shows how the manor’s material culture record mirrors changing life in the 18th and 19th centuries, and their relation to changing national culture. This discussion intersects Griswold’s account of the architectural historian Bob Hefner finding that the frame of the current Georgian style structure (the earliest such style on Long Island) dates from the 1730s, but all other aspects of it are from 19th-century remodeling and the Colonial Revival style craze. Both books alternate in revealing how current research is rewriting the former histories of the manor.

Hayes points out how the Long Island towns were explicit in their exclusion of certain people, citing Southampton’s 1653 general court order barring Indians from entering the town. It is not pointed out, however, that some Shinnecock had burned a few of the settler houses, which led to this ruling. The author cites the many examples of slavery not mentioned in most of the early Long Island histories, as well as the often stated “disappearance” of the Long Island natives. Her extensive review of this topic is a welcome contribution to Long Island history. While musing about the alternative narratives of slavery for Africans and the Manhasset natives, she points to the Narragansetts and other tribes. It is interesting that she does not use the record of the two closest native groups—Shinnecock and Montaukett—for comparative purposes (Gaynell Stone [editor], *The Shinnecock: A Culture History*, Suffolk County Archaeological Association, Stony Brook, NY, 1983; Gaynell Stone [editor], *The History and Archaeology of the Montauk*, Suffolk County Archaeological Association, Stony Brook, NY, 1993). The Montaukett volume has 19th-century photographs labeled “Shelter Island Indians.”

Hayes covers the 19th-century manor period of Harvard chemistry professor Eben Norton Horsford who married into the family and retired after making a fortune developing Rumford Baking Powder, an improved leavening agent. This was the period of the manor as a summer residence and host to the illuminati of the era. Hayes posits that Horsford symbolically separated the groups that originally composed the manor by erecting the Quaker monument to Nathaniel Sylvester at one corner of the estate, the boulder commemorating the “Burial Place of the Colored

People since 1651” at another, and a rough field stone with “Youghco” (the name of the local Manhasset chief) carved on it at another distant spot—thus a symbolic “forgetting” of the true story, “how social memory is created, but how exclusion and forgetting are crucial aspects of that creation.”

These three volumes and the film provide varied facets of the very complex story of Sylvester Manor and its place in 17th-century Atlantic trade and American history. The Hayes

volume is the academic approach extensively investigating all aspects of the multiethnic “slavery” that enabled the early success of the plantation. It is an important contribution to the scholarly analysis of a rare story.

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Houses without Names: Architectural Nomenclature and the Classification of America's Common Houses

Thomas C. Hubka

University of Tennessee Press,
Knoxville, 2013. 112 pp., figs.,
index. \$29.95 paper.

Thomas Hubka's *Houses without Names* is the second volume within the Vernacular Architecture Studies Special Series, sponsored by the Vernacular Architecture Forum. The volume synthesizes 10 years of fieldwork in both rural and metropolitan areas, outlining a nomenclature for the ordinary, common houses that compose the majority of standing domestic dwellings in the United States today. Beyond a methodological contribution, Hubka's book proposes a new interpretive avenue for understanding working- and middle-class domesticity through regional and individual expressions of national forms.

Chapter 1 introduces the "common house" as those domestic dwellings designed and constructed for unknown residents, constituting approximately 80% of America's 80 million standing structures. Within this definition, Hubka seeks to step beyond the general categories of houses constructed from the 19th century forward, revealing a world of diversity and unity beyond bungalow, Cape, ranch, flat, duplex, and other ordinary categories. The author surveys current naming and classification practices for domestic structures, identifying exterior style, massing/form, and interior plan as three common approaches to classifying domestic structures. Hubka then contextualizes these classifications within eight popular myths and misconceptions of middle- and working-class housing. To this end, the author identifies the "trickle-down" assumption of architectural ideas and the study of working-class dwellings within frameworks conceived for elite houses as two areas in need of professional and interpretive reform.

Chapter 2 challenges classification schemes based on exterior style and form as poorly suited for common houses. The author highlights a

"census" method that privileges plan, over style and form, as an interpretively significant means forward. In turn, this understanding is used to demonstrate the ways in which the vernacular did not cease with the industrial proliferation of national forms, but rather, "local builders continued to exert regional traditions ... as shapers of locally distinct versions of national types" (p. 41). The author articulates this process of local interpretation of national templates as the book's primary interest, rendering an understanding focused less on bottom-down influences and more on the "poorly understood influence of the local on the national" (p. 45).

Chapter 3 is the centerpiece of Hubka's proposed nomenclature, detailing the classification protocols for the characterization of common houses. The author combines commonly used exterior classifications with topological floor plan distinctions based on the arrangement of room function (e.g., kitchen, living room, bedroom, bathroom). This combination renders an interior floor plan-based domestic housing typology, closely connected to the more conventional and familiar style/form nomenclature. The author emphasizes the preliminary nature of this nomenclature, outlined in 14 prototype houses, and suggests that this should be used as a starting point rather than a definitive guide.

In chapter 4, the author outlines useful methods for identifying floor plan arrangements from a building's exterior. As Hubka notes, there is no substitute for interior recording, but house arrangement based on exterior observation provides a vital first step for any survey of common houses. This survey method is organized around locating exterior features including window types, doorways, chimney placement, and kitchen utility lines among other signals of room function. In turn, such features will provide a more complete sense of plan and function within a finite number of common arrangements.

Chapter 5 concludes the volume with a brief survey of the interpretive value of this way of seeing common houses. The author stresses that current nomenclature need not be replaced, "but only modified so that a broader, more complete

spectrum of common dwellings might be included for interpretation” (p. 83). In practice, an interpretation based upon this nomenclature speaks to local, temporal patterns of builder intent that manifest in regional privilege and variation of national housing types. This vision highlights conformity, regularity, and regional deviations as important themes to the study of the simultaneously national and localized nature of working- and middle-class domesticity over the past century. Each of Hubka’s five chapters stands alone as an independent essay, though when read together the volume identifies a programmatic means forward for seeing, classifying, and interpreting the “ordinary” houses of the present and recent past. Chapter 3 serves as a convenient reference for using this nomenclature, while its surrounding chapters provide historical and disciplinary context for the value for this new approach to ordinary houses. Above all, this way of seeing the often taken for granted domestic structures of the past century widens the scope of architectural significance to what Hubka describes as “the locally dominant vernacular expressions of national types” (p. 40).

The author cautions that, “in the interpretation of domestic life, we primarily study the container, not the domestic life itself” (p. 88). In this way, Hubka’s classification system identifies the intention of the builder, more so than use by its occupants. Therefore, for individual

house studies, the system is most useful as a baseline from which to identify individual expression and/or conformity in use by its occupants. Quantitatively, the system lends itself to regional and temporal characterization of housing types, speaking to ideas—or perhaps ideals—of domesticity across recent and familiar time and space. This nomenclature is not meant to be an all-encompassing typology of common houses found throughout the United States. Rather, it is a baseline of common national types, based on floor plan and the articulation of room function, from which to measure local/regional expressions.

Students, compliance professionals, and academics alike will find this richly illustrated volume useful in both their classification and interpretation of common housing types for any given region of the United States. Conceptually, the ideas in this book have a much wider range of applications beyond the United States and the recent past, giving it a much broader appeal. Hubka’s approach provides a highly significant contribution to the interpretive toolkits of archaeologists and architectural historians alike, truly defining a new way forward to the understanding of common houses.

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*Archaeology of Early European
Colonial Settlement in the Emerging
Atlantic World*

William M. Kelso (editor)

Society for Historical Archaeology,
Rockville, MD, 2010. 94 pp., 31 figs.
\$35.00 paper, \$13.99 eBook.

This contribution to the Society for Historical Archaeology's special publications series is composed of articles adapted from the society's plenary session at the 2007 annual meeting in Williamsburg, Virginia. The relatively short volume contains five chapters, each foregrounding research in different geographic regions around the Atlantic. Authors describe and explore the goals, processes, and results of European colonial activities as understood through historical archaeological research. Discussion of additional sites for comparative analysis is a common thread; in most cases, British North American sites are used for comparison, particularly Jamestown, of which contextualization within the broader Atlantic colonial world was a primary goal for the original plenary session.

After a brief foreword, William Kelso's accessible discussion of Jamestown opens the volume; Kelso emphasizes both England's colonial policy and the colony's physical presence in diachronic perspective. Kelso highlights and skillfully illustrates the complex interplay in historical archaeologists' use of texts and the archaeological record, at times complicating histories and at others verifying textual accounts to minute detail. The history of research efforts at Jamestown is outlined, providing some insight to the reader about the extended research efforts at the site, beginning in the late 19th century.

Audrey Horning explores the utility of understanding Britain's exploits in Ireland as a framework for investigating Britain's colonial agenda in other locations, particularly in North America. Horning helpfully calls attention to some potential pitfalls of a comparative project, cautioning that while comparative archaeologies may provide useful insights, they may also mask complexities and nuances of colonial

processes and activities in different locations. Her contribution outlines the protracted and interwoven relationship of Britain's interactions with Ireland, as well as mainland Europe, which began well before the colonial period. Horning concludes with a discussion of the role of colonialism as reality and as concept in modern Britain and Ireland, as invoked in politics, nationalism, and the varied and sometimes emotional interpretation of colonial-era sites, in dramatic contrast to the romanticized image of virtuous and brave English colonists so pervasive in narratives of Virginia history.

Kathleen Deagan explores the development of identity within the framework of the first century of Spanish colonial enterprises in the Americas. Deagan, like Horning, cautions that the scale of the presentation masks complexities, and hints at a critical view of comparative studies as rarely successful. Instead of an explicitly comparative analysis, Deagan's broad view offers, perhaps, an alternative, teasing out overarching themes and similarities between sites before tacking back to finer-grained detail. Among the commonalities and themes identified by Deagan among sites in the earliest Spanish colonial period are religion, labor, social and political status, marriage, and racial identity. Deagan's discussion is particularly successful in that she does not lose the finer grain of analysis at the expense of a discussion of larger themes. Her contribution concludes with a discussion of materials analysis, used to explore identity and resistance in domestic life in the Spanish American colonial world.

Marcel Moussette and William Moss present the establishment and expansion of Quebec City as a colonial undertaking through an analysis of landscape, topography, and provisioning. Taking modernity and commercial enterprise as a framework for understanding European expansion to the Americas, Moussette and Moss situate Quebec against the backdrop of the expansion of capitalism. Complicating these authors' efforts are the varied and limited sources of data on early Quebec and its centuries of change since establishment, along with the inaccessibility of many potential archaeological sites in an urban environment. To address this, and to successfully

synthesize available data, Moussette and Moss employ the concept of the urban ecosystem in tandem with environmental archaeology in an effort to explore Quebec's establishment and early stages of development while striving to maintain a focus on individuals. The authors are largely successful, tacking between textual analysis and excavation data at various locations throughout the city. The authors assert that the scale of the individual is as important as broader, larger scales, and are variously successful at invoking multiple scales of analysis; the reader sometimes loses sight of the individual as the authors explore developments on a broader scale or more rapid time frame. They succeed in contextualizing and in painting their portrait of a complex city, though their presentation and interpretations are sometimes hindered by images with poor resolution or that are otherwise difficult to read.

In the final chapter, Carmel Schrire presents the case study of Dutch colonial activity at the Cape of Good Hope through discussion of three archaeological sites and materials analysis. After the summary of Dutch colonial sites, Schrire contrasts these sites to results from research at Jamestown, moving methodically through classes of materials to reach comparative results. This comparison becomes most interesting when Schrire's analysis moves beyond the common issues of accessibility and cost and lands on the issue of identity; for her, this relates in the Cape of Good Hope most specifically to a shift away from culturally traditional Dutch dairying to pastoralism for the consumption of meat. Unfortunately, this is where the article concludes.

Any shortcomings of the volume are likely a result of its narrowly defined source, intent, and format and are, then, not shortcomings of the authors. The majority of the short volume addresses the Americas, and even those chapters

addressing sites in Europe and Africa use American sites for comparison. Again, this likely stems from the original plenary session's focus on Jamestown, though this site is not called out as a focus in the work's title. Another notable absence is hinted at in the volume's preface: historical archaeology is, itself, a product of the colonial and postcolonial world. Any further contextualization or discussion of this fact, or explicit identification of archaeology as a practice with potentially wide-reaching social or political implications, is notably absent from most of the contributions. Again, this issue may have fallen outside of the authors' understanding of the volume's goals, but with an apparent intended audience of professionals and practitioners within archaeology and related disciplines, even short mention of historical archaeology as a product of the colonial world deserves further exploration.

With no foreword or summary, the volume's chapters read as a collection of articles, which is, of course, precisely what they are. One or the other (or both) would have been helpful to the reader in anticipating or reflecting on common themes, contextualizing the volume and the authors' individual contributions, and reiterating the major research topics in archaeologies of the colonial world. Nevertheless, the volume is a useful reference for the student or practitioner of Atlantic world, or of colonial or comparative, archaeology. Each chapter represents a contribution to the discussion of Atlantic world archaeology by a leader in the field, and the volume is a valuable resource.

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*Network Analysis in Archaeology:
New Approaches to Regional
Interaction*

Carl Knappett (editor)

Oxford University Press, Oxford, UK,
2013. 384 pp., 65 figs., 36 tables,
refs., index. \$135.00 cloth.

This edited volume of articles materialized from a session of the 75th annual meeting of the Society of American Archaeology held in St. Louis, Missouri. Appropriately partitioned to tackle three main themes outlined in the editor's introduction, each of the 13 articles presents wide-ranging applications of network analysis through the examination of its theoretical underpinnings and use of complex case studies. The chapters begin with a section addressing the potential for networks to bring greater clarity to formal archaeological methods and the challenges of this integration.

Partly addressed in Carl Knappett's introduction to the volume, part 1 proffers network theory as a useful methodology for archaeologists through various case studies and arguments. John Terrell proposes social network analysis (SNA) as an alternative approach to contemporary classification methods, demonstrating this in the reexamination of data regarding linguistic boundaries and genetic diversity in Papua New Guinea and the Solomon Islands, respectively. Framing its use in archaeology, Leif Isaksen presents and subsequently dissects the perceived tenets of network analysis. Using three contemporary studies, Isaksen draws out the exploratory potential of networks. In an interrelated yet somewhat contrastive chapter that begins part 2, Søren M. Sindbæk presents the argument that network synthesis or reconstituting networks more than analysis can appropriately account for the disparate nature of the archaeological record. Both Isaksen and Sindbæk support a more contextual approach where network theory can provide validation of data without presupposition of certain social structuring.

Further exploring the themes of "time," "geography," and "material culture," part 2 houses

three more chapters that cover them in illustrative case studies. The first is an examination of Maya politics through the epigraphic record by Jonathan B. Scholnick, Jessica L. Munson, and Martha J. Macri. Here, the authors exemplify the potential of network synthesis to test complex, multirelational social structures for congruity with hypotheses that rely on a sparse archaeological record. Advancing the argument in favor of greater use of SNA, Ray Rivers, Carl Knappett, and Tim Evans look at Bronze Age trade networks in the Aegean Sea. By focusing on measures of centrality and the varying means of calculating it, the authors present SNA as highly malleable and robust enough to generate complex perspectives when knowledge of the network is limited by the material record. Part 2 is concluded with Koji Mizoguchi's application of centrality to prestige goods through the examination of hierarchy in the Yayoi and Kofun period of pre- and protohistoric Japan. Mizoguchi's study highlights the dynamic nature of networks, emphasizing the importance of a temporal dimension to centrality and network analysis as a whole.

Continuing the discussion of social network dynamics, Barbara J. Mills and her coauthors spearhead part 3 with a look at ceramic assemblages in the late pre-Hispanic southwestern United States. The authors give concise methodological critiques in the step-by-step generation of centrality scores and the usefulness of visualization for their dataset and these types of datasets in general. Emma Blake's look at proto-Etruscan and proto-Latin ethnic groups further demonstrates the applicability of SNA to the temporality of networks that reveal either the existence or absence of interconnectedness. In either instance, Blake's ground-up approach to ethnic structural formation applies network analysis methods well beyond that of the exploratory. The robustness of network theory is further examined in Anna Collar's study of the origins of diaspora Jews through the epigraphic record. In looking at the strengths and weaknesses of ties in the network over time, Collar warns of the importance of theoretical reevaluation hand in hand with the integration of network science into archaeology. Hanging on the end of Collar's warning, Fiona

Coward shows the importance of SNA's use where generally held theories can cloud potential corollaries between material remains and regional geography. This is all the more apparent in Erik Gjesfjeld and S. Colby Phillips's study in the Kuril Islands. The authors adhere to statistical testing for the evaluation of much of the network modeling presented in studies throughout the preceding chapters. To end part 3, Angus Mol and Jimmy Mans seek to contrast precontact and contemporary Caribbean social networks. Where intersite network analysis may not provide adequate results, Mol and Mans highlight the potential for intrasite analysis to reveal a variety of connections that highly localized approaches may not account for.

Penning the culminating chapter of the book, Sander van der Leeuw fittingly examines contemporary issues and potential ones in the integration of SNA into various archaeological applications.

In particular, Leeuw considers the growing trend of research into the dynamic nature of social networks and the questions of flow and stability that will inexorably follow.

Network Analysis in Archaeology is certain to open doors for those seeking to adapt new methodologies to their archaeological datasets. Knappett brings together articles and authors that cover a wide swath of the field, which exemplifies the potential for the varied applications of network theory. In terms of presentation, minor copyediting oversights and the lack of color figures do little to detract from the novel and rich offerings brought to the table by the authors herein.

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*The Legacy of American Copper
Smelting: Industrial Heritage versus
Environmental Policy*

Bode J. Morin

University of Tennessee Press,
Knoxville, 2013. 274 pp., 47 figs., 5
tables, bibliog., index. \$49.00 cloth.

The management of industrial heritage presents a series of particular challenges: the scale of the sites, their ability to be meaningfully interpreted after operations cease, the question as to whether such places contribute to or spoil a landscape and, significantly, the risks that such sites may continue to pose to people and the environment due to the nature of the processes and materials once used there. Bode J. Morin explores these issues within the context of the American copper smelting industry in this volume, which is based on his doctoral dissertation undertaken at the Michigan Technological University. Among the tensions he examines are those between how communities wish to commemorate their industrial past and how the Environmental Protection Agency (EPA), as a federal government agency charged with protection of the environment and human health, views the conservation of industrial heritage within its organizational mission and responsibilities. For this analysis, Morin selected three copper smelting sites in Michigan, Tennessee, and Montana, operating from the 1840s to well into the 20th century, as case studies.

This volume commences with a review of the legislative and policy frameworks surrounding both heritage protection and contaminated sites management, setting the scene for the discussion of the conflicts analyzed later in the study. Morin provides a concise but useful overview of these issues, which helps problematize the conflicting missions between many legislative regimes and different government agencies. He makes it clear that the EPA's mission, and the cleaning up of past environmental degradation, is something laudable and necessary, but rightly questions the desire and ability of the agency to adequately consider heritage conservation within their operational remit. He further notes that a "Superfund"

cleanup designation by the EPA carries a weight of stigma well beyond the actual cleanup process, which may hinder future economic and social recovery of areas so designated. This demonstrates an area of high potential conflict between environmental authorities and preservationists.

A brief background on the history of copper smelting is provided, beginning with ca. 7500 B.C. Anatolia through to the 19th century. Early copper smelting is presented as a process that has always had a degree of environmental impact; this is not a recent phenomenon. The author cites examples of deforestation for fuel and mine construction and discharge of toxic effluent and silt to waterways as ongoing problems over thousands of years. Atmospheric pollution from all types of smelting was also a concern from ancient to modern times. These early developments served as the genesis for modern environmental regulation, which is further considered in the American context.

The development and subsequent pollution of copper smelting sites in the United States was a direct consequence of high demand for the metal during the course of industrialization and technological development. Demand led to ever more intensive refining processes designed to extract metal from more-and-more marginal ores. Problematically for modern site managers, these polluting processes are part of the technological innovations that can make these places significant historic cultural landscapes.

Morin tracks the development of the American copper industry, observing a major expansion in the late 19th century driven by the growing electricity industry and the discovery of vast copper ore reserves in the 1880s. He provides a good overview of the technological developments in smelting in America during this period, building a case for how these processes contributed to the polluted landscapes present today. Usefully, he includes a variety of process diagrams that explain in simple terms the steps in the various smelting and refining processes, although the maps of sites and localities are quite small and difficult to interpret.

Having established a basis for the development of the American copper smelting industry

and its environmental consequences, he then turns to three former copper smelting districts of some importance: Ducktown, Tennessee; Butte, Montana; and Quincy Hill, Michigan. Each exemplifies the challenges associated with managing historical resources in highly polluted industrial landscapes. These chapters contrast different management approaches to both the contamination remediation and historic preservation challenges. Ducktown he cites as largely a top-down approach, with the local community having limited input or control in the process, whereas the process in Butte has been much more bottom-up, with preservation efforts having started well before the shutdown of industry. Butte still experienced tensions in terms of the EPA's desire to "re-naturalize" mining landscapes, but retained elements of the smelters serve as "icons for positive revitalization" (p. 145) of an otherwise economically depressed area. Quincy Hill differs yet again: while the other two sites are largely denuded of remnants of past industry (save for a few iconic structures), the Michigan site retains a much more intact industrial landscape, as well as being significantly less polluted.

Morin demonstrates the conflicts that have gone on in each region: voluntary and compulsory rehabilitation efforts, often opposed to those interested in preserving the historic character of these bleak but historically significant landscapes. In many instances, the efforts on either side of the issue were hampered by legal complications, the often lengthy passage of time, and the inevitable reshuffle of corporate assets and liabilities as smelting companies were sold, bankrupted, or hived off to different management arrangements. Cultural tourism is held out as a potential economic benefit for regions once principally involved in industrial practices, but there is no attempt to quantify whether these

efforts have been successful in terms of revenue, visitor numbers, or levels of employment. Morin's analysis contrasts these issues across the three sites and communities, concluding that access to good information, understanding the environmental cleanup process, and long-standing community goodwill toward heritage conservation are important elements in reaching a successful compromise between heritage and environmental issues.

In the conclusion the author refers to these sites as "landscapes of compromise" (p. 184), and this perhaps would have been an apt title for the book. While this volume suffers from the enforced narrowness of any doctoral thesis-derived study, Morin has provided a good analysis of an increasingly complex challenge for managers and communities responsible for large former industrial sites. The issues he describes are not unique to the copper industry, and he goes so far as to develop a "Mining District Heritage Model" in the appendix. The study does not consider many other associated heritage issues such as the management of other heritage elements (e.g., workers' housing, archives, movable heritage and machinery), nor does it deeply consider what alternatives may have existed in terms of environmental cleanup and whether such options may have led to better environmental or heritage outcomes. It remains to be seen if either the environmental cleanup efforts or the historic preservation efforts will bring long-term benefits to these former industrial communities.

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Africa and Archaeology: Empowering an Expatriate Life

Merrick Posnansky

Radcliffe Press, London, UK, 2009.

288 pp., 18 b&w illus. \$58.00 cloth.

Merrick Posnansky's book is a fascinating and candidly personal memoir that transports the reader from small town industrial England in the 1930s and war years to mid-20th-century Kenya, Uganda, and Ghana, and finally across the Atlantic to the University of California, Los Angeles, where Posnansky is professor emeritus of history and anthropology. The book is not intended as an authoritative autobiography but as a "personal story," and so the organization is thematic rather than chronological. Posnansky highlights six major themes that have shaped and driven his life: family (chap. 1), education (chaps. 2 and 3), race and religion (chap. 4), career (chaps. 5 and 6), Hani, the Brong Ahafo village in Ghana where he conducted a long-term research project (chap. 7), and his multifarious African experiences (chaps. 8 and 9). The result is an engaging, insightful, and often thought provoking journey through crucial formative periods in African archaeology and its colonial and postcolonial contexts. Along the way Posnansky's warmth, passion, and commitment are always evident although he consciously positions himself as a commentator, an outsider looking in. Having grown up in a small, somewhat insular, Jewish community, having moved as a young man to Africa, where he married across racial and religious divides, and having spent most of his adult life as a nominal British expatriate, Posnansky has "[looked] to different worlds, yet [felt] fairly detached from all of them" (p. 1). Given this, it is perhaps unsurprising that his early academic career, and his embrace of archaeology, was similarly oblique.

As a school pupil Posnansky was inspired by a favorite teacher, Annie Heap, whose tales of Joan of Arc, Christopher Wren, and Francis of Assisi, "people who made a difference" (p. 49), awakened a love of history. Thwarted in his boyhood

aspiration to become a numismatist, Posnansky nurtured interests in history, geography, and art, and won an open scholarship to Nottingham University, where he combined history with geography. Although archaeology was not offered for formal study, Posnansky seized every opportunity to go into the field, eventually accruing experiences that spanned the Middle Pleistocene and early industrial periods. While at Nottingham, Posnansky also established a student archaeological society. He recalls: "[w]e were brash; we had no money to give our speakers, except for fares, but nevertheless invited the professor of archaeology in Cambridge, Graham Clark, as our first speaker" (pp. 57–58). This meeting was a watershed in Posnansky's life, resulting initially in an invitation to read for a masters at Peterhouse, and later, after Posnansky had returned to Nottingham to complete his doctorate in the department of geology, in the life-changing suggestion that he apply to Louis Leakey for the vacant post as warden of prehistoric sites for the Royal National Parks of Kenya. The 26 hours of travel required to reach Nairobi in 1956 were the beginning of a 20-year sojourn that took Posnansky from Olorgesalie to the Uganda Museum and Makerere University in Kampala, and then to the University of Ghana in Legon.

The heady excitement and productivity of these years is palpable across the chapters as Posnansky discusses the successes and challenges he confronted, both personally and professionally. Doubtless it was a "golden age"; archaeology was growing apace, developing in new and exciting directions and, for the first time, African universities were developing courses on African archaeology and seeking to train a new generation of African scholars. Posnansky's achievements during this time are remarkable and include pioneering studies on Ugandan rock art, the revolutionary use of oral histories, not simply to locate sites but to explore the social and political dimensions of life (an approach he presciently termed "historical archaeology"), as well as seminal work at the sites of Bigo and Bweyore in Uganda, and at Bhego and coastal European trading sites in Ghana. More sobering

are Posnansky's discussions of how things began to change in the early 1970s, a decline from which many African universities have yet to emerge fully. His suggestion that older universities need to be reduced in size to ensure a return to "centres of excellence and national relevance" (p. 76) may meet with some disapproval in an era of educational massification but make for interesting reading. Those inclined to knee-jerk reactions will do well to heed the obvious importance and commitment Posnansky gives to his pedagogy: "[m]y role as an archaeological educator was more important to me than my career as a research archaeologist" (p. 7). This is borne out by the generations of students he has guided and inspired and his predilection for working with and for graduate students rather than simply incorporating them into his own existing research projects. Such indefatigableness is all the more extraordinary when viewed against the breadth and depth of Posnansky's published work and his varied and abiding interests in museology, genocide and diaspora studies, heritage, and philately. Perhaps it is his disinclination for novel reading or the daily fortifications provided by afternoon tea that offer a clue to such productivity, although one suspects it is simply his love of learning and the fact that he has "never stopped feeling like a student" (p. 48) that provides the best answer.

Posnansky's enthusiasm is certainly infectious and one comes away from his book feeling that there is yet much exciting and important work to be done. The days when "the literature on Africa was limited enough for one to master a lot in a very short time" (p. 12) are certainly behind us, but a younger generation of scholars can take guidance from Posnansky's interdisciplinary stance, his early appreciation for peer learning, and his appeal for the "more adventurous" use of data that "paints the big picture" (p. 152). Like his childhood heroes Posnansky is someone who has made a difference and, somehow, that makes the warmth, humility, and occasional mischievousness that radiates from the pages especially warming. Posnansky admits that he chose a life that revolved around his much loved wife and daughters rather than his career so it seems fitting that he is known to many of us as the father of historical archaeology in Africa. Africanist archaeologists in general will take much pleasure in reading this book, but there are things in it for historical archaeologists of varied ilk and for anyone who cares about the teaching of our discipline.

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*The Four Deaths of Acorn Whistler:
Telling Stories in Colonial America*
Joshua Piker

Harvard University Press,
Cambridge, MA, 2013. 310 pp., 1
illus., notes, index. \$29.95 cloth.

History—and by extension historical archaeology—is a tapestry of interesting events and accounts. As Joshua Piker clearly reminds us in this volume, there may be multiple interpretations or narratives associated with any given event. Piker provides an excellent study of the death of Acorn Whistler as recorded from four points of view reflecting key parties in the colonial landscape of North America.

Acorn Whistler was a Creek Indian who came to be blamed for the Creek slaughter of several Cherokee Indians on the outskirts of Charleston, South Carolina, in 1752. Under significant pressure from the British, the Creek hanged Acorn Whistler in 1753. Piker succeeds in telling the reader what the events of 1752–1753 meant to the various participants, and how it is reasonable to discuss this one passing as almost four distinct deaths. It can be daunting to retell a story from four different perspectives, but Piker masters the task.

In chapters 1–8, the author presents paired chapters on the four narrators: the colonial governor James Glen, the Creek emperor Malatchi, the Okfuskee family and community, and the colonists Thomas and Mary Bosomworth. In the first chapter of each couplet, Piker provides the particular historical context of the party's dealings with Acorn Whistler. In the second chapter of each couplet, the party's narrative(s) regarding the actions and death of Acorn Whistler are presented.

Governor Glen was a man concerned with his legacy. His replacement was on the way at the time of the Acorn Whistler events, and Glen was intent on seeing a peace settlement between the Creek and Cherokee. Glen offered two narratives of the ambush of the Cherokee in Charleston. The first, interestingly, placed the blame squarely on the Lower Creek (and by extension, one of

their leaders, Malatchi), and did not count Acorn Whistler among the participants. Having sent a representative to Indian country to present his first narrative, Glen was dismayed to hear that it had no traction and would not serve his political needs. By the autumn of 1752, Glen had changed his story, placing Acorn Whistler squarely in command of the ambush. This required an almost complete reworking of Acorn Whistler's standing, and Glen began to characterize Acorn Whistler as a major war chief of the Upper Creek. The governor essentially made Acorn Whistler a fall guy, knowing that key Creek leaders and the Cherokee would accept the capture or execution of Acorn Whistler as acceptable retribution for the Charleston ambush. Glen felt this would clear the way for peace between the Creek and Cherokee.

The next narratives come from Malatchi, who sought to be the grand ruler of the Creek despite the fact that the tribe had no such tradition. Like Glen, Malatchi also had two divergent narratives concerning the attack on the Cherokee. Under the first story, Malatchi told of interviewing Acorn Whistler and being assured that Acorn Whistler played no role in the attacks. Furthermore, Malatchi argued that the Cherokee were technically beyond the protective boundary of Charleston, and the attack was just another in a long series of confrontations of the Creek-Cherokee conflict. When it became clear that his aspirations would best be served by appeasing the British over the Charleston ambush, Malatchi abandoned his “no big thing” argument and quickly cast Acorn Whistler as the leader of the attack. Malatchi succeeded in convincing the kin of Acorn Whistler that the execution of Acorn Whistler was the only means of satisfying the British, guaranteeing the flow of trade goods and gifts, and avoiding a fall-out war with the Cherokee. Again paralleling Glen, Malatchi's second narrative required the exaggeration of Acorn Whistler's status and potential as a military leader.

Piker next presents the local narrative, defined vaguely as that of the Okfuskees. The author is clear that Creek society was intertwined with family, clan, and town allegiances, and it is difficult to specify who Acorn Whistler's

people were. As most of the outsiders—other Creek, the British, and the Cherokee—identified Acorn Whistler as an Okfuskee, Piker turns to the Okfuskee to learn the local narrative of the attack and the hanging of Acorn Whistler. There is circumstantial evidence that the Okfuskees also offered two narratives. The first narrative did not deny that Acorn Whistler may have been complicit in the attack, but stressed that he had fallen under the anti-Cherokee sentiments of the Lower Creek. The Okfuskees, like Malatchi's first narrative, felt that the attack was an acceptable part of war and did not warrant any punishment. The first narrative was designed to shift blame from the Okfuskee-linked Acorn Whistler to the Lower Creek in order to avoid outright conflict with the Cherokee. By the second narrative, offered in September 1752, the hanging of Acorn Whistler was a justified appeasement to the British. As a "very great man," Acorn Whistler was a suitable sacrifice to preserve the British-Creek relationship. Unlike the first narrative, the second did not mention the Cherokee.

The fourth storyteller is the colonists. More specifically, Thomas and Mary Bosomworth were the crafters of the fourth narrative. The Bosomworths finagled themselves into the role of envoys in Glen's effort to settle the affair. From the start, the Bosomworths selected Acorn Whistler as the

fall guy, even when Glen's wishes were to the contrary. The Bosomworths were careful to avoid talk of either Acorn Whistler or the Lower Creek before leaving Charleston, creating the impression that they were going forth to spread Glen's first narrative and to insist that several of the Lower Creek ambushers be put to death. Once in Creek country, the Bosomworths began a subtle campaign of nominating Acorn Whistler as an appropriate candidate for hanging, while seeming to support Glen's contention that the Lower Creek must pay. The Bosomworths sought deniability even while carefully lobbying and maneuvering to bring their true narrative to the forefront.

The Four Deaths of Acorn Whistler is not an archaeological study. It does, however, serve as an excellent case study in the possible biases in the archival record. The narrative also underlines the complex variability of motives and agency on many levels, from the individual to town to colony to country. Joshua Piker presents an interesting and well written work, and I highly recommend it to students of colonial America and cultural contact.

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*The Archaeology of Watercraft
Abandonment*

Nathan Richards and Sami Kay Seeb
(editors)

Springer, New York, NY, 2013. 375
pp., 88 illus., 42 color illus., tables,
refs., index. \$179.00 cloth.

The Archaeology of Watercraft Abandonment is a collection of individual papers from sessions of several archaeological society meetings in 2007 and 2008. The book also contains contributions from other invited authors who had similar research interests but could not attend the meetings. All of the chapters focus on the emerging study of intentionally abandoned watercraft, regardless of location or period of abandonment. Some chapters are purely explanatory, detailing specific ship graveyards, while others focus on several areas of study or a particular historic theme.

This volume is a good general, quick reference for ship graveyards and abandoned ships. Like many other collected works, it is not a definitive work, but an informational springboard for more detailed research. The book focuses on several regions across the globe, as well as a wide variety of ship types that will aide researchers in several study areas. A theme throughout the entire volume, regardless of ship type, region, or author is that normally overlooked ships can hold a wealth of information about the past.

This collection has the same strengths and weaknesses of all edited volumes. There are differences in writing styles and some overlap of background information, particularly noticeable in chapters detailing work in North Carolina. These redundancies do not overly detract from the individual chapters, but do cause a certain amount of repetition likely unavoidable in such an edited collection.

The Archaeology of Watercraft Abandonment consists of 19 chapters of approximately 20 pages. Each chapter is referenced separately. A chapter-by-chapter synthesis is impractical in the space allotted for this review due to the number of separate studies. Although not separated in

the text, this review will categorize each chapter by one of three themes: ship graveyards of a particular geographic area, ship graveyards as expressions of human behavior, and ship graveyards as interpretive teaching tools. This review focuses on the book as a whole, with example chapters briefly described by thematic categories.

Ship graveyards of a particular geographic area are presented in chapters 2–9. Examples of descriptive chapters are chapter 7 (James P. Delgado) and chapter 9 (John C. Pollack and Robyn P. Woodward). Both chapters provide a brief but thorough overview of the historical context of San Francisco Bay and the Yukon, respectively. Both chapters go beyond merely description and present larger concepts of regional patterns using specific examples from each study area. Each chapter uses ship graveyards to help interpret the broader behavioral and historical patterns of large areas.

Ship graveyards as data to interpret human behavior are detailed in chapters 10–14. The interpretation of this behavior is presented in both historical and anthropological paradigms. Themes explored by these chapters deal with decisions of why and how ships were intentionally abandoned. Most of these chapters rely on data from North Carolina (chaps. 10–13). Chapter 11 (Jacqueline L. Marcotte) uses a rural boat graveyard to study social patterns and use of derelict ships as a repository of social meaning and community heritage. This chapter examines an actively used ship graveyard where ongoing reuse and cultural formation processes can be observed, unlike most archaeologically studied ship graveyards. This study provides a bridge between ongoing cultural formation processes and the often static archaeological record.

Ship graveyards as interpretive teaching tools are presented in chapters 15–19. Examples of teaching and interpretation chapters are chapter 15 (Daniel J. Lenihan) and chapter 18 (Martin Read and Pollyanna Magne). Read and Magne describe the use of derelicts in Great Britain as field opportunities in an academic setting. The training program takes students from the introductory to supervisory level in an easy to

access and controlled environment. The derelicts are used as teaching and training resources for field methods of archaeological data collection. Lenihan's contribution details National Park Service investigations of several ships in Bikini Atoll. These ships were targets in a single, public, nuclear weapons test during the height of the cold war. The chapter details the unique cold war history of this particular test as well as modern day challenges of diving and recording possibly contaminated underwater sites. He closes with recommendations for using the collection of shipwrecks as an underwater preserve and tourist destination for the islands.

The stated purpose of the book is to "communicate that ship graveyard sites are representative of their adjacent maritime cultures, and are also emblematic of global maritime heritage themes" (pp. 1–2). By definition, ships that lasted to the end of their use life were more successful than those that did not. It is exactly these ships—those

that made it to the end of their use life—that are often ignored by archaeologists. These older ships may not have the storied past of those lost catastrophically, but, as a whole, they were more successful for their owners and builders. Intentionally abandoned watercraft may therefore represent a more complete picture of our overall maritime heritage than previously thought.

The book provides a compelling argument for using abandoned vessels as a collection rather than focusing on single vessels that wrecked catastrophically. This book will be a welcome addition to anthropology and history libraries as well as those researchers who wish to capitalize on often overlooked data sources.

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*New York City Neighborhoods:
The 18th Century*

Nan A. Rothschild

Eliot Werner, Clinton Corners, NY,
2008. 292 pp., 63 illus., 38 tables.
\$42.50 paper.

The republication of Nan Rothschild's *New York City Neighborhoods* is a welcome contribution to the current arena of available books. Too often, books that make a substantive contribution to the discipline of historical archaeology have a short period of release and then become unavailable except through libraries and the purchase of over-priced used editions. The return of this title to current offerings will make the information much more accessible to researchers and students.

Rothschild's book examines the spatial structure of New York City as it changed from the early 18th century to the late 19th century. Using tax records, city plans, and archaeological material, Rothschild creates a view of New York City in one of the less known and quite important periods of its history. A quote from the conclusion (p. 182) summarizes the book succinctly:

Eighteenth-century New York City was truly a society in transition. It began as a small, face-to-face town and ended as a city that was too large to be a single community. It began as a relatively open, classless society and ended with a system in which the population as a whole was poorer than at the century's beginning, in which more wealth was concentrated in the hands of a few people, and in which a large group of tenant wage-laborers had no expectations of becoming home-owning master craftsmen.

The book is divided into six chapters, plus appendixes. Chapter 1 introduces both the book and the city, the system of neighborhoods, and the physical development of the early city. Chapter 2 examines spatial organization, primarily through the colonial institutions of churches, markets, and taverns. Chapter 3 explores ethnicity, its importance, and its spatial expression. Chapter 4 discusses the economic organization of the city, looking at wealth and occupation as distributed across the urban landscape. Chapter 5

is extremely different from the rest of the book, as it focuses on faunal data from several excavations across the city. While there is good evidence and discussion, it demonstrates how difficult it would be to have comparable data at this scale for the entire city, as is presented in the rest of the book. The analysis also extends into the 19th century, which is not done in the rest of the book. Chapter 6 is the summation of the study, bringing both ethnicity and wealth together into one comprehensive discussion. Rothschild also includes, as appendixes, much of the data she used in her analysis, which is always a welcome if underutilized component of research publications.

One of the greatest contributions of Rothschild's work is that it provides a model for the study of other cities around the world at virtually any time period, a model that can be used to support the interpretation of urban life in an archaeological context. The book is particularly useful as it shows one of the greatest cities of the modern era as it is becoming that great city, born of the colonial settlement at the mouth of the Hudson River. As such, it informs studies of the origins of modern life, the transition from colonial to early American society, and the complex interactions that are involved in the creation of ethnic and class identity. It would be fascinating to see a comparison between Rothschild's work on New York City and other colonial cities of the 18th century, such as Boston, Philadelphia, Charleston, Montreal, or Albany.

This book is an excellent example of how historical archaeology extends beyond excavation to conduct research—a form of ethnoarchaeology conducted through historical documents. It could also be described as historical anthropology specifically looking at material culture and socio-spatial organization. The everyday experiences of urban life are organized in spatial relations of a multitude of competing elements, and Rothschild explores those spatial relations on many different levels through the combined use of documentary and material evidence. In doing this, she explores research questions relevant to archaeological studies and provides a context for interpretation

of new sites excavated in New York City. This context of interpretation also could be used in other colonial cities of North America, once basic concepts of spatial, class, and ethnic organization have been answered for those other cities.

There are a few elements that would have improved the book but would require a new edition rather than a reissue of the existing volume. The greatest drawback is that the book is graphically out of date. The maps, which are numerous and essential to the understanding of the study, are at times difficult to read and unclear. The standard convention for the maps is to have an outline drawing of the city streets, with letters or symbols indicating points of relevance. These letters or symbols, however, either are small, overlap the lines marking the streets, or both, making them virtually indistinguishable at times. This is especially true for the ethnic group maps. New maps, using more modern mapping technology and graphics, would strengthen the presentation, reinforce the arguments in the text more fully, and make the research much more accessible. The lack of 21st-century graphics does remind the reader that this is a reissue of an older work.

A significant amount of data is presented both in table format and in the text. The data would have benefited in some cases from graphical presentation to make them more accessible. This is particularly true for chapter 6, which has a significant component of statistical analysis, making fairly dense reading. In one case, the text presentation and the table do not seem to agree (p. 176), which is unusual for this otherwise excellent book.

I strongly recommend *New York City Neighborhoods* to any historical archaeologist focused on the colonial period or interested in urban sites. It is invaluable for the study of New York City, as it provides a context for the interpretation of archaeological data for any site on Manhattan Island, particularly during the 18th century. The value of this book beyond New York is in the structure and nature of analysis, and it serves as a model that, ideally, could be repeated for every colonial city of North America.

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Historical Perspectives on Preventive Conservation

Sarah Staniforth (editor)

Getty Conservation Institute, Los Angeles, CA, 2013. 426 pp., 16 figs., 1 table. \$66.50 paper.

Historical Perspectives on Preventive Conservation is a collection of 66 articles on preventive conservation edited by Sarah Staniforth. Each contributor submitted a short, but concise, paper relating to how preventive conservation developed over the centuries throughout the world. Staniforth did an excellent job of constructing the chronological history of preservation using colorful stories, from the mundane daily routines of good housekeeping to the tactical plans implemented during the turmoil of war. The stories exemplify the great efforts that people made to save some of the world's most valuable masterpieces.

It is important to preserve society's cultural heritage, and this book is a useful set of references and techniques compiled into one collection. Among the contributions are historical accounts of how preservation developed into a large industry. I found this book to be interesting reading about the history and development of preservation and conservation. It is not a book for the novice, but it does have many interesting references about how early housekeeping relates to the development of museum maintenance.

Part 1 begins by introducing the philosophies of John Ruskin and William Morris, both of whom loved architecture for the sake of the original craftsmen who created it, and who founded a great movement in the name of "preventive restoration." Ruskin always held strong views on restoration. He believed restoration should be a last resort, and preventive measures should be taken to protect all structures from the elements of nature. The translation of Cesare Brandi's views on conservation adds an elaborate explanation of the definitive differences between conservation and restoration.

David Lowenthal's article can be disheartening where he expresses how different generations can

affect the historical significance of a country's buildings and artifacts. The interest in preserving the past was beginning to grow stronger at the turn of the 20th century, but the movement to replace older buildings with new construction was also gaining momentum.

There was a growing concern about how to preserve and maintain even these small parts of society, lest they be lost. Part 1 ends with a reading by Miriam Clavir, who expresses some of the significant steps needed in maintaining a society's heritage. Museums and First Nations hold strong views about what is important to the historical record. Over the centuries, techniques in preservation—from the simplest housekeeping routine to a Japanese ritual—were passed from one generation to the next. There are many documented methods of maintaining a country's heritage.

Part 2 starts with the brief directions of M. Vitruvius Pollio, explaining how to construct a healthy building. He found all parts should be considered equally important in the design. The 12 readings in part 2 are an overview of how many national communities developed local technology to preserve their cultural heritage. These ideas ranged from herbs and spices to control insects in the Indian community, household guidelines directing proper ventilation, heat, and sun, and how to care for books and manuscripts. Research shows a direct correlation between the progression of industry, atmospheric changes, and maintaining archives in a large city complex. Museums and storage facilities redesigned their facilities to prevent the effects of climate change and pollution, including human impact. The readings in part 2 focus primarily on the conservation of the private collections of the aristocracy.

In the 1600s, the first documented museum was at Oxford University. The care of the museum collections was considered the first example of administrative oversight and conservation of a collection. The increasing awareness of damaging effects became the primary concern of all administrations that had the responsibility of ensuring the longevity of collections. Exposure to a variety of elements, including the public, began to be scrutinized, and research on conservation was growing.

From the late 1600s, every major country wanted to have a museum to display its artifacts; this progression saw the arrival of more collections and expansion of all the major museums. Conservators studied closely how to maintain the integrity of these priceless collections.

Parts 3–7 comprise readings briefly discussing all the deleterious effects of humidity, light, insects, and pollution, and the preventive measures taken to protect history and heritage. Exhibits were important to galleries and museums, and the objects were beginning to show progressive signs of deterioration. These reading selections emphasize the care and maintenance developed to maintain the museum collections. Brief but poignant stories will pique the interest of any preservation technician. One important protective feature was the addition of glass and seals on cases, providing additional protection from dust and human exposure. Finally, this section ends with a list of references that are worthy additions to any researcher's growing library.

The readings in part 8 explain how applying sensible management and practical applications of technology prevent the damaging effects of the museum environment. Attention to museum conditions has become more prevalent since the 1990s, as noted from the large collection of research on topics such as temperature, humidity, environmental changes, lighting, and pollution. Risk management has become one of the foremost focuses in preventive conservation; this

approach is a cost-saving factor to assist museums in identifying and assessing actions that are integral to preserving their collections.

Part 9 is a culmination of this informative collection of papers about museum conservation trends. Every chapter is an inspiration to the technician who has the responsibility to care for any collection or artifact. These selections are a brief look at how museum development has become a pawn in the political game. Risk management is a phrase used to influence those who could provide financial assistance for preventive conservation. Many administrations have developed risk management plans for recognizing and assessing how to maintain museum collections. The results of these plans identify potential risks and establish a preventive action to eliminate or mitigate the impact of risk.

Staniforth's efforts to present past, present, and future developments in museum conservation are exemplified in the final paper. Location, climate, personnel, and technology are all key factors in sustaining preventive conservation and reducing environmental impact. The closing paper is a personal view of the inevitable changes in the future that will affect the operational efficiency of every museum.

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Archaeological Sites: Conservation and Management

Sharon Sullivan and Richard Mackay (editors)

University of Nebraska Press,
Lincoln, 2012. 736 pp., illus., index.
\$70.00 paper.

This edited volume serves as an introduction to the increasingly important issues involved in heritage, conservation, and management of the world's archaeological places. The complexity and scope of the issues covered here are matched by the size of the volume, more than 70 selections over nearly 800 pages, along with original prefaces, introductory discussions, and brief contextual notes for each piece. The fact that it is a collection of previously published works, along with the sheer size of the book, mean that this review is necessarily general, speaking more to the overall goals of the volume than to specific pieces.

The pieces included here do not, as some might hope from the title, consider actual procedures for conserving excavated materials or standing buildings, curation, the management of collections and archaeological data, or other more technical aspects of this field. Conservation, here, is not about locking places away under glass, but, quoting the Burra Charter (which governs the conservation of historic sites in Australia), "all the processes of looking after a place so as to retain its cultural significance" (p. xiv). The volume is about this and the debates over what all of these words mean to different stakeholders.

The book is arranged in five sections, each consisting of an introduction, a section titled "perspectives" (discussed below), and 10–20 previously published pieces or selections. Each individual chapter is also introduced with a brief paragraph, by the editors, that contextualizes its place in the volume. The result of these brief introductions is that, more than many edited volumes, this immense book hangs together as a coherent discussion as well as presenting a diversity of views. There is also a section labeled "Milestones," which serves as an introduction to the various international agreements mentioned

by many of the works, and the editors wisely choose to make the first piece a selection from a glossary of relevant terms. The context provided by this material makes the book useful to newcomers. Those considering teaching courses in heritage and conservation may find the sections labeled "Perspectives" particularly useful for generating discussion questions or for asking students to do so. These brief sections follow the introduction for each division of the book and consist of quotes from a wide variety of sources not included in the volume but which offer different, sometimes contradictory views.

The first of these five sections reaches back in time to the very beginnings of archaeology, providing a history of the interest in past sites and things and how selective (even downright destructive) forms of conservation evolved into today's field of Archaeological Heritage Management. This field is characterized as "an overarching and proactive process that includes physical conservation, but also addresses practical issues such as intangible value, social context, economics, site operations, interpretation, and visitor management" (p. 4). The second section considers the challenges in preserving archaeological resources that are now threatened by development, industrialization, and looting as well as time and the elements. The results of both preservation legislation ("salvage archaeology") and the rise of processual archaeology (arguing, in contrast, for problem-oriented research) are considered alongside the changing views of archaeologists and others about what is worth preserving and what preservation looks like. The pieces included here push beyond simple ideals of conservation to include important discussions that defy easy answers, such as looting. Easily condemned as destruction, pieces like Julie Hollowell's consideration of "subsistence digging" (pp. 202–228) complicate the ethics of this subject in important ways.

The third part of the volume considers steps taken to protect the physical fabric of archaeological sites. Here the deconstructive nature of archaeological research sometimes places archaeologists at odds with conservators, although these pieces document the narrowing of the gap

between these fields. Again, the focus of these works is not procedure but the issues surrounding how procedures are developed and decisions are made: when should sites be conserved untouched, excavated fully or partly, or material be removed to a lab or museum? These are abstract philosophical discussions with real-world, concrete consequences: what is to be done, for instance, when there are “tension[s] between the concept of the minimal intervention necessary to conserve a site physically, the use of restoration to manifest the site’s values, and the perceived imperative to attract visitors through heavy-handed interventions” (p. 346)? This section includes example cases where archaeologists, conservation professionals, and other stakeholders such as descendant communities have negotiated the delicate line between these extremes.

Although none of the sections project these issues as simple or one-sided, it is parts 4 and 5 of the volume that most directly deal with the disagreements that can arise over understandings of “significance.” Archaeologists and conservation professionals are well aware that sites have different meanings to different stakeholders, but conservation issues often bring these differences to the fore. The editors write, “conservation of informational or historic values will indicate minimal intervention and respect for the ‘patina of time,’ while conservation of the social or spiritual values might require fabric renewal or fabric modification to conserve ongoing use” (p. 551). Should, for instance, the physical fabric of Thai Buddhist *stupas* be protected according to what Denis Byrne suggests are the primarily Western values of the conservation ethic, or should the religiously vital cycles of rebuilding

and decay—processes that created the *stupas* to begin with—be allowed to protect the spiritual values of the structures at the expense of “original” construction?

Often, perfect resolutions are logically impossible in such cases: *stupas* cannot be both perfectly preserved and also allowed to decay. The cases described in part 5 do, however, offer examples of how some disagreements have been navigated more or less successfully. This has been accomplished through the inclusion of a wider range of heritage values, the evolving role of heritage managers, and the increasingly broad practices of collaboration. Solutions to debates like this cannot be generalized, but the examples in part 5 may aid in readers’ efforts to resolve them in other contexts.

Few of the examples considered in this volume are of the historical period most familiar to the readers of this journal. However, the issues considered—looting, community engagement, and authenticity to name a few—are ones that cut across the subfields of archaeology.

The editors encourage readers to “wander at will” (p. xvii) through the volume, and this wandering will serve them well, as the book contains many perspectives on complex issues. This complexity is what makes this such a valuable volume, as one’s wandering is bound to bring up relevant questions and add to any discussion of conservation and management.

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