

*From These Honored Dead:
Historical Archaeology
of the American Civil War*

CLARENCE R. GEIER, DOUGLAS D. SCOTT, AND LAWRENCE E. BABITS (EDITORS)

University Press of Florida,
Gainesville, 2013. 270 pp., 64 figs.,
9 tables, list of contributors, index.
\$39.95 cloth.

Clarence R. Geier, Douglas D. Scott, and Lawrence E. Babits have culled an impressive set of essays that highlights the value of archaeological investigation of Civil War sites. The 16 essays are spread across myriad campaigns and theaters of operations. Each essay, while technical, reads easily and ties together the historical records with the archaeological survey and artifact catalog. This interdisciplinary approach provides new perspectives on many Civil War sites and campaigns. Additionally, by covering a wide breadth of sites—static camps and bivouacs, fortifications and architecture, equine and marine—*From These Honored Dead* is a comprehensive and compelling addition to the war's overall narrative.

Part 1, "The Flow of Battle and Battlefield Landscapes," highlights the value of archaeology in a variety of locations including the Trans-Mississippi West, Shenandoah Valley, and the Low Country. Each of the essays in part 1 highlights a specific feature of a larger battle or campaign, but as the editors point out, "such focused studies often contribute to significant redefinition of much larger events" (p. 5). The first four essays reinforce this by dispelling long-

held myths and perpetuated misconceptions about western campaigns. Through spatial and material analysis, the authors illustrate that the activities in the Trans-Mississippi region were not ad-hoc or lesser disciplined or supplied as previously thought. Returning to the eastern theater, the three other essays in part 1 shed new light onto sites that are frequently overlooked or dismissed as compromised.

"Military Support and the Life of the Common Soldier," part 2, is Virginia focused. Typically most narratives of the war focus on the battle and its landscape and commanding officers, neglecting average days that included less tumultuous activities. Marching, camping, supply, picketing, and boredom made up the majority of a Civil War soldier's tour, and it was these otherwise mundane activities that ultimately engineered the battles and, as such, this section "consider[s] historical and archaeological efforts to document aspect[s] of life confronting the common soldier" (p. 120). Two essays compare a more static Confederate camp at Montpelier to that of a Union regiment's bivouac during its operations forward of the main army. Of particular interest is Joseph W. A. Whitehorne's investigation of equine logistics. He asserts that an army's effectiveness is directly related to and reliant upon the complexities of this commodity and concludes that associated artifacts "may complete a story or even tell a new one" (p. 190). The relationship between archaeology and statistical analyses is intrinsic, and Whitehorne's essay is as valuable to practitioners as it is to academics by providing a detailed description of the resources required to sustain and move an army.

Despite being titled “Miscellaneous Studies,” the five essays in the third and final part of *From These Honored Dead* are equally well suited and complementary to the text’s goals and objectives. In keeping with each preceding essay these authors use the historical record to help guide their investigations, and the assemblages, when compared with manuscripts, provide impressive results. As epitomized in the article by W. Stephen McBride, Kim A. McBride, and J. David McBride, Fort Putnam, which was not evident on the surface, was accurately reconstructed for interpretive purposes using this interdisciplinary approach. Fort Putnam’s reconstruction is a physical manifestation—evidence that an archaeologist is able to construct or restore a landscape as the architectural historian can reconstruct or rehabilitate the built environment. Equally impressive was the investigation of a single cannon in South Carolina’s Pee Dee River. This one artifact provides a lens into domestic industry and the labyrinth of supply that drove four years of sustained conflict and ultimately resulted in this cannon’s current resting place hundreds of miles from its place of origin, proving that “[i]n this case, the ability of a single artifact to shed information on the past without removal from its archaeological context demonstrated the value of in situ preservation” (p. 245).

Continuing methodological considerations previously discussed in *Archaeological Perspectives on the American Civil War* (Clarence R. Geier and Stephen R. Potter, editors, University Press of

Florida, 2003) and *Huts and History* (David Gerald Orr and Matthew B. Reeves, editors, University Press of Florida, 2006), the authors have placed significant emphasis on the importance and application of metal detector surveys. Frequently, the essays refer to the failure of test pits to locate these types of sites whereas metal detectors, wielded by experienced users, highlight artifact concentrations quickly and effectively, allowing for further exploration using more traditional methods. Additionally, Peter Leach, Kerri Holland, and Joseph F. Balicki discuss the application of magnetic prospecting methods on a Union army bivouac. These results stand to provide invaluable returns about the effectiveness of this form of investigation. Coupled with the martial paradigms of “Mission, Enemy, Terrain, Troops Available and Time” (METT-T) and “Key Terrain, Obstacles, Cover, Observation and Avenues of Approach” (KOCOAA), this compilation of essays clearly defines current mechanics and broaches future analytics.

From These Honored Dead splendidly delivers “insight into the nature of the culture of war in which the common soldier was immersed on a regular basis” (p. 2). It is well illustrated with maps, photographs, figures, graphs, and artifacts. Its appendix, bibliography, and index all lend the text the support it requires to be an easily navigated read for the novice or reference piece for historians and archaeologists of Civil War sites.

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Ceramic Makers' Marks

ERICA GIBSON

Left Coast Press, Walnut Creek, CA, 2011. 147 pp., 246 figs., refs., indexes. \$24.95 paper.

For the historical archaeologist, ceramics represent perhaps one of the more studied aspects of past material culture. This is largely due to the important and varied functions ceramics served within households, their durability of fragmentary survival, and seemingly ubiquitous recovery from most every imaginable context. In addition there are vast volumes of historical records and documentation available to the researcher for pottery manufacture, distribution, and use. Erica Gibson contributes to this already lengthy body of research with *Ceramic Makers' Marks*, a volume devised to source the origin of industrially produced ceramics from the mid-19th and early 20th centuries.

Unlike most of the currently available manuals on ceramic makers' marks, whose marks are collected from a variety of primary historical records (such as those from the British Board of Trade or Patent Offices), the selected marks in this volume were recovered from archaeological contexts. Inspired by Praetzellis, Rivers, and Schultz's *Ceramic Marks from Old Sacramento, California* (Archaeological Report No. 22, Department of Parks and Recreation, Sacramento, CA, 1983) and Gates and Ormerod's East Liverpool, Ohio, Pottery District studies from *Historical Archaeology* (16[1–2], 1982), Gibson used the vast collections of the Anthropological Studies Center (ASC) at Sonoma State University to assemble an identification guide of "well-known examples,

variations or previously known marks, and formerly unidentified marks" (pp. 9–10).

Gibson's guide contains 343 individual marks that represent 112 manufacturers, importers, or retailers active during the late 19th to early 20th centuries. Of these 112 ceramic purveyors, 100 are British (including Scottish), 4 French, 7 American, and 1 German. The heavy emphasis on British wares is not surprising given the widespread availability and desirability of imported ceramics prior to the market rise and quality production of American industrialized ceramics in the late 19th century. The multiple indexes for manufacturer, location of origin, mark elements, and common words in marks are useful search tools.

One primary attraction of this book is the series of excellent makers' mark photographs, which follows the model of presentation in Gates and Ormerod as well as Praetzellis, Rivers, and Schultz. The photographs are reproduced crisply and clearly, which allows for easier identification of fragmentary portions of marks, especially when slight variations in design or text are crucial to correct identification. It is curious that photographs only accompany the printed marks, while the impressed and registry marks are represented by the typical line drawings found in other ceramic identification guides. With the current state of digital photography and image manipulation, this disparity is disappointing, and equally sharp images of impressed marks and registry marks could have been easily included and would have enhanced this volume.

Textual descriptions that accompany each mark include the location of origin; its date range of manufacture; the type of ceramic ware on which it appears (e.g., earthenware, stoneware,

etc.); whether it is printed, impressed, or embossed; a written description of the design; and one or more basic references to its appearance in other ceramic identification manuals. The text is well organized and the descriptions informative. The utility of the references is somewhat inconsistent, however. While the page numbers of other manuals may be referenced, Gibson infrequently notes which mark on the cited page is indicated. Though some date ranges for marks are different than those given in other cited works, Gibson notes that “marked pieces from tightly dated contexts” (p. 10) in the ASC collections allowed her to narrow the use-dates of certain marks.

To this reviewer, this last statement well summarizes the most disappointing aspect and missed potential of this work, which conveys knowledge primarily built from existing ceramic guides and therefore offers little more on makers’ marks than found in other sources. With the outstanding quality of work and vast collections of the ASC from which the marks were chosen, Gibson could have included contextual information for each mark regarding its archaeological associations and proveniences to clarify new chronological aspects and describe functional forms of the original ceramics. In its current form, the volume would have worked better as a searchable website or a regionally produced publication on commonly recovered

makers’ marks for California archaeologists. Perhaps an appendix could be added to a future edition of the volume that would provide greater context data and functional forms wedded with the marks, thus giving it greater utility to non-ASC researchers. Without this additional information, the utility of Gibson’s *Ceramic Makers’ Marks* for those working outside California or west coast regions will best be determined by its future use, whether they are archaeologists, museologists, or pottery collectors.

Gibson’s work is the third of five publications in Left Coast Press’s “Guide to Historical Artifacts” series. As advertised on its website, this series is designed to provide “comprehensive guides to classes of historical artifacts commonly found in excavations, archives, museums, and private collections in North America and across the globe.” While still a possibly useful addition to a large library of ceramic literature, even while it “seeks to offer a more comprehensive identification guide” (p. 9) in the style of Gates and Ormond and Praetzellis, Rivers, and Schultz, the geographically and temporally limited ranges of this guide place it outside the scope of this series.

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Ireland in the Virginian Sea:

Colonialism in the British Atlantic
AUDREY HORNING

University of North Carolina Press,
Chapel Hill, 2013. 385 pp., b&w
photos, footnotes. \$49.95 cloth.

An engaging writer gets “the hook”—the idea that draws potential readers away from the television and crossword puzzle—into the first paragraph of a work and, preferably, into the first sentence. Audrey Horning puts hers in the title. The Virginian Sea? What’s that? More than an offhand, perhaps ill-considered reference by an early-17th-century chronicler of Ireland and continental Europe, the Virginian Sea is an expansive and deep concept for which the body of water between the British Isles and North America seems an apt metaphor. Think frontier and uncertainty, great riches and greater risks, and the first brash strides onto the world stage of a small kingdom at odds with most of its European neighbors. Think also of the ineffable depths and contours of memory and the varied ways in which the arrogant words and actions of a small group of adventurers influence the politics and economics of the 21st century.

Horning compares England’s early (1550–1650) colonial ventures in Ireland and the Chesapeake Bay/Albemarle Sound region of eastern North America. She does so mindful of the implications that her findings have for the colonized, especially the indigenous peoples of Northern Ireland and America and their descendants. Four core chapters summarize and analyze texts, maps, and archaeological findings, definitively demonstrating that Ireland did not serve as an experimental way-station on the way to America. Nor were attempts at planting modern

North Carolina and Virginia models for efforts in Ireland. Each informed the other, and both were part of something larger, but each grew out of the actions of individuals.

The kinds of data available for Ireland and North America differ in many respects, and that clearly shows in each of the chapters. The two “Irish” chapters (1 and 3) are 11% and 15% longer than the companion American chapters (2 and 4), a reflection of the greater volume of textual and cartographic data—rich in descriptions of individual actions, events, and settings—in Ireland and reflective of the greater topographical and geographical emphases of British archaeology. These types of sources are poorer for the Virginia plantations (even newly compiled American site maps tend to omit topography, a mainstay of British site maps), but the American archaeological data, much of it compiled over the past 20 years, is far richer than that of Ireland. Horning, who brings to her writing extensive personal research experience on both sides of the Atlantic, summarizes the American archaeological material more effectively than the Irish data, the former arguably compressed and the latter insufficiently so.

Differences in the traditions and resources of Anglo Irish and American archaeology notwithstanding, Horning’s analysis clearly demonstrates that the colonial practices on both sides of the Virginian Sea deviated as much as they converged, despite the common pool of aristocrats and merchants who ventured their capital and (often) the lives of others in establishing commercial and industrial enterprises. Many were related to one another through birth or marriage, and the overlap in their personal affairs and shared literary tradition insured that they shared knowledge.

Horning attributes the differences between the colonies, and even within each, to circumstances on the ground. Ireland, after all, was not an unknown land—it was a kingdom with frequent and lasting ties to Scotland, England, and western Europe. The Irish were Christian, if Roman Catholic, and shared many traditions with the English, especially among the wealthy and politically prominent. Latin was the language of erudition and prestige in both worlds. The lands and peoples of Virginia, on the other hand, were mysterious and largely unaccounted for in the seminal texts of Western society, and their languages were unintelligible to the English. Rationalizers of the colonial project (one could hardly call them apologists) characterized the lands of both worlds as ill-used and wasted, demanding cultivation by those best suited to control the land and its indigenous peoples. In the end—and at the beginning of all subsequent colonial ventures—the indigenous peoples of Ireland and North America were glossed with such phrases as “the wild Irish” and “the savage Indian,” children of the devil, justifying an important commonality: brutality and violence as means of subjugation.

Horning easily embraces the differences between the British historical and American anthropological approaches, drawing on the strengths of both and pointing to their combined power to inform on specific colonial practices and the ways in which the individual actors understood and constructed their worlds within the wider Atlantic, and increasingly global, society. She advocates bringing the cartographically informed focus of Gaelic land use to researching land use practices of the Powhatan confederacy and early modern British settlers in Virginia. In turn, American advances in the study of dietary patterns and landscape might be brought to bear on problems in Irish archaeology. The simple comparison of objects

found, and not found, on plantations on each side of the Atlantic offers many new insights into the commonalities and differences of these two enterprises. There are patterns to be sought and compared in the physical residues of town formation, entrepreneurship, and the adoption of introduced architectural forms (including formal gardens) and manufactured goods.

Horning acknowledges the rise of capitalism in structuring action, but stresses the importance of the microscale: “[f]ocus on the microscale—such as that which can be aided by the archaeological lens or revealed through the rare personal letters of a disgruntled carpenter or indentured servant—reminds us that, although the broad structures of early modern colonialism and capitalism imposed severe constraints and muted differences, individuals nonetheless retained the capacity to construct their daily lives and negotiate their identities and relationships in meaningful ways worthy of scholarly consideration” (p. 366). She points out the danger in misrepresenting and obscuring local nuance in the face of global contexts. But there also is a danger in not applying the understanding of household choices, interpreted through archaeological analysis, to develop a better understanding of the larger, increasingly global processes that didn’t determine, but certainly influenced those choices. The “sweet spot” lies somewhere between individual agency and large-scale process, between history and anthropology, in a unified theory that relates the actions of colonizers and colonized to development of capitalism. Horning hasn’t attempted such a theory, but *Ireland in the Virginian Sea* seems on course.

Horning does more in *Ireland in the Virginian Sea* than straddle the Atlantic Ocean. She both offers a glimpse beneath the waters and a vision of how a transatlantic archaeology can help us achieve a better understanding of the unique characters of English colonization of

Ireland and America while accounting for their similarities and differences. And she offers a vision of archaeology of the modern era wherein the sites and artifacts of individuals, households, and villages can be related dynamically to larger events and processes without relegating them to

the role of dim reflections or residues of those events and processes.

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*The Jacobean Plantations in
Seventeenth-Century Offaly: An
Archaeology of a Changing World*

JAMES LYTTLETON

Four Courts Press, Dublin, Ireland,
2013. 344 pp., color illus. €55.00
cloth.

Recent trends by publishers of archaeological studies have eliminated illustrations and photographs from printed books to the detriment of the scholarly work and to the readers. Thankfully this volume does not fall into that category, with 147 images spread through 9 chapters, which augment well-organized thematic text on a region that has, to date, been understudied. What might appear from the outset to be a regional study, the project area in the Irish midland County Offaly was one of the early locations of postmedieval English attempts at plantation in Ireland. This places the study area in a unique position where the process of English settlement and the nascent origins of the British Empire can be visualized, and County Offaly seen as a training ground of sorts for future settlement projects in Ireland and North America.

The main focus of the cases presented in this book emphasizes the extreme change that the process of plantation had upon Gaelic Irish lordships in the late 16th century and throughout the 17th century in County Offaly. James Lyttleton provides us with a narrative of the background of English plantation schemes in Ireland, giving the Offaly ventures a context to the later, perhaps better-known, plantations in Munster and Ulster. This begs the question that if plantations in Offaly began first, why are these projects understudied? The author brings up the

fact that the paucity of archaeological remains in the Irish midlands is one problematic factor, in addition to the complexities of postmedieval scholarship in the Republic, foremost amongst these being the reluctance to engage with the largely Protestant majority who made up the bulk of the settler population. Despite these limitations, the author's work toward exploring the standing ruins of County Offaly through the lens of practice theory provides much more depth and associated meanings to these monuments and their value for future research. For these reasons, structural ruins and landscape archaeology provide the base for this volume.

The chronological trajectory of this book begins with the origins of English interest in the midland counties of Laois and Offaly in the mid-16th century and the varied results, leading toward more formalized settlement schemes in 1619–1620 (chaps. 2 and 3). A description of land use by Gaelic Irish lordships contrasted with English settlers in chapter 4 reveals the extent and timing of changes brought on by the plantation system; the theme of landscape improvement is of particular importance in this transformation. The remaining four chapters follow a format similar to that used by the *Archaeological Survey of Ireland* county inventories, treating site and building types temporally.

Chapters on the tower house (chap. 5) and fortified house (chap. 6) compose more than half of the pages in the book, speaking to the shifting meanings displayed by both structural types. The ubiquity of the tower house in both the Republic and Northern Ireland has been a source of study for quite some time, but the author's thorough discussion of this building form in a colonial context is an important distinction.

The origins of the tower house lie in both Gaelic Irish and Anglo-Irish building traditions in the 15th–17th centuries, but were co-opted by New English settlers attempting to replicate the elite manifestations of their predecessors. Tower houses were generally sited in relationship to the labor sources of a given area, making them symbols of the occupants’ prominence on the landscape. What is more, the tower house was often built with little thought to other nearby settings that might have been better suited from a military vantage point, making it necessary to add defensive features onto the house itself. The fortified house and its associations with English and Scottish settlers contrasted with the tower house in terms of defensive capabilities, but also with its varied internal spatial arrangement. Choices made in the construction of the fortified house cannot be sourced to any one ethnic group, but instead are a reflection of experiences and objectives of the occupants. Interrogating fortified houses from this perspective imbues them with much more complexity, as they were built by the Gaelic Irish population and settler communities alike.

The diminishing power of the Gaelic Irish and Old English after the failed 1641 rising against Protestant settlers across Ireland and the period of Cromwellian conquest resulted in another shift in domestic architecture, toward “non-defensive” country houses. Chapter 7 provides an overview of both elite and middling residences (only 14 of which survive in County Offaly), in addition to farmhouses. A combination of poor preservation and documentation of

such structures makes interpretation a difficult task, but the text and associated plan drawings and photographs make this a particularly useful chapter from the perspective of comparative study. As part and parcel of the shift in population makeup, chapter 8 examines the effects of the Reformation and Counter-Reformation on the ecclesiastical landscape, with attention to religious structures and memorials.

A final chapter considers the implications for the societal transformation that took place in 16th/17th-century Offaly, addressing themes such as the contentious debate surrounding the placement of Ireland in a colonial framework. A common thread that the author returns to in the concluding remarks is to think of the material leavings in a much broader sense, considering an Atlantic world view, rather than simply engaging with the local or regional context. Atlantic world scholarship has been an influential force in historical archaeology for the past decade, with increased attention paid to international comparative studies, and this volume is a good representation of fruitful engagement with data drawn from both sides of the ocean. That being said, while North American readers may be unfamiliar with plantation-period Ireland, this book is a good read for understanding the motives and transformations brought on by the plantation process.

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*Native and Spanish New Worlds:
Sixteenth-Century Entradas in
the American Southwest and
Southeast*

CLAY MATHERS, JEFFREY M.
MITCHEM, AND CHARLES M.
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University of Arizona Press, Tucson,
2013. 400 pp., 1 photo, 25 illus.
\$60.00 cloth.

Since publication of James Cusick's *Studies in Culture Contact* (Center for Archaeological Investigations, Southern Illinois University, Carbondale, 1998), archaeologists have made significant strides in illuminating the multiplicity of identities, materialities, and motivations involved in the interactions between indigenous populations and European colonial institutions. Although considerable attention has been paid to later forms of colonialism of the 18th and 19th centuries, the "Early Contact Period"—including the earliest encounters between native peoples and European expeditions—has remained under-theorized and poorly understood. Edited by Clay Mathers, Jeffrey M. Mitchem, and Charles M. Haecker, *Native and Spanish New Worlds* takes on the monumental task of bringing cutting edge archaeological and historical research to bear on 16th-century Spanish *entradas* into the American Southwest and Southeast.

This sophisticated volume includes chapters prepared by historians and archaeologists and it is organized around five key themes: native and historiographic perspectives (sections 1 and 2), climate (section 3), disease (section 4), political organization (section 5), and conflict (section 6). These are explored in mostly paired

chapters that address how each theme played out in the Southwest and Southeast regions. A final section (section 7) includes discussion chapters by David Hurst Thomas (chap. 14) and Charles R. Ewen (chap. 15) who served as discussants during a 2009 Society for American Archaeology conference session and subsequent Amerind Foundation seminar from which the edited volume emerged. In chapter 1, Mathers and Mitchem introduce the goals of the volume: to better define the "motives, relations, reactions, and processes of societal reformation" (p. 2) vis-à-vis 16th-century Spanish *entradas*. Of note, the authors carefully observe the myriad conditioning factors (e.g., environment, politics, native political and social organization, timing, military experience, etc.) that impacted how Spanish-led expeditions were conducted in the two regions, as well as the chain of events set off by *entradas* both localized and far reaching. Drawing connections between the various chapters, the authors also discuss the parallels, contrasts, and "out-of-phase" developments presented in the volume, and they conclude with some future research possibilities.

Kurt E. Dongoske and Cindy K. Dongoske (chap. 2) foreground Zuni voice in the study of Vázquez de Coronado's Southwest expedition, and they present results of discussion sessions organized by the Zuni Cultural Resource Advisory Team. Although oral traditions relating to the Vázquez de Coronado expedition are limited, the chapter is instructive for those conducting oral-history projects and learning how to ask the right questions. In a similar vein, chapters by Richard Flint and Shirley Cushing Flint (chap. 3) and Robbie Ethridge (chap. 4) are important for dispelling many of the inaccuracies surrounding Spanish-led *entradas*, and they serve

as important examples of self-critical scholarship. To this end, in their decades-long research Flint and Flint show that well-entrenched and largely distorted scholarly narratives of conquest and adventure associated with the Vázquez de Coronado expedition have eclipsed critical research exposing its true ad hoc, quasi-military, polyglot, and multiethnic nature. Ethridge observes a similar pattern for the Southeast where scholarly production of an ethnographic present simultaneously collapsed millennia of precontact historical and cultural developments among tribes and obscured significant transformations and creative restructuring taking place in these societies after contact.

Carla R. Van West, Thomas C. Windes, Frances Levine, Henri D. Grissino-Mayer, and Matthew Salzer (chap. 5) and Dennis B. Blanton (chap. 6) explore the role of climate in conditioning *entradas* into the Southwest and Southeast. Carefully tacking between historical accounts and paleoclimatic reconstructions, both chapters describe how past temperature extremes and variation in precipitation likely impacted natural resource productivity and food production among indigenous societies and, consequently, when, where, and how European expeditions could move across the landscape. Exploring population dynamics, Ann F. Ramenofsky and Jeremy Kulisheck (chap. 7) also view the arid, rugged, and remote environment in the Southwest—and other variables such as the long (pre)history of village abandonments and reoccupations and the absence of pigs in introduced livestock—as contributing factors to demographic stability among the Pueblos, not collapse. Dale L. Hutchinson (chap. 8) carries this point home, questioning whether archaeologists have empirically demonstrated, or simply assumed, that introduced diseases resulted in catastrophic depopulation as hinted at in biased historical accounts of southeastern encounters.

Several chapters develop historically and culturally specific contexts for understanding how groups encountered, refused, and partnered with Europeans on their own terms. As Richard C. Chapman (chap. 9) observes, “a nearly abandoned village was the normal state of affairs” (p. 168) for Southwest Pueblos and did not necessarily signal demographic collapse. In the centuries leading up to Spain’s Southwest *entradas*, Chapman explains, Pueblo groups had already experimented with and abandoned a system of social hierarchy in favor of noncentralized power shared by several village elders, which helps to explain why Spanish colonizers would later fail to impose social stratification through an *encomienda* system. For the Southeast, Ethridge and Mitchem (chap. 10) and John E. Worth (chap. 11) describe the fascinating power plays and restructuring that took place within native societies before, during, and following the *entradas*. Ethridge and Mitchem illuminate the broader repercussions of early encounters in the “shatter zone” of the interior South, where slave raiding and disease compounded problems of social reorganization even in the places untraveled by Europeans. As described by Worth too, such shockwaves and a history of European “false starts and failures” (p. 201) would inform later sustained colonization in Florida, as well as the decisions made by some native groups to ally with Spanish colonies.

Two chapters address the role of armed conflict in structuring 16th-century *entradas*. Mathers (chap. 12) shows that an “impossibly complex calculus” (p. 216) of variables exists in defining the people, military tactics, and weaponry involved in conflict. While brief compared to long-term colonization, the author demonstrates that even sites of conflict produce a small but valuable archaeological record that invites archaeologists to retool the ways they detect and study past flashpoints. Moreover, and unlike restrictive dominance-resistance paradigms

that position native societies on the defensive against European aggressors, Christopher B. Rodning, Robin A. Beck, Jr., and David G. Moore (chap. 13) showcase the prehistoric antecedents that structured how southeastern groups confronted and battled Europeans. They argue such conflicts were just as much “theaters for warrior performance” (p. 238) and tribute-driven attacks as they were material-driven attacks organized by the Spanish. Indeed, a common thread found in this volume is that changes were taking place within native societies well before the first Europeans set foot in the Americas, and European colonists were not the sole catalysts of change.

Native and Spanish New Worlds deftly integrates fresh “rereads” and new archaeological and historical discoveries relating to 16th-century *entradas* in the American Southeast and Southwest, but this reviewer would have also enjoyed further discussion of early explorations in other regions of North America. Although a map

(fig. 1.1) includes significant landmarks of coastal California and Oregon and the routes of some 16th-century expeditions along the Pacific Coast, looking west reveals a parade of 16th-century maritime “*entradas*” and landfalls that throw open the door to another multitude of questions, comparisons, conditions, and outcomes that would benefit just as greatly from the high caliber of research presented in this volume. Perhaps a sequel is in order? Despite this regional omission, the volume is an important contribution to the study of 16th-century Spanish *entradas* and a veritable toolkit for those seeking to contextualize later forms of colonialism. To this end, *Native and Spanish New Worlds* is an essential addition to the libraries of archaeologists, historians, tribal scholars, and anyone interested in culture contact and colonialism in North America.

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*Shovel Ready: Archaeology and
Roosevelt's New Deal for America*
BERNARD K. MEANS (EDITOR)

University of Alabama Press,
Tuscaloosa, 2013. 316 pp. 26 figs.,
27 tables. \$39.95 paper.

The owl of Minerva takes its flight only when the shades of night are gathering (Georg Wilhelm Friedrich Hegel, *Philosophy of Right*, S. W. Dyde, translator, Batoche Books, Kitchener, ON, 2001).

There can be no doubt that the Great Depression of the 1930s exists as one of the key watersheds of American culture. It was closely followed by World War II; both eras benefitted from the firm leadership and innovative programs of Franklin Delano Roosevelt. The bibliographies of both of these epochs are vast. Roosevelt's "New Deal for the American People" with its accompanying programs is of major concern here, and Bernard K. Means has provided a terrifyingly short but overall brilliant summation of the most important of these "alphabet soup" initiatives. At the onset he provides a very informative table on page 5 that succinctly summarizes the Civilian Conservation Corps (CCC), Federal Emergency Relief Administration (FERA), Civil Works Administration (CWA), National Youth Administration (NYA), and, of course, the Works Progress Administration (WPA). These acronyms reflected the administrative priority to get America back to work and seek relief from what Roosevelt termed the "only thing to fear" (fear itself). Roosevelt turned to the universities (not only the relief rolls) to employ an incredible cadre of historians,

folklorists, architects, landscape architects, art historians, photographers, artists, and, yes indeed, archaeologists to preserve, document, and research America's past. Much of this is an untold story, and this book contributes significantly to detailing the astonishing amount of data revealed by the archaeological practitioners of the WPA. These individuals labored heroically to record the many different strands woven in America's rich historical tapestry.

The book is divided into three parts and the material is treated regionally: part 1, "Middle Atlantic States," part 2, "Midwestern States," and part 3, "Southeastern States." The first essay in the first part is Gregory D. Lattanzi's eye-opening account of the great significance to future work in eastern prehistory made by what was called "The Indian Site Survey" (ISS), a federal relief program operated by the WPA between 1936 and 1941. Lattanzi's essay reveals the full impact of the ISS program on the progress and scope of future New Jersey prehistory. As Lattanzi states: "[t]he economic, scientific, and cultural effects of the massive work relief archaeology program conducted across New Jersey created collections of artifacts and records that are once again shining in the dirt" (p. 32). Similar results are detailed by Janet R. Johnson in the subsequent chapter entitled "Historical Archaeology's 'New Deal' in Pennsylvania." Concentrating on Somerset County, Pennsylvania, Johnson reports that, although the first Indian site excavation was accomplished under a short-lived program by the FERA, the majority of the effort was made by the WPA. Johnson describes the rich history of a fortuitous find, a competent qualified archaeological supervisor, Edgar Augustine, who conducted the WPA archaeology that ensued.

Johnson details this archaeological saga partially by using primary archival sources, including correspondence with Edgar Augustine's son. The records show that Augustine kept great documentation on the sites entrusted to him, some of which were excellent excavations of American Indian village sites such as the Peck 1 and Hanna sites. Working assiduously throughout cold weather (the photographs illustrate excavating in snow covered fields), Augustine's heroic efforts paid rich dividends for both the future of prehistoric archaeology in Pennsylvania as well as the documentation of many significant sites. This is an archaeological story well told!

Part 2 is concerned with the WPA programs in the Midwest. Stephen E. Nash provides an informative essay that details the influence of the WPA on Chicago's Field Museum. His argument is broad based: Depression-era archaeology made a contribution to the "immense productivity and great expansion" of the Department of Anthropology where Americanist archaeology later developed to a very important place in the museum's activities. John F. Doershuk and John L. Cordell's chapter on "Project 1047: New Deal Archaeology in Iowa" and Amanda L. Regnier, Patrick C. Livingwood, and Scott W. Hammerstedt's piece on Oklahoma conclude the Midwestern story. Quite simply, Regnier and his colleagues conclude their work by stating that "[o]ver 70 years after the WPA excavations ended, they are still guiding and informing the study of Oklahoma's past" (p. 126). Both essays echo that important theme.

Part 3 turns to the American Southeast where, arguably, the WPA made its greatest impact. David H. Dye begins this section with a "battle" over Kentucky archaeology between two prominent figures, William S. Webb and Thomas M. N. Lewis. Dye highlights this feud in order to demonstrate the frustrations and

logistical difficulties that many WPA projects represented. These two men with greatly different personalities fought for the control of archaeological resources involving collections, sites, and documentation. Part of this conflict illustrated a "national debate over differing conceptions of how archaeology should be carried out and reported" (p. 145). The late John Cotter was hired by Webb as the state supervisor for the WPA Kentucky Survey, which was called "the largest WPA enterprise in the country" at that time (Daniel G. Roberts and David G. Orr [editors], *Witness to the Past: The Life and Works of John L. Cotter*, SAA Press, Washington, D.C., 2007, pp. 215–216). Cotter admired Webb's obvious administrative skills, whom he called "the Major," but added that he lacked a good command of analytical archaeology. At any rate Dye's interpretation of this "battle" is well founded and makes for a good read.

Anna R. Lunn in the following chapter discusses how one WPA site, Slayden, in Humphreys County, Tennessee, has led to her valuable and informative reevaluation of the site. This is a strategy that should be practiced more, and I agree that it would lead to a more holistic interpretation of the related sites in Slayden's vicinity. By comparing their artifact types, architectural details, etc., it would bring better understanding of the area's prehistory, "a knowledge rooted partly in the New Deal excavations at Slayden" (p. 164). Sissel Schroeder's essay continues some of the previous themes and emphasizes the important point that the WPA funding "produced such massive amounts of comparable and systematically collected data that regional patterns became discernible" (p. 183). It is a point that underlines the great significance of most every WPA project. Hammerstedt's thesis sentence for his chapter on the excavations at Annis Village, Kentucky, comments that the New Deal archaeological

program for Kentucky “conducted fieldwork at more than 70 sites between 1937 and 1941!” This is a tremendous contribution to the field even when archaeologists realize that only a quarter of these digs were fully published. Scott even describes a visit by supervisor John Cotter to help resolve workmen shortages and hiring problems. Kevin Kiernan takes the reader to Chatham County, Georgia, to examine the results of Preston Holder’s important WPA excavations in 1936–1938. Preston’s excavations were not published and the reasons are detailed by the author. Yet he prepared ceramic data for a conference that he couldn’t attend but which was significant for the valuable information it gave to the field of southeastern ceramic studies. Kiernan quotes the high praise Holder received from none other than Gordon Willey: “you know that you deserve credit for the ‘origination’ of most of the coastal types” (p. 219). James R. Wettstaed’s contribution ends this section on the Southeast region. In his analysis of the Resettlement Administration he argues that historical archaeology also benefitted from these “Depression-era programs.” The Resettlement Administration also played an active role in forming the present landscape; without it, Wettstaed argues, “the Oconee National Forest would not exist and many of the sites of the past inhabitants would not exist, and many of the sites of the past inhabitants would not have been nearly [as] well preserved” (p. 233). Moreover, the Resettlement Administration produced a wealth of photographs (an astonishing 1,655, two-thirds of the total of 2,498 taken by the Farm Security Administration pertaining to Georgia on file in the Library of Congress). This collection alone constitutes an absolutely invaluable source for present-day ethnographers, historical archaeologists, and historians.

Means ends this splendid volume with a well-written account of just how important these excavations and data sets are for present-day

research. Truly, the archaeology of the Great Depression itself has emerged as a very important subject for continued research. He also connects it to the recent recession and how such infusions of assistance might have propelled the scholars into a second round of relief programs. With a clarion call for such programs he ends this very seminal and important volume.

My final remarks on this book are a product of my own experience. I was born and raised in one of Roosevelt’s first public housing projects, the Westlawn, Ohio Housing Project. It opened in 1940 (I was born there in 1942); it certainly was an important site in my own life! Later, in the early 1960s, I worked for the River Basin Surveys in South Dakota, an early federally assisted postwar archaeological program (Thomas D. Thiessen, *Emergency Archaeology in the Missouri River Basin*, Midwest Archeological Center Special Report No. 2, Lincoln, Nebraska, 1999). I am currently writing about these two experiences. Finally, I was a colleague, sharing an office in the University Museum of the University of Pennsylvania with ex-WPA foreman John L. Cotter. He worked as the project supervisor for Lexington, Kentucky, under William S. Webb, the Director of the Kentucky Archaeological State Survey. Cotter’s 1993 essay about his experience was reprinted with permission in *Witness to the Past* (Daniel G. Roberts and David G. Orr [editors], 2007). Cotter’s WPA account as described in this essay is an excellent “eyewitness” discussion of a WPA project. Among the collection of Cotter papers I inherited from John was the typescript of a poem entitled “What’s a-Brewin’ at the Ruin, or, Who said Monkeys were the Funniest People?” The last verse runs as follows:

You ask—what makes them love extinction?
 What makes them diggers of distinction?
 What makes this curious mass o’ men

Pick on one poor specimen?
 I'll tell you what—hidden ambition,
 A vestige from their childhood wishin'.
 For these poor folk, I'm sorry to say,
 Are frustrated foremen of the W.P.A.
 It seems by now I have debunked
 These demon disciples of things defunct.

Taken as a whole the archaeological production of the Depression-era government programs was truly incredible. One should also remember that Roosevelt's programs encompassed laws that "put American preservation on the map." The Historic Sites Act of 1935 is a prime example. The act declares it "a national policy to preserve for public use historic sites, buildings, and objects of national significance fit for the inspiration and benefit of the people of the United States" (16 U.S.C. 461). Programs based on this act include familiar preservation entities such as the Historic American Building Survey, the Historic American Engineering Record, the Historic American

Landscape Survey, and the National Historic Landmarks Program. In the years since the passage of this landmark preservation legislation, more complex preservation initiatives have been developed into the current practices of national preservation (Thomas King, *Cultural Resource Laws and Practice*, AltaMira Press, Lanham, Maryland, 2013). In his final summary chapter Means eloquently states that "it may be time to think of new 'alphabet soup' programs beyond ARRA (American Recovery and Reinvestment Act signed into law by President Barack Obama in 2009) that could benefit the American people—and further enrich our understanding of America's past" (p. 241). I believe this volume is a good place to start. He has written a book that is not only a prologue to the subject, but one that brilliantly reviews its truly national scope and significance. I urge everyone to read it!

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Historical Archaeology in Central Europe

NATASCHA MEHLER (EDITOR)
Society for Historical Archaeology,
Special Publication Number 10,
Rockville, MD, 2013. 418 pp., illus.,
tables, bibliog. \$15.00 paper.

These are exciting times for archaeology in central Europe, as historical archaeology is a new discipline and some scholars are looking to anthropology for ideas and examples. This volume includes a variety of articles from active archaeologists in Austria, Germany, Czech Republic, Hungary, Slovakia, Poland, Slovenia, and Switzerland. This book is subdivided into four sections. In the first section, scholars from some of these countries provide a narrative of the development of theory in their country and conclude with their current perspectives. The second section engages the topics of religion, conflict, and death, while the third section addresses technology, industry, and modernization. This is followed by the final section, which delves into landscapes and cities.

The “Development, Current Research, and Perspectives” section provides seven essays on the development of historical archaeology in central Europe. The chapters provide an overview of the notable publications that underpin the discipline. Several notable themes keep reemerging in these essays. Archaeologists are reminded that anthropology was present in archaeology before World War I, but the totalitarian regimes of the National Socialists and the Soviet-style communist states altered these programs to serve their own uses. Indeed, a common theme is that most of the participating countries share in the

successful theoretical recovery from totalitarian regimes of the 20th century.

Today, there is still no consensus on the definition of historical archaeology in central Europe. Most traditional historians and museums create a myth of the eventual cultural evolution to the current nation-state structure. These scholars question the inevitability of this outcome, and seek to establish postmedieval archaeology as a respected academic discipline by building their own theory.

There has always been an ambiguous relationship between archaeology and history in Germany. Some historians doubt the utility of archaeology. Rainer Schreg makes a case for archaeology to be a “cultural science,” as opposed to a variant of history. The big challenge is for historical archaeology to distinguish itself from history. To do this, archaeologists must develop more theoretical approaches. They have explored environmental history and cultural ecology. European cultural ecology appears to differ from American cultural ecology, which is based on the works of Julien Steward and Leslie White. Schreg recommends a more holistic approach, blending the historical texts with the artifact studies.

Historical archaeology is uniquely powerful in Europe, where it has a commemorative function, such as documentation of the horrors of Nazis and others that occurred in the 20th century. Some of the authors have the impression that the study of 20th-century sites is rare in the United States. Perhaps this speaks to U.S. archaeologists’ failure to make gray literature widely accessible.

Katarina Predovnik delivers a social and theoretical history of archaeology in Slovenia from 1890 to the present. She recounts how the

National Socialists used archaeology to justify their territorial claims, and how Yugoslavia used it to confirm a Slavic identity. The traditional notions were that archaeology ended at A.D. 1000, and what is considered historical archaeology was going through “grandma’s garbage.” Salvage archaeology caused by the construction boom in the 1990s brought these issues to the forefront. The Heritage Act of 2008 declared that sites over 100 years of age should be considered. Currently, historical archaeology is transcending disciplinary boundaries with studies of material culture, but receiving some pushback from traditionalists. There are spatial studies of the emotional perception of the landscape. Another theme is to give a “voice to the voiceless,” which appears in other European countries as well. What follows is a diverse collection of articles that provides a variety of topics and theoretical approaches.

From Hungary, Gábor Tomka provides an overview of archaeology of sites occupied from 1526 through 1680. Hungary was different than other countries in central Europe, as the Ottoman invasion repeatedly destroyed the villages on the Hungarian plateau, creating horizons of destruction in the soil. The Ottoman occupation left a distinctive material culture of ceramics, tobacco pipes, architecture, timber forts or *palankas*, and baths or *hamam*. The difference in material culture extends to diet, as the Christians dined on pork while the Muslims consumed sheep and goats. The heritage laws constrict the investigations to the period 1526–1711, as there is no requirement for archaeology on a site that dates later than 1711.

In the section “Religion, Conflict, and Death,” Jost Auler provides the historical context and symbolic and rational meaning to public execution sites in Germany. Most execution sites were located at a crossroads

and intended to be outside the arena of public respectfulness, as the dead were denied a Christian burial. Often, they were positioned near Jewish cemeteries or leper colonies. While this site type was commonplace several hundred years ago, very few have been archaeologically examined.

Susi Ulrich-Bochsler and Christine Cooper delve into burial practices and osteological analysis of several graveyards in Switzerland. The authors kindly remind the readers that in Europe cultural anthropology is termed “ethnology” and physical anthropology is called “anthropology.” In 18th-century graveyards in Bern they found the location and placement of the burials to be indicative of social status, but they also found that all of the skeletons exhibited the same nutritional or physical stresses. Older medieval customs of burial continued in Protestant areas. When a woman died in childbirth, the body was interred under the eaves of a church so holy water could continually bless her. Also, many of these women were interred with scissors and thimbles. As a case study, the authors present the osteological analyses of the body of Baron von Graffenried, the founder of New Bern, North Carolina.

Edgar Ring describes how, during the 16th century, Protestants employed ideological imagery on daily items. From the Baltic to Transylvania, stove tiles and beer steins were molded with biblical scenes. While there were stock images of Christ, Satan, Catholic cardinals, and the Turks, there were also images from the works of Lucas Cranach the Elder. Images attacking the Catholic church replaced Catholic devotional images on status items. While the Protestants kept religious imagery out of the public space of churches, they were transferred into the sphere of private life in the second half of the 16th century.

As the Ottomans had occupied the Hungarian plain for over 100 years, they constructed mosques, *hamams*, and cemeteries. After they were expelled in the late 17th century, many of these structures were destroyed or fell through neglect. Through documentary research, Ibolya Gerelyes recovered the locations of this public architecture, demonstrating the Ottoman influence on town planning.

Arne Homann provides an overview and introduction to battlefield archaeology that the uninitiated can understand. It discusses the changes in military technology since 1500, and how mapping lumps of lead in a field can illustrate a battle. The Poles were pioneers of using systematic methods in the 1960s that went beyond obtaining relics for display. The types of sites, including encampments, field fortifications, medical sites, and mass graves were defined and well-illustrated with examples.

During the Great Northern War in 1715, the Swedes scuttled a number of ships to protect a bay from the attacking Danes and Germans. As a result of the heritage laws, archaeological work on them has been sponsored by a new gas pipeline. Mike Belasus and his colleagues have documented a vessel with a notable construction technique, where both clinker and carvel methods were employed.

The archaeology of concentration camps brings a powerful resonance to the recent history of this region. Claudia Theune's presentation of the tangible remains of the Holocaust has an intense grip on the audience. New findings that appear in the press keep the events fresh in one's mind.

What happened to Hitler's Cossacks? Harald Stadler and Friedrich Stepanek are employing (traditional or nontraditional?) methods to recover the memory of the anti-Stalin Cossacks that camped in the eastern Tyrol region. They use

a more ethnographic approach by interviewing the senior local inhabitants and doing "loft archaeology," or recovering personal items from attics. While the project is poorly funded, they are working on an exhibit that will have an impact on the modern community.

In the "Technology, Industry, and Modernization" section, Andreas Heege contributes a well-illustrated article that provides a needed baseline for kiln studies. Heege presents a comparative survey of kilns in central and western Europe, starting from the late medieval form and going into the 19th century. Kilns are subdivided into the updraft and crossdraft types. The author finds the technologies followed potters' migrations, as can be seen with the movement by majolica potters into northern Europe. Some of the kiln technologies were static, while others were still evolving in the 18th century.

Ralf Kluttig-Altman has identified a new ceramic tobacco pipe type that was produced in eastern Germany. Instead of using a two-part mold, the potters threw the bowls and stems on a wheel or formed them by hand. Then elements were joined before being fired. He has categorized subtypes by construction method, decoration, and surface treatment. The form of some of the pipes resembles those created by the Iroquois and other Native American groups.

Detlef Hopp presents the results of a number of industrial archaeology projects in Essen, Germany. The Krupp steelworks was a large complex that was severely damaged during World War II. Archaeologists employed laser scanning and a number of methods to record bunkers, foundations, and other subterranean structures discovered during salvage excavations.

Schreg devised an environmental model for analyzing a 19th-century glassworks at Schmidfelden in southwestern Germany. He introduces "panarchy theory," a nonhierarchical

system that acknowledges the interaction of ecological, sociological, and economic forces on this venture. For example, the 19th-century craft production of glass relied heavily on firewood from the forests. Once this fuel became scarce, the owners searched for alternative solutions, but lack of access to coal doomed the operation as the venture could not adapt to the new global circumstances.

The archaeology of aircraft is a new and somewhat challenging field of study. As the subjects are no older than 100 years, eyewitness accounts and the excellent historical records provide major contributions. Wolfgang Falch discusses case studies of National Socialist planes lost in the Tyrolean Alps. These aircraft recoveries sparked enormous public interest that motivated many amateurs to get involved. Most downed aircraft end up either in a museum or a scrap yard. The removal of the wreckage from the site is a public service, as many are a hazardous-material threat to the environment.

In the section on "Landscape and Cities in Change," Michael Doneus and Thomas Kührtreiber review different sociological approaches to landscape studies. They introduce a structural-individual approach that is employed in sociology. The study focuses on a 17th-century Carmelite friary in the countryside of eastern Austria. With airborne laser scanning, they create a digital terrain model of the friary and use a viewshed analysis program. The results indicate the Carmelites intentionally sited the compound in a low, nonvisible location, as they valued seclusion.

Paul Mitchell gives the reader a tour of the monumental architecture in Vienna from 1500 to the 1840s, a period that is bracketed by the Turkish invasion and the workers' uprisings. In 1522 Ferdinand I, the Hapsburg emperor, seized control of Vienna from the city

officials, as the power shifted to the absolute monarch. The imperial palace compound grew in size to accommodate the bureaucracy of an empire. Modern fortifications were constructed around the city, and the burned-out suburbs, destroyed by the Turks, became garden palaces for the wealthy. A rebirth of construction of clerical buildings occurred during the Counter-Reformation.

Wroclaw/Breslau developed in a riverine valley braided by the Oder River, which occasionally washed out sections of the medieval city. Jerzy Piekalski describes sanitation improvements undertaken in the postmedieval city, which was faced with rapid population expansion. By the 18th century, backyards were built over, creating a sanitation problem and cholera epidemics. By the early 19th century, the fortification walls were torn down and the population expanded into the suburbs. The author documents the notable public water improvement projects that were effective in coping with these stresses. Kluttig-Altman recounts how the state-sponsored archaeological salvage programs in Saxony were victims of their own successes. Given the nature of salvage work, there is little downtime for analysis and report write-up for publication. As a response, the Pirna project uses long-term unemployed people as lab assistants. Contact with everyday items of the past have helped motivate them, increased lab productivity, and achieved the goal of an illustrated pamphlet for tourist interests.

The archaeology of atrocities committed during World War II may be the most powerful impact the discipline has made on the modern world this reviewer has seen. The concentration camps and associated sites of the Holocaust, the human remains of the Polish officers in Poland, the massacre of Axis troops in Slovenia, all highlight the evidence of brutality that cannot be

spun away by any politician. This book provides a valuable introduction to the archaeology of early modern central Europe for those who are exclusively Anglophones. Most of the literature in the bibliography is not in English, so this gives an opportunity to examine the current thinking of scholarship in early modern archaeology of this

region, comparative information for studies, and insights into the archaeological use of unfamiliar methods and theoretical orientations.

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A Sea of Misadventures: Shipwreck and Survival in Early America

AMY MITCHELL-COOK

University of South Carolina Press,
Columbia, 2013. 240 pp., 6 illus.,
bibliog., index. \$34.95 cloth.

Maritime historical archaeologists often spend a great deal of time combing the historical record for references to particular wrecking events. In cases where a wreck can be positively identified, these accounts can provide a personal context for interpretation. Historical documents can help identify individual survivors as well, detailing the wrecking process and the immediate responses. Amy Mitchell-Cook's look at one particular type of record, the shipwreck narrative, reminds the reader that these documents have their own historical context as well.

Mitchell-Cook examines 100 published shipwreck narratives dated from 1660 to 1840, in addition to other related materials such as sermons and logbooks. In the introductory chapter Mitchell-Cook presents the narratives as an explicit genre, though they may have been published as individual pamphlets, in conjunction with sermons, in collections of similar works along the theme, or as part of longer works describing travel and adventure. She explores the American context in which this type of material was published—primarily in the Northeast, where local presses and a flourishing book trade were established very early in colonial history. Insurance claims and the protection of reputations were among the motivations for authors to promote their own versions of events in a public venue. The popularity of the genre (as well as the laxity of copyright regulation prior to 1790) meant that

stories might continue to be reprinted in new contexts for decades after their initial publication.

Rather than simply accepting the narratives at face value, Mitchell-Cook examines them for the ways in which they present and reinforce contemporaneous social norms. As American society changed over time, so did newly produced narratives. Earlier tales presented shipwreck as a manifestation of divine will, with survival a result of divine mercy. Throughout the 18th century the accounts shift away from religious explanations, contextualizing survival as a matter of technical expertise and human triumph. Shipwreck narratives mirror the changes in society from religious to the rationality of the enlightenment. The stories share in common an optimistic perspective: despite the many trials endured, there is someone left, whether through providence or skill, to tell the tale.

Some of the most interesting chapters, chapters 4 and 5, examine the way that social roles were replicated and reinforced in shipwreck situations. Mitchell-Cook looks closely at the role of class, race, and gender and argues that these narratives were intended to promote the maintenance of the social order. Captains and officers were expected to live up to a very particular construction of masculinity and provide an example for sailors belonging to a lower social class. Reasonable behavior and mastery over one's emotions were desirable masculine traits, whereas emotional outbursts were negatively associated with the feminine. The narratives place the credit for survival in the hands of those who behaved in a socially acceptable manner—those who kept their calm and did not give in to panic or despair. Mitchell-Cook also examines the place of women both during the disasters themselves and in the

narratives. Although women are mentioned as present in a significant portion of the narratives examined, they are rarely a point of focus and are mainly used as a narrative device to generate pity. Women were also very rarely authors of shipwreck narratives—Mitchell-Cook found only one example. It is particularly interesting, however, as there is a separate account of the same disaster written by the (male) captain. The two accounts used gender norms to contextualize the same event very differently, the captain's emphasizing negative aspects of feminine emotional irrationality, and the female survivor's contextualizing her behavior through the socially acceptable lens of female piety. Non-whites also rarely received much attention in narratives where their existence was acknowledged.

Mitchell-Cook does not shy away from talking about some of the more gruesome aspects of shipwreck survival stories, and dedicates chapter 6 to examining mutiny and cannibalism. In both cases, she argues that the narratives reinforce an existing social order: mutinies happened when shipboard hierarchies broke down—primarily when men did not live up to expectations of class and gender roles—and were resolved when they were reinstated. Survivors' stories frame cannibalism as a terrible necessity, but also as a triumph of human adaptability and survival. Mitchell-Cook compares the narratives referencing cannibalism to other famous instances, including the Donner Party expedition, and finds that in all but the most extreme cases its implementation served as a reflection of social order. Despite claims of impartiality, people living on the social margins tended to be the first chosen by lots as

sacrifices for the survival of others, while those with higher social standing such as officers and captains were very rarely selected.

In further support of her claim that these narratives served a social purpose, Mitchell-Cook uses another comparison in chapter 7: Portuguese shipwreck narratives. The accounts she uses in this section are drawn from a single collection containing 18 narratives from the 16th through the 18th centuries. The Portuguese wrecks had similar causes as the American examples, but the responses to them and the expected behaviors of the survivors are grounded in a legacy of national exploration and expansion. Despite these differences, Mitchell-Cook finds that the narratives themselves served a similar role to the American accounts and reinforced the values of Portuguese society.

Mitchell-Cook's book is full of engaging material and is almost disappointingly short. It seems even more so as excerpts from and references to the same events are reintroduced in multiple contexts, making the material seem somewhat repetitive. The distinction between the events of the shipwreck and the narrative account of the events can also be somewhat muddled when it might have better served her overall thesis to be clear about the separation. Despite these minor quibbles, the text is an excellent quick read and serves as a good reminder that historical texts have their own social contexts that need to be kept in mind by those seeking to use or understand them in their own work.

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*American Anthropology & Company:
Historical Explorations*
STEPHEN O. MURRAY
University of Nebraska Press, Lincoln,
2013. 400 pp., bibliog., index, 11
tables. \$65.00 cloth.

American Anthropology & Company is a collection of articles written, and some published, mostly in the 1980s. The author, Stephen O. Murray, is a sociolinguist with a long running interest in the history of anthropology. Murray operationalizes his definitions of anthropology and anthropologists as relating only to cultural anthropology and the anthropologists who labor in that subdiscipline of American anthropology. While he mentions anthropological linguistics, he relegates archaeology and physical anthropology to “arcane subdisciplines” (p. 280).

Since the volume is a collection of papers, it lacks an overall cohesiveness that may be expected from the title. The only discernible linking factor throughout the book is the undertone, and sometimes overtone, that the history of American anthropology is replete with self-serving, often incompetent practitioners. These anthropologists are typically described as either stretching their meager data sets to their utmost utilitarian extent, and in other cases fabricating their data in order to support their point of view or current pet theory. The other recurrent theme of the volume is that while anthropologists were formulating their own ham-handed approach to ethnography, sociologists were doing ethnography, and doing it much better and more accurately than their anthropological cousins.

This reader’s characterization of the book is not meant to defend the anthropologists in question or the examples of the admittedly shoddy work of some in the past. Rather, the observation left me wondering why some of the individuals singled out in this book are thought to be representative of American anthropology as whole, such as the chapter concerning Arthur Wolf’s work in Taiwan, which appears to be a chapter rehashing another book in this series coauthored by Murray titled *Looking through Taiwan: American Anthropologists’ Collusion with Ethnic Domination* (Keelung Hong and Stephen O. Murray, University of Nebraska Press, Lincoln, 2005). Ultimately the volume appears to be highly selective in the individuals it covers, and also as narrow in scope as “anthropology” is defined by Murray.

In the opening chapter discussing the history of American anthropology, Murray glosses over contributions made by John Wesley Powell and the Bureau of Ethnology (BE, later called the BAE). He basically writes them off as uneducated amateurs adhering to a good-old-boy-club mentality. The lack of formal training in anthropology during the time period between 1879 and 1902 (Powell’s directorship) shouldn’t be surprising since there wasn’t really any academic training in anthropology to be had in university settings in the early years. The club mentality also isn’t surprising at the time given the limited number of anthropological practitioners, even in a four-field sense. What is surprising is not giving the BE/BAE credit for establishing the four-field approach to American anthropology, and inferring that there was no real contribution made by their numerous volumes of research.

Certainly, as a product of the late 19th century there is bias in the work, but it was not a wasted effort of uneducated curmudgeons.

Murray credits Franz Boas and the Boasians for shifting the focus of anthropology away from the theoretical concepts of social evolution advanced by Lewis Henry Morgan and Powell. That is where the credit stops. He doesn't seem to find anything positive in the contributions of the Boasians' "salvage ethnography" of American Indians, or the emphasis on culture element distribution lists. There are admittedly numerous issues with the era of salvage ethnography. These issues run the gambit of poorly trained or lackluster field workers, to informants who presented or created their own version of the past or parroted what ethnographers wanted to hear. That being said, when the information is taken in the context of knowing there are significant issues relative to today's standards, there are still anthropologists (from all four subdisciplines) who have benefitted from that knowledge.

Although the crux of Murray's book seems to be pulling back the curtain on the anthropological Great Oz, he takes exception with someone who does the same. In chapter 3 Murray takes Derek Freeman to task on his 1983 and 1991 posthumous critical analysis of Margaret Mead's ethnographic work in Samoa. Murray does not defend Mead's work but rather points out Freeman's overstatement of Mead's importance in American anthropology, as her public popularity did not translate into popularity within anthropology departments. Murray makes the case that Mead's shortfalls in data were well known in academia, and that Freeman's egotistic dismantling of her perceived iconic status in the discipline was unnecessary and tantamount to a straw man argument. At first glance it is an ironic stance to take given that one could easily say the same of Murray's critique of the cultural anthropologists singled

out in his book. In defense of Murray, however, it should be remembered that most of these articles are 25–30 years old. As a product of undergraduate studies in anthropology beginning in the mid-1990s, students in my own cohort were exposed to critical analysis of work done by the American, British, and French schools of anthropological thought. That may not have been the case throughout the 1980s. Murray's critical analysis may have been more relevant and timely during that period.

Later chapters in the book diverge into inter- and intradepartmental politics in sociology. Much like with his cultural anthropological analysis, Murray does not shy away from naming names and gives a detailed accounting of academic battles, departmental politics, and the rights of researchers with respect to publishing their data.

The overall presentation of the volume from the perspectives of continuity and writing style is a mixed bag. As previously stated, the book is an amalgamation of separate and distinct papers that are not necessarily thematically tied together other than that they deal with previous anthropological or sociological studies and the author's grievances with them. The author has a unique writing style that at times is difficult to follow. He often inserts long parenthetical qualifying statements in the middle of sentences, sometimes seemingly contradicting the specific point he was making. This may cause a reader to read sentences over, disrupting the general flow of reading and the line of reasoning they are trying to follow.

The difficulty with this book is finding an audience. It is likely too individually specific and infused with professional lexicon to be of interest to a layman, and it seems too subjective, selectivist, and vitriolic to be of serious interest to the professional. It could serve in a classroom or seminar context to generate discussion and

as a potential starting point for a number of critical student research papers. A positive point of the book is that Murray is certainly familiar with many of the early and middle players of the cultural anthropology game, and he provides a well-researched reference section that students

can access to find out more about the individuals cited and their work, for better or worse.

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Trends and Traditions in Southeastern Zooarchaeology

TANYA M. PERES (EDITOR)

University Press of Florida,
Gainesville, 2014. 224 pp., 21 illus.,
bibliog., index. \$79.95 cloth.

Tanya M. Peres has assembled a collection of papers (most originally presented at the 2010 Southeastern Archaeology conference) that shows the diversity of research questions being addressed in southeastern zooarchaeology. The papers in this book fit well into what can be called the traditions of southeastern zooarchaeology: research is based on the identification and interpretation of actual faunal specimens (rather than, say, ancient DNA or stable isotope studies); taphonomic analysis is a standard analytical step; not only subsistence, but also ritual and paleoenvironmental questions are addressed; and shells (both bivalves and gastropods) are given equal weight with animal bones. In her preface and introduction, Peres highlights the role of several zooarchaeologists instrumental in creating these traditions—not only Paul Parmalee and Elizabeth Wing, who were the earliest, but also Walter Klippel, Elizabeth Reitz, Rochelle Marrinan, and others who have been influential in the region.

The rest of the book consists of two articles dealing with historical assemblages, one analysis of prehistoric dog burials, a wide-ranging essay on possible ritual use of animals, and three papers each taking a very different approach to interpreting shells.

Judith A. Sichler studies faunal remains associated with Confederate guards at a Civil War prison camp in South Carolina in the context of military procurement. Historical documents show that the Confederacy had problems distributing

adequate rations to its soldiers, but the faunal data from the Florence Stockade—more than 3,500 specimens, composed almost exclusively of cattle, pig, and chicken—suggest that Confederate guards were reasonably well fed, possibly having procured much of the food for themselves locally.

The other paper dealing with historical assemblages is Peres's look at variation in Upland South foodways at historical sites in Kentucky. The four assemblages are attributed to slaves, a middle class family, and two wealthy families. Her study supports the traditional view that pig was the most important meat source among Upland South people while also documenting the use of wild fauna as supplements by both enslaved people and less wealthy planters. This is an excellent paper that was previously published in *Historical Archaeology* in 2008.

A data-rich study of 29 dog burials from the Late Middle Woodland to Mississippian Spirit Hill site in Alabama is presented by Renee B. Walker and R. Jeannine Windham, who look at demography, pathologies, and association with human burials. This paper is primarily descriptive, although several vertebrae with curved spinous processes or evidence of fractures (and subsequent healing) are interpreted as evidence of dogs being used to carry packs. Given that the dogs were deliberately interred, and a small number of them were buried with humans, the authors point out (but do not elaborate on) the spiritual role that dogs played in prehistoric societies.

Cheryl Claassen's article, in contrast, is all about elaborating on the sacred. It certainly serves as a reminder that ritual uses of animals need to be kept in mind when examining any faunal assemblage. Gathering comparative ethnographic and historical data from throughout North America, including Aztec and Mayan cultures, she

surveys the varied ways animals are used in ritual. Expanding on recent zooarchaeological research on the identification of feasting, she proposes to establish criteria for identifying faunal remains associated with the broad range of other ritual activities.

Rituals can be ubiquitous, and it is unlikely anyone would doubt the human capacity to invest anything and everything (snakes, frogs, deer, birds, feet, feathers, heads, bones, shells, and more) with significance, but Claassen proposes so many possible ritual signatures that every conceivable faunal assemblage could be interpreted as the result of ritual activity. This identification of the sacred appears to come at the expense of a more subtle understanding of the inherent complexity of the zooarchaeological record. If the entire contents of a pit feature do not match what would be expected from accidental entrapment of small animals, for example, she seems to assume that none of them can be, and therefore the animal remains are attributed to ritual activity.

A fine example of how ritual and symbolism can be investigated with faunal remains is found in the paper by Aaron Deter-Wolf and Peres, who study shell symbolism from as far back as the Archaic period to as recently as the 19th century. Shell artifacts can convey multiple meanings and serve multiple purposes. For Archaic people in the interior Southeast, marine shell ornaments may have represented a deliberate link to their ancestral origins along the Gulf and Atlantic coasts. This association with the ancestors was present among historical Siouan-speaking tribes as well. Shell ornaments also signify cosmological concepts, and during the Mississippian period elites may have appropriated shells and their imagery to legitimize a new hegemony centered at Cahokia. By drawing connections among shells, other prehistoric artifacts and imagery, historical observations, and ethnographic data, the authors are able to look at

both the beliefs encoded in the artifacts and the political uses to which they were put.

While noting the symbolic value of shell artifacts, Maureen S. Meyers emphasizes theoretical issues of craft production and distribution. Excavation at the Mississippian Carter Robinson site in Virginia recovered evidence of a mound, plaza, and several structures, as well as 21 shell beads, a number of other worked gastropod and bivalve shell fragments, and several drills that may have been used to make the shell beads. Meyers places this relatively small frontier site in a regional context, arguing that beads and other items were produced here for trade as part of a larger prestige goods economy.

Shells are also valuable sources of information for environmental questions, as shown in the article by Evan Peacock, Stuart W. McGregor, and Ashley A. Dumas. After briefly summarizing current thoughts on Woodland period sedentism (or as they prefer, sedentariness) in the Tombigbee River valley of Alabama, they present a detailed explication of the implications of Atlantic rangia (*Rangia cuneata*), a type of clam found in brackish environments, for interpreting prehistoric salinity levels in the Tombigbee. They also record prehistoric range extensions for several mussel species in the same river valley.

“The enduring traditions in Southeastern zooarchaeology,” Peres says in the introduction, “are based on solid hypothesis testing via rigorous data collection and proven analytical methods” (p. 13). A continued reliance on these traditions means that, regardless of whether you have questions about paleoenvironment, subsistence, political economy, or ritual and symbolism, zooarchaeology can provide answers.

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*Exploring Atlantic Transitions:
Archaeologies of Transience and
Permanence in New Found Lands*

PETER E. POPE (EDITOR) WITH
SHANNON LEWIS-SIMPSON
Boydell Press, Woodbridge, UK,
2013. 353 pp., 70 figs., 26 maps, 11
tables, index. \$50.00 cloth.

The papers that make up *Exploring Atlantic Transitions* came out of a Society for Post-Medieval Archaeology conference held at St. John's, Newfoundland, in 2010. The conference theme, "Exploring New World Transitions: From Seasonal Presence to Permanent Settlement," was inspired by the occasion of the 400th anniversary of the establishment of the first permanent English settlement in what is now Canada at Cuper's Cove, Newfoundland. In his preface, Peter E. Pope lays out the challenge to "approach European expansion to the Americas and elsewhere without putting on the greasy uniform of colonial triumphalism" (p. xvii). Newfoundland provides an excellent laboratory for demonstrating this because it was the site of both deliberately seasonal fishing stations and intentionally permanent colonies. These papers thoroughly examine sites of both types, but extend far beyond Newfoundland in time and space, linking theory to archaeological data.

The first section, "Old World Context," lays out the precursors to transatlantic trade at the dawn of the postmedieval era. Mark Brisbane (chap. 2) goes back to the late 10th–13th centuries as Slavic people moved into northwestern Russia, with examples from the Minino complex. Natascha Mehler and Mark

Gardiner (chap. 1) provide a case study from a Hanseatic trading site at Kumbaravogur, Iceland. Evan Jones (chap. 3) presents archival detective work on John Cabot's European rediscovery of North America.

The papers in the second section, "Atlantic Expansion," examine some of the practical necessities for colonization. Pope (chap. 4) looks at "the relationship between the consumer revolution of the late 16th century and the wave of European migration to North America, which began in the early 17th century" (p. 37). Many innovations in early-17th-century material culture made this possible, including hopped beer (which ships better than ale), tobacco and pipes, chimneys, feather beds (as compared to straw pallets), and pewter platters and spoons (as compared to treen). Other goods became more affordable, including earthenware, metal pots and frying pans, knives, edged tools, nails, pins, glass bottles, vinegar, distilled alcohol, knit wool stockings and caps, and felt hats and gloves. Not only did these innovations make moving to the New World more comfortable, but they created a "middling sort," whose identity was more individual and portable, and so more open to the opportunities of relocating.

Steven E. Pendery and Hannah E. C. Koon (chap. 6) reiterate the importance of food that could be preserved, stored, and transported to solve the problem of scurvy. Paula Marcoux (chap. 5) points out that fresh bread is familiar and implies permanence, and suggests looking for bread ovens archaeologically as a sign of permanence. Neil Kennedy (chap. 8) moves far to the south to examine salt raking in the Turks and Caicos Islands. Salt was crucial to the North Atlantic fishery, so this colony was connected

to the same trade network as Newfoundland. It is a particularly interesting case, because this small colony was claimed by two larger colonies in its region, Bermuda and the Bahamas. Their different agendas led to different colonial approaches. Brad Loewen (chap. 7) moves beyond the Anglophone world to look at farms and a tar kiln at Baie-Saint-Paul, Quebec.

The third section, “Colonial Memory,” examines how archaeology can illuminate hidden aspects of colonial history. Audrey Horning (chap. 9) looks at two sites at *Leim an Mbadaigh*, also known as Limavady, Northern Ireland. The area was the site of a late medieval castle and Sir Thomas Phillips’s model plantation, Newtown Limavady. In this case local history downplays the victor (Phillips) and refers to the site as O’Cahan’s Rock. Jeff Oliver (chap. 10) looks at the historical ecology of late-19th-century Fraser Valley, British Columbia. The forest was cleared, but quickly regenerated, going against the narrative of straight-line progress. Giovanni Vitelli (chap. 11) looks at a region, Downeast Maine, where not much archaeology has been done. Vitelli argues that much of the region’s history has been influenced by 19th-century tourists nostalgic for a “maritime pastoral” preindustrial past, which must be factored into any research design.

Section 4, “Pots and Provenance: People and Pots,” looks at the role ceramic analysis can play in studying European migration across the Atlantic. David Gaimster (chap. 12) uses chemical analysis of Hanseatic-era pottery to make the point that it is easier to move potters than fragile pottery, if raw material for the potter is available. The remaining three chapters in this section look at specific ceramic types: Portuguese redware (Sarah Newstead, chap. 13) and Normandy stoneware (Bruno Fajal, chap. 14; Amy St. John, chap. 15), and what they can reveal about international trade networks.

The next section, “The Birth of Virginia,” starts by reviewing past and continuing research for the failed and “lost” colony of Roanoke (Eric Klingelhofer and Nicholas Lucchetti, chap. 16). The next two chapters use data from current excavations at Jamestown to elucidate some of the Roanoke finds (Beverley Straube, chap. 17; Carter C. Hudgins, chap. 18).

Section 6, “Permanence and Transience in Newfoundland,” brings the focus back to Newfoundland and its complex colonial history. William Gilbert (chap. 19) describes how archaeological research at Cupids has shown that it was inhabited longer than previously believed. Tânia Manuel Casimiro (chap. 20) examines trade between English Newfoundland and Portugal. The range of commodities traded, including some luxury goods, suggests that the settlements were more than fisheries. Eric Tourigny and Stéphane Noël (chap. 21) use faunal analysis to compare and contrast the diets at Ferryland, a 17th-century permanent English settlement, and Champ Paya, an 18th-century seasonal French fishing station. Amanda Crompton (chap. 22) uses data from Plaisance, a 17th-century French fishing colony, to look for evidence of French and English interaction in Newfoundland. She demonstrates that Plaisance was supplied by France, rather than England, Newfoundland, New England, or Quebec.

The Calvert family is the focus of the next section, “Ferryland, Maryland and Ireland: The Calverts and Other Colonial Patrons.” The Calvert family, Sir George, 1st Lord Baltimore, and his sons, Cecil and Leonard, were involved in colonizing several regions of the Atlantic world. James Lyttleton (chap. 23) reports on excavations at the Calvert castle at Clohaman and the surrounding town. These Irish settlements actually postdate their New World settlements. James A. Tuck (chap. 24) summarizes more than 40 years of archaeology at Ferryland. The

Calvert's Maryland settlement, St. Mary's City, has a similarly long history of archaeology (Silas Hurry, chap. 26). Calvert's Ferryland was basically defunct by 1638, when Sir David Kirke took over. Barry Gaulton (chap. 25) details how archaeology demonstrates Kirke's reorganization of the settlement's infrastructure from a nucleated village to a mercantile plantation.

The final section, "Inuit and Europeans in Labrador," looks at what was happening on the other side of the Strait of Belle Isle from Newfoundland. Peter Ramsden and Lisa Rankin (chap. 27) show how reanalyzing radiocarbon dates changes the understanding of the earliest Inuit-European interactions in Labrador. Europeans began to fish and whale in the area around 1500. When the Greenland Norse settlements were abandoned at about the same time, some Inuit moved to Labrador in search of new Europeans to trade with. In the next chapter Rankin describes how the intermarriage of Inuit women and British men was key to the growing interdependence between the two populations. Greg Mitchell (chap. 29) looks at

the opposite side of the equation, the history of increasing conflict between Inuit and Europeans. Eliza Brandy (chap. 30) uses faunal analysis to examine shifts in social organization, economic systems, and subsistence practice over time. In the final chapter Amelia Fay uses the house of Mikak, an 18th-century female Inuit trader, to look at the difference between culture contact and colonialism.

There is no concluding chapter to the book, but it is safe to say that this collection of papers has met the challenge presented in Pope's preface. The time depth and geographic scope of the papers is impressive. *Exploring Atlantic Transitions* is well illustrated, including a set of color plates. Each chapter is individually indexed, making it easy to use. This volume will be most useful for researchers of British expansion, but anyone interested in questions of colonization will find food for thought in the variety of approaches presented here.

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Space-Time Perspectives on Early Colonial Moquegua

PRUDENCE M. RICE

University Press of Colorado, Boulder,
2013. 378 pp., 32 figs., bibliog.,
index. \$70.00 cloth.

In *Space-Time Perspectives on Early Colonial Moquegua*, Prudence Rice offers a fascinating examination of the colonization and recolonization of a remote corner of southwestern Peru, as well as extensive raw data from her years of survey and excavation at multiple sites across the Moquegua valley. Rice states that her interest is in understanding the colonial encounter in Moquegua through, what she terms, an “implicit political-ecology approach” (p. 1). She argues that landscape and the negotiation of power are “inextricably entangled,” and, throughout the book, she demonstrates time and again that this is indeed the case. Rice also states in her preface that, in part, the purpose of this volume is to publish all of the raw data from her five-year research project, the Moquegua Bodegas Project, in a single place. This sort of publication is something that happens all too infrequently these days and alone makes the book worth its price.

Part 1 of the volume acts as an introduction. It is divided equally into an overview of the Moquegua Bodegas Project directed by Rice between 1985 and 1990 and an overview of the natural environment of the Moquegua valley. The latter half of this section provides a detailed picture of the region’s environment, building the necessary basis for the ecological/landscape part of her analysis. In addition, readers not familiar with the Andean landscape will come away with a comprehensive understanding of Moquegua’s environment and economic base.

In the second section of the book, Rice moves on to an analysis of the indigenous use and understanding of the landscape of the Moquegua valley. She begins the first of three chapters with a précis of the occupation of the valley prior to the arrival of the Europeans, summarizing the prehistory beginning with the first wave of colonization, which she locates in the Middle Horizon (A.D. 500–1100). Rice traces subsequent iterations of occupation and colonization through the Late Intermediate period and into the Late Horizon when the Inka arrive on the scene. Throughout, she situates Moquegua in the broader Andean context, explaining how it fit into the empires that came and went over the course of those 1,000 years. For the non-Andeanist, the terms and abbreviations can be, at times, dizzying, but the effort is well worthwhile as the reader comes away with a true sense of the region’s role, politically and economically, throughout Andean prehistory. In the next chapter, she follows her general overview of the regional prehistory with a more detailed examination of the Inka conquest and colonization of Moquegua, drawing on both archaeological data and ethnohistorical accounts. Her discussion draws attention to the profound ways in which the Inka transformed the landscapes they occupied politically, economically, socially, and environmentally; here, Rice implicitly underscores the important point that the Moquegua valley was not a static, unchanging landscape prior to the arrival of the Spaniards. Finally, Rice finishes part 2 with a fascinating analysis of the toponymy of the Moquegua valley. She explores the history of the naming of many of the valley’s natural prominences and settlements, tracing various names to one, or sometimes more, of the ethnic

groups that have occupied Moquegua over the course of the last 2,000 years. Throughout this chapter, Rice builds a compelling argument for the ways in which the act of naming is an assertion of power over a landscape and its people while simultaneously hinting at the ways in which toponyms may also be glimpses of acts of resistance made by the conquered.

In some ways, I find this second section to be one of the book's most important contributions to the literature. In situating her analysis in the prehistoric *and* indigenous past, Rice breaks down the barriers often built in archaeology between the prehistoric and historical periods. In so doing, she emphasizes that the Spaniards were not the first colonizers of the Andean landscape but were, in fact, simply the more recent arrivals; this is something all archaeologists working on colonial sites would do well to remember. Rice does a remarkable job of illustrating the fluidity of experience between the prehistoric and historical periods with her concluding analysis of the valley's toponyms, and through this, she demonstrates the importance of research that does not divide the two.

With this groundwork laid, parts 3 and 4 dig into the data promised by Rice in her preface. Though the narrative arc of the book becomes a bit tenuous in these two sections, the breadth of data presented requires this breakdown and more than compensates for it. Part 3, which sits at the center of the book, presents the heart of Rice's argument regarding landscape and power. Using various types of settlements and forms of social organization (e.g., *encomiendas*, administrative centers, *bodegas*, etc.) to structure a summary of historical and archaeological work conducted as part of the Moquegua Bodegas Project, Rice illustrates the ways in which many actors, both Spaniard and indigenous, shaped Moquegua's contemporary landscape. Over the section's five chapters, the author emphasizes the ways

in which Spaniards imprinted the landscape of Moquegua with social patterns that had deep roots in Iberian history and highlights moments of contested negotiation between the conquerors and conquered.

Part 4 brings the level of analysis to the microscale, moving from landscape and settlement to a detailed history of majolica production (one chapter in part 4 is coauthored with Wendy L. Natt). Over the course of the section's three chapters, Rice discusses the history of majolica manufacture dating back to the earliest production of the ware in Spain (and further east) and brings its production through into colonial Peru. She identifies two production spheres in Spanish America based on decorative styles: a northern sphere, which includes the well-studied regions of New Spain and the Caribbean and is dominated by wares decorated in blue and white; and a southern sphere, into which Moquegua falls, that is dominated by wares decorated with greens and browns. She evaluates a number of reasons for this difference and ultimately argues that the predominance of green and brown majolicas most likely is the result of strong links to eastern Spain and its Muslim heritage.

At first read, this final (excepting the conclusion) section seems a bit disjointed from the rest of the book in material and presentation, but as one reads, one begins to see that in many ways the impact of her analysis echoes much of that seen in arguments made earlier in the book. In the conclusion, Rice writes of her ceramics analysis, "[m]orisco/mudéjar contributions to the commodity supply of the Ibero-American colonies have generally been underemphasized and under-theorized in historical archaeological studies. ... Conquest history is typically winner's history, which in the case of the Spanish-colonial world more narrowly constitutes crown/Roman Catholic history. The Spanish monarchs ...

were rabidly and mono-maniacally Christian, pathologically xenophobic, and afraid of anything and anyone they did not understand and could not control” (p. 316). She sees her ceramics analysis (rightly) as disrupting the traditional (Christian) historical narrative, which excludes contributions of “the other” (Muslims in this case). In fact, the thrust of her entire book is to disrupt just this sort of traditional narrative, whether “the other” is Muslim, Inka, Aymara, or any other nondominant group; herein lies the book’s importance.

Space-Time Perspectives on Early Colonial Moquegua is a once-in-a-lifetime sort of regional study, the kind of product most archaeologists spend a career working toward. Congratulations are due to the author for this sweeping scholarship. Though this monograph will be most useful to Andeanists working in the region on the late prehistoric/early historical time period, historical archaeologists working on Spanish

colonial sites throughout the Americas will find the comprehensive, raw data offered by Rice invaluable. Further, any scholar with an interest in the colonization and “re-spatialization” of landscapes will find her discussion of these processes as examined through a detailed case study of importance. Those looking for a more general, and perhaps more readable, narrative overview of the project may prefer Rice’s 2011 volume *Vintage Moquegua* (University of Texas Press, Austin), but for the specialist looking for both raw data and a stimulating and theoretically informed analysis of the impact of colonization on landscape, *Space-Time Perspectives on Early Colonial Moquegua* is a must-read.

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Mission Cemeteries, Mission Peoples: Historical and Evolutionary Dimensions of Intracemetery Bioarchaeology in Spanish Florida
CHRISTOPHER M. STOJANOWSKI
University Press of Florida,
Gainesville, 2013. 305 pp., 64 figs.,
19 tables, index, bibliog. \$79.75
cloth.

Christopher Stojanowski explores the world of Spanish Florida's mission cemeteries in a personal and unique way in this book, while focusing on the questions of what determined the placements of graves within a burial ground, and the question of whether variation in the cemetery structures reflects larger societal issues. He draws on sophisticated mathematical techniques to explore the dynamics of burial placement and cemetery formation at the Spanish mission sites of San Pedro y San Pablo de Patale, San Martin de Timuca, Santa Catalina de Guale de Santa María (cemetery and ossuary), and the southern second cemetery near the previous mission on Amelia Island. Stojanowski discusses in chapter 5 the identification of the mission associated with this southern cemetery and the tribal group who lived there. These missions were established in the later part of the 16th and 17th centuries, with Spanish Franciscans seeking to convert the Native Americans they encountered to Catholicism. These missions became a part of the Spaniard's strategy to convert, civilize, and exploit as they sought to extract wealth from the area. The book covers three wide areas of the Florida coast that were home to the Guale, Apalchee, and Timucua language groups of Native Americans.

Through chapters 2–5 Stojanowski seeks answers to the research questions (discussed in detail in the introductory chapter) focusing on the spatial structure of cemeteries, the presence of Christian beliefs about burial, and the health experiences and diet of the mission residents. He does this through the analyses of microspatial details such as phenotypic variations in tooth size, microwear of teeth, bone pathologies, and carbon and nitrogen isotope analysis. He explores each mission cemetery using sex, age, kinship, and religious affiliation as ways to explain burial placement within cemeteries.

Stojanowski uses data from previously excavated cemeteries rather than direct observation of the skeletal remains, and, as a result of differences in skeletal intactness and burial erosion, is sometimes left with small samples to use for his mathematical analyses. This does present some concerns about the accuracy of the findings. Stojanowski himself notes in some places that his conclusions need further testing.

While the mathematical programs the author uses are not familiar to this reader, they are clearly described and would allow someone more familiar with them to understand the processes used and the reasoning of the author, as well as to verify the results. There is enough data provided for others to use the findings in their own research. The volume is well illustrated with drawings of the burials and burial placements to help in understanding the cemeteries being discussed. There is, however, an assumption of familiarity with missions and prior studies evident throughout the book. Stojanowski only provides a relatively brief description of life and death in Spanish Florida at the beginning of the book,

consequently for the reader not familiar with Spanish Florida, its history, and missions there is not enough detail provided to really understand the missions, how they worked, and the mission architecture of the churches. For example, the author often mentions demographic collapse, but he does not provide any detail about what this means with regard to the groups he is studying. In fact there is little detail about the Native American people he is studying, and while he discusses status as reflected in burial placement near an altar in chapter 4, there is no explanation of how the groups being discussed organized their society. What role did status play in this society? This lack of contextual detail limits the book's usefulness for the general archaeological reader or for someone interested in bioarchaeology. For those familiar with Spanish Florida, missions, or with an interest in mathematics and its usefulness in understanding cemeteries, however, there is a lot of useful and interesting reading in this book. In particular the cemeteries discussed are unique in that they represent very constrained time periods not often found in most cemetery studies: the Patale cemetery was in use from ca. 1633 to 1647 or 1650, while San Martin de Timuca dates to ca. 1597 (chapel) with the church built in 1608 and expanded ca. 1647, with a closing date for the cemetery of 1659. Santa Catalina de Guale de Santa María (cemetery and ossuary) and the southern second cemetery near the previous mission on Amelia Island were in use between 1686 and 1702.

The author is able to draw a picture of cemetery organization over two time periods: prior to 1650 and after 1650, reflecting the depth of the Christian beliefs within the groups studied. Interestingly, while mentioning grave goods early in the book and in his final synthesis, there is no discussion within the case studies of these

findings. This despite the fact that he notes in his conclusion that the rarity of grave goods suggests a strict adherence to Christian burial concepts and that high concentrations of grave goods were found in the early burials of San Martin. This would have been interesting to explore as beliefs affected the burial patterns. Similarly, when the author makes reference to status he does not use the supporting evidence of grave goods to complete his argument. While a book cannot include every detail it would have made an interesting addition to the work.

Stojanowski has written a deeply personal book, and the tone is often one of someone lecturing, with the use throughout the book of personal pronouns. Statements such as "I did this" can be jarring for those accustomed to impersonal academic writing. This book draws on the author's ongoing research and raises questions in its final synthesis chapter that offer opportunities to continue this research or for others to build on this work. The author himself acknowledges within the book that some of the conclusions he draws are based on small sample sizes and need further work. This does not detract from his interesting conclusions with regard to the burials within the cemeteries that status, kinship, sex, and age all played roles in structuring the cemeteries. Stojanowski's findings suggest that with a larger sample and good quality data his mathematical techniques of analysis of biodistance would be a viable way of providing concrete data at the family/kin group level at similar sites.

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Life among the Tides: Recent Archaeology on the Georgia Bight
 VICTOR D. THOMPSON AND DAVID
 HURST THOMAS (EDITORS)
 American Museum of Natural History,
 New York, NY, 2013. 494 pp., 59
 tables, 187 figs. \$39.98 paper.

Life among the Tides showcases the latest scholarship emanating from the Georgia Bight region of North America. Edited by Victor D. Thompson and David Hurst Thomas, the volume features chapter contributions representing stunning temporal, methodological, and theoretical breadth unified by a shared geographic focus. Archaeological studies of Archaic, Woodland, Mississippian, and Colonial periods are represented, but rather than arranging the contributions by time period, the 16 chapters are organized into four thematic sections. These themes include “Analytical Approaches to Time and Exchange” (part 1); “Modeling Coastal Landscapes” (part 2); “Architecture and Village Layout before Contact” (part 3); and “Mission-Period Archaeology” (part 4). Part 5 consists of one concluding chapter (chap. 17) prepared by Scott M. Fitzpatrick, who discusses each chapter relative to broader themes in island and coastal archaeology. A preface penned by the editors summarizes each of the four themes and associated chapter contributions. It also presents the goals of the volume, which are (1) to pull together a critical mass of continuing and new research in the Georgia Bight and (2) to present the anthropological significance of this research in a way that makes it approachable for scholars working outside of the region.

In part 1, Thomas, Matthew C. Sanger, and Royce H. Hayes (chap. 1) present a new ^{14}C reservoir correction for radiocarbon dating of marine shell and discuss the importance of identifying and resolving carbon reservoir corrections at a local level. Alexandra L. Parsons and Rochelle A. Marrinan (chap. 2) examine the development and application of faunal studies in Georgia Bight archaeology, and they propose some standard methods for the future recovery and analysis of faunal remains. Likewise, Ginessa J. Mahar (chap. 3) discusses the merits of shallow geophysics as part of a holistic, “multiple means approach” (p. 77) involving more than one geophysical technique on a project. Ann S. Cordell and Kathleen A. Deagan (chap. 4) and Neill J. Wallis and Cordell (chap. 5) feature the latest in ceramic analysis—including petrographic analysis for clay source discrimination and Instrumental Neutron Activation Analysis—for answering questions about exchange and social connections through time and across the landscape.

Five chapters in part 2 address social and environmental models of coastal landscapes. Chester B. DePratter and Thompson (chap. 6) foreground back-barrier islands as largely overlooked but key venues for archaeological settlement pattern studies relating to the past five millennia of sea-level fluctuation. John A. Turck and Clark R. Alexander (chap. 7) consider local geology and geomorphology as a way to bolster understandings of human use of coastal landscapes. Similar to chapters 6 and 7, Matthew F. Napolitano (chap. 8) examines the role of small islands (not just larger barrier islands and mainland coastlines) as undervalued venues for assessing coastal foraging patterns. Sanger (chap. 9) provides

a compelling case for not just a “site-component-landscape” approach to identifying, organizing, and analyzing archaeological patterning across a landscape, but also the efficacy of LiDAR for site discovery and model building. In a similar vein—and combining GIS with optimal foraging theory and central place foraging—Thomas G. Whitley (chap. 10) presents robust and testable models of hunter-gatherer resource collection, storage, trade, and consumption.

Part 3 consists of two chapters that outline site-specific studies of late prehistoric architecture and village structure. Of interest to archaeologists studying households, Deborah A. Keene and Ervan G. Garrison (chap. 11) advance an “architectural grammar” for rare and poorly understood Irene phase (A.D. 1350–1565) architecture, and Ryan O. Sipe (chap. 12) explores the extent to which coastal models of dispersed Guale towns can be applied to mainland contexts.

Part 4 includes four chapters that examine theoretical and methodological approaches to the archaeology of Spanish missions. Richard W. Jefferies and Christopher R. Moore (chap. 13) present a thoughtful discussion of their continuing research on Sapelo Island and the material record associated with multiethnic mission communities that often relocated over time. Elliot H. Blair (chap. 14) stresses geophysical survey as not simply a single-use technique for targeting buried features, but a cornerstone to multiphased, theoretically driven, and inquiry-based methods for answering and formulating research questions. Blair’s spatial analysis of Mission Santa Catalina de Guale deftly weaves practice theory and household archaeology to highlight the “multiple axes of indigenous diversity” (p. 393) represented in mission contexts. Presenting the results of their search for two mission sites, Keith H. Ashley, Vicki L. Rolland, and Robert L. Thunen (chap. 15) explore the extent to which missions operated within transitional zones between

indigenous populations. The chapter also speaks to the challenges of deciphering the movements of pluralistic mission communities that relocated and repopulated different places over time. Focusing on the reduced but continued use of back-barrier island habitats by native peoples during mission times and informed by theories of agency and structuration, Thompson and colleagues (chap. 16) present a thought-provoking study of missions that discusses not only restrictions brought about by missionization but also the contingencies and opportunities borne by such “entangling events” (p. 433).

For this reviewer, chapters detailing Spanish missions raise some particularly interesting themes worthy of further investigation within and outside the Georgia Bight. First, the close proximity and contemporaneity of “historic” missions and “prehistoric” shell middens should be explored further and can inform conversations about the persistence of indigenous residences, disposal patterns, and other practices. Second, many chapters rightfully discuss missions as dynamic places, but more can be said about how missions changed through time—in terms of their ethnic composition and recruitment policies—and across space, as missions frequently closed and reopened across the landscape. On this point, comparative insights from missions in Texas and California may be worthwhile. Third, as missions throughout North America were largely native places, to what extent can archaeologists continue to view materials and sites as either representative of Native Americans or Europeans, or prehistoric and colonial times? Moreover, as seen in other venues of colonialism, how do people of African ancestry and other ethnicities figure into the story of Spanish colonialism, and how do racialized categories of people, places, and things inform or limit the interpretive potential of archaeology?

In all, *Life among the Tides* is a feast for the eyes, bursting with data tables and liberally

peppered with high-resolution figures, color photographs, and maps. Technical writing—and even the regional specificity—should not dissuade readers from this publication. Rather, it can be a source of inspiration for new and innovative field and laboratory methods aimed at understanding past social exchange, spatial patterning, and human-environmental interactions. Many of the chapters feature the latest in GIS mapping techniques, LiDAR, geophysical survey, dating methods, and artifact analyses. Several chapters also explicitly engage

social theory and underscore long-term cultural developments as a way to sidestep arbitrary divisions between time and space—a frequent topic of discussion in studies of colonialism. For these reasons, *Life among the Tides* will find an audience outside the Georgia Bight that includes archaeologists, ethnohistorians, mission scholars, cultural resources management archaeologists, and specialists in coastal and island archaeology.

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*Battles and Massacres on the
Southwestern Frontier: Historical
and Archaeological Perspectives*

RONALD K. WETHERINGTON AND
FRANCES LEVINE (EDITORS)

University of Oklahoma Press,
Norman, 2014. 260 pp., 13 illus., 19
maps, bibliog., index. \$24.95 paper.

This book of battles and massacres on the southwestern frontier is a great example of what is currently termed “conflict archaeology.” It covers four famous (or infamous) battles and massacres in the 20-year period between 1854 and 1874: the Battle of Cieneguilla, the Battle of Adobe Walls, the Sand Creek Massacre, and the Mountain Meadows Massacre. There are 12 contributors to this volume including the editors, Ronald K. Wetherington and Frances Levine. Its organization is unusual. It begins with an introduction, then the four subjects are divided into individual commentaries (each is about two pages), an historical section, and an archaeological section, with an afterword at the end of the book to act as a summary. The genesis of the book was a conference at the Fort Burgwin Research Center in Taos, New Mexico, in 2008. American Indian tribal members were invited to attend the conference that led to this volume but did not participate. I think their insights and opinions would have been helpful to the discussions. If you are generally interested in history, historical archaeology, or conflict archaeology, you will find this book a very good read.

The four-and-a-half page introduction by the editors provides the threads of commonality that tie the subjects together. Battles are between voluntary armed forces while massacres are

usually one-sided events in which the victims are involuntary participants. The four conflicts discussed in this book are all between Native Americans and American whites, with the exception of one conflict in which Mormon forces were part of an attack on white settlers. They also discuss the nature of the conflicts. They found that there was a surprising amount of interpretive agreement between the documentary and archaeological records.

The section on “The Battle of Cieneguilla” (1854) consists of commentary by Levine, 23 pages on the historical record by Will Gorenfeld, and 33 pages on the archaeological record by David M. Johnson. The chapter contains lots of citations and other information in the expansive notes sections. The conflict was between a United States troop of dragoons and a band of Jicarilla Apaches along a steep-sided ridge in the Rio Grande valley near Taos, New Mexico Territory, on March 30th. The narrative of the history is clear, easy to read, and informative. The archaeology section is the longest in the book and presents a very clear picture of how the site was located and documented. The maps are particularly instructive and easy to read.

“The Battle of Adobe Walls” (1874) section contains commentary by Wetherington, 8 pages of historical perspectives by T. Lindsay Baker, and 16 pages on the archaeology at Adobe Walls by J. Brett Cruse. Taking place during the period of the western “Indian Wars” and two years before Custer and the Little Bighorn, in an era of the continental railroad, telegraph, and widespread newspaper availability, this battle is more widely known than earlier conflicts. Twenty-eight men and one woman held off the attack of some 200 Comanche, Kiowa, and Southern Cheyenne with superior firearms. It is interesting to note that

none of the participants was from the immediate area. The Americans were from two trading companies in Kansas that set up a trading center to sell supplies to the buffalo hunters. The archaeology section is a fair detailing of the types of firearms used to defend the trading site.

“The Sand Creek Massacre” (1864) section contains commentary by Levine, 15 pages of “What’s in a Name? The Fight to Call Sand Creek a Battle or a Massacre” by Ari Kelman, and 17 pages on “Reassessing the Meaning of Artifact Patterning” by Douglas D. Scott. As an interested student of history and historical archaeology, I had always heard of Sand Creek referred to as a massacre. The historical background in this book gives a new appreciation of the attitude in the 1800s, which insisted that it be a battle not a massacre. As an archaeologist, I was surprised to learn that Cheyenne and Arapaho descendants based their location on the accounts of Silas Soule and George Bent, well upstream of the location arrived at archaeologically. The National Park Service has to make the boundary of the site large enough for several interpretations. Scott’s section on the archaeology—specifically artifact patterning—brings into the discussion a lot of material that is held in private collections, usually from private land, and how this information helps archaeologists get a better understanding of the physical location and the firearms and equipment used by the United States military in the conflict.

“The Mountain Meadows Massacre” (1857) section contains commentary by Wetherington, 27 pages on “Understanding the Mountain Meadows Massacre” by Glenn M. Leonard, and 16 pages on “Placing the Dead at Mountain Meadows” by Lars Rodseth and Shannon A. Novak. “Utah’s most violent mass killing involved white men in the territorial militia whose leaders recruited Southern Paiutes from three or four bands to assist in the killing of all but the

youngest members of an emigrant company on its way from Arkansas to California” (p. 156).

An afterword entitled “American Indians and the Formalities of History” is presented by Joe Watkins. This very thoughtful and insightful section covers the concepts of “frontier,” as well as history as propaganda and nation building and questions of “whose history is it?” and “whose history should be taught?” In his discussion of the interaction between history and archaeology, he notes “[t]he conflict between the historical record and oral history is as strong within archaeology as it is within history, even though archaeology does not rely as strongly on the written record.” After reading this chapter, one is left with the impression that, as long as there are diverse cultures, there will be diverse histories.

The specific causes and local and regional background provided for these four incidents is short enough not to be boring to the casual reader, but long enough to be informative to the majority. The decision to label a conflict as either a battle or a massacre locks one into a particular point of view. For more than a century, the battle on the Little Bighorn was referred to as the “Custer Massacre.” Now the National Park Service has labeled it as the Little Bighorn Battlefield. The term massacre is derogatory to the perpetrators and divisive to the affected parties. Many years ago, the professor for my Methods and Theory in History class used to remind the students that “[e]veryone has an axe to grind. Until you know what that is, you will have no means to evaluate what they say.” This volume is one of the best presentations of conflict archaeology that I have come across. It really does evaluate many positions and the how and why of their interaction. It is a volume that both informs and makes you think.

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