

*A History of Boston in 50 Artifacts*

JOSEPH M. BAGLEY

University Press of New England,  
Hanover, NH, 2016. 232 pp., 153  
figs., index. \$24.95 paper.

At first glance, Joseph M. Bagley's *A History of Boston in 50 Artifacts* is an accomplishment solely on the basis of its challenging premise: limit an overview of human occupation in the Boston area to a mere 50 artifacts. With an historical record spanning thousands of years and a city laboratory that houses an artifact collection featuring more than one million objects from Native American, colonial, and postcolonial sites, Boston and its associated archaeology offers a rich and fascinating subject. Had Bagley, the city archaeologist of Boston, opted instead to write a history of Boston in 500 artifacts, he still would have been spoiled for choice. Yet for all of this wonderful material culture, a selection of which is highlighted in Bagley's book, archaeology remains woefully under-supported in one of the most historically significant cities in the United States. This is perhaps the book's greatest contribution. Throughout the text, Bagley shines a light on the lack of civic support and raises a rallying cry for increased financial backing and continued public engagement; only time will tell if his call is answered.

*A History of Boston in 50 Artifacts* opens with a preface in which Bagley traces the path that led him to his position as city archaeologist with self-effacing humor and

explains the purpose of the book as an important fund-raising tool for the City Archaeology Program (proceeds from sales will be used to grow the program). The introduction that follows reviews the history of archaeology in Boston, including the work of avocational archaeologists, the effects of urban renewal projects, and the birth of the City Archaeology Program. This section honors several early Bostonian archaeologists, provides a helpful overview of the Southwest Corridor plans and Central Artery/Tunnel project (or "Big Dig"), and gives an honest assessment of the challenges faced by Boston city archaeologists past and present. Noticeably absent from this short history (particularly in the subsection titled "The Birth of the Preservation Movement") are William Appleton, Joseph Chandler, and other preservationists who cultivated public support for protecting historical resources in Boston and much of New England during the early 20th century. It was their work, perhaps more than the mid-20th-century urban renewal projects that Bagley cites, that deserves credit for the birth of the preservation movement.

The remaining bulk of the book is divided into five chronological parts, each represented by a series of artifacts: Native American lifeways (12,000–400 years ago), 17th-century colonial beginnings (1629–1700), 18th-century life (1700–1775), the Revolutionary War period (1765–1783), and post-Revolutionary Boston (1780–1983). Each part is given a short introduction to establish the historical context in which its artifacts

should be understood. These introductory moments offer the broad strokes of Boston history and provide a nice contrast to the minute details that emerge from the individual artifacts.

Each artifact portrait begins with a beautiful, full-color photograph of the selected object set against a white background, with an unobtrusive label identifying the artifact and its provenience. This approach is important not only because it is visually stunning (it is not hard to imagine a larger version of the book featured prominently on coffee tables throughout New England), but because it places the object in the limelight, allowing the historical narrative to materialize from it. In the two or three pages of text associated with each artifact, Bagley shares stories of the object's discovery and explains its significance within the narrative of life in Boston, in many cases supplementing the account with additional photographs, maps, and illustrations. Single, often fragmentary, artifacts become gateways that open up to vast, nuanced narratives. A small length of wood in a jar of water becomes an entire fish weir that illustrates how Native Americans exploited the area's diverse marine resources. A piece of lace speaks to 17th-century sumptuary laws, wealth disparities, and women's lives both within and outside of the home. A pile of charcoal reminds us of the devastation associated with the American Revolution, when most of Charlestown was burned to the ground. Many of the chosen artifacts, when viewed in combination, point to changing behaviors and cultural practices throughout time. Combs, buttons, shoes, and lipstick highlight shifts in personal adornment worn in public spaces, while potsherds, stone fruit pits, and microscopic whipworm eggs draw

attention to urban foodways and sanitation. The choice of a 20th-century pornographic peep show token as the book's 50th and final artifact will undoubtedly raise a few eyebrows, but Bagley spins this surprising artifact into a discussion of recent economic development and moral debate in Boston and beyond.

Bagley's selection of subjects is laudable when it showcases individuals and groups that are often absent from grand narratives of Boston history. Many significant women, such as Katherine Nanny Naylor, Grace Parker, and Mary Long, are celebrated through their material culture, and the lives of urban children arise out of toys, clothing, and ceramics. Where the book is less successful is in revealing people of color. Bagley uses a red-clay pipe and sherds of colonoware to remind the reader that although New England is often associated with the abolition movement, slavery was legal in the region for many years. In a later entry about an edgeware plate found at the African Meeting House, Bagley mentions the discrimination and lack of access to resources faced by Boston's black community. These are points well worth remembering, but they feel underdeveloped when compared to the richness of the book's other subjects.

Throughout *A History of Boston in 50 Artifacts*, Bagley maintains a conversational tone while avoiding jargon or unnecessary historical details. He also adroitly weaves important archaeological concepts, such as cultural resources management processes, differential preservation, and *terminus post quem*, into the series of artifact portraits. The result of this approach is that the book remains accessible while informing the reader about the nature and importance of archaeological work, a balancing act that

is crucial to the book's desired objective of raising awareness and funding.

Ultimately *A History of Boston in 50 Artifacts* is an excellent introduction to a small sample of historical Boston's material culture. It also effectively communicates the value of archaeology and shares the thrill of discovery

with members of the general public. I am hard-pressed to think of a better tool to demonstrate to Boston residents, visitors, and enthusiasts alike what wonderful stories can emerge from the smallest pieces of the past.

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*Fort San Juan and the Limits of Empire:  
Colonialism and Household  
Practice at the Berry Site*

ROBIN A. BECK, CHRISTOPHER B.  
RODNING, AND DAVID G. MOORE  
(EDITORS)

University Press of Florida,  
Gainesville, 2016. 431 pp., 112  
figs., 12 plates, 27 tables, list of  
contributors. \$89.95 cloth.

In this interesting and highly readable book, a range of authors over 10 chapters brings to light the history and archaeology of the 16th-century Spanish fort of San Juan, which was located in the Native American town of Joara. As part of the Spanish plan to colonize the deep interior of the American Southeast, expeditions of soldiers were sent on exploratory journeys into lands occupied by Native Americans. Their intention was to claim the land for Spain and identify suitable routes from Santa Elena in South Carolina to the silver mines in Zacatecas, Mexico. In order to maintain control of the land and pacify its residents, the expedition, led by Captain Juan Pardo, left behind a series of six forts garrisoned by Spanish soldiers. Left with limited supplies, the soldiers had to rely on the local people for their survival.

Using the archaeological record, this publication explores the dynamics and interactions that took place between the Native Americans and the soldiers at Fort San Juan. The Berry Farm site has been identified as

Joara by the authors, and this book focuses on the parts of the site that the authors identified as the domestic compound of Fort San Juan. Joara was a Burke-phase town located in the upper reaches of the Catawba and Yadkin rivers in western North Carolina, on the inner boundary of the Carolina Piedmont in the foothills of the Appalachian Mountains. This place was home to the Catawba Valley Mississippians who produced Burke-phase ceramics.

Robin A. Beck, Christopher B. Rodning, and David G. Moore provide a detailed analysis to support their identification of the Native Americans of the area in chapter 2, which locates Joara in time and space. This chapter provides a clear and articulate discussion of how to understand ceramic phases as a timescale. Joara was a well-established town for the Native Americans and was the center of a well-established political system. The area had been densely settled for at least a century before the Spanish explorations. A mound and its associated site, which form a part of the Native American town of Joara, had been previously excavated in 1986.

The book is composed of 6 sections with 10 chapters. The sections are: (1) "Joara, Cuenca, and Fort San Juan," which provides the introduction to the site; (2) "Who They Were: Situating the Colonial Encounter," which explores the history of the site from the perspective of Native American history and the Spanish history of the expeditions; (3) "Where They Lived: Household Archaeology at Fort San Juan,"

which considers the structures—their materials and the technology at work; (4) “What They Ate: Politics, Food, and Provisioning,” which highlights the reliance of the Spanish soldiers on the Native Americans; (5) “What They Carried: Material Culture and Household Practice,” which considers both Spanish and Native American material culture found at the site; and (6) “What They Left Behind: Fragments of the Colonial Encounter,” which draws all the evidence together. Discussed are the archaeological remains of two structures and a range of pits and features, the artifact assemblages, and a range of flora and fauna recovered during the excavations. The focus of the archaeology is on questions about household practice, specifically house construction, household organization, and food preparation and consumption.

The Berry site offers a somewhat rare thing in archaeology, a site with a fixed, limited period of use. The fort, from construction to its destruction by fire, was only used for 18 months, from 1566 to 1568. This colonization attempt is interesting because of the limited number of men who actually stayed in the fort: 30 men were left to hold the fort over winter, and sometimes as few as 10 men may have been left when the soldiers’ service was required elsewhere, although initially there may have been 130 men resident. This offers the unique opportunity to explore the relationship between the local hosts and the Spanish colonizers who were to be reliant largely on the local people for food and their survival. In fact, historical documents indicate that the Spanish leaders of the expeditions demanded the local residents supply them with a structure filled with maize as part of the colonization process. The available documentary

evidence reveals that the expeditions carried only biscuit (hardtack), wine, and cheese. The wine was largely for religious services. The archaeological evidence of the food consumed and the food preparation areas discussed in chapter 6 by Gayle J. Fritz demonstrates how much the Spanish were reliant on the Native Americans for the identification of edible food in the local environment, the provision of meat (the Spanish armaments were not suitable for hunting), and maize. The archaeological evidence also supports the presence of women as food preparers, and the book considers whether this was by force or part of skilled negotiations by the women.

While the areas discussed in the book had been explored archaeologically with respect to the Native Americans, there had not been previous attempts to look the descriptions of the Spanish expeditions to the physical landscape: Where exactly had the expeditions explored? The discovery of Fort San Juan provides one of the first means of locating the landscapes described by the Spanish and for filling in the undescribed relationships between the Spanish and the Native Americans with whom they lived. An interesting aspect of the book is the archaeological evidence for the changing relationships between these peoples. Through an examination of the two excavated structures—their construction, tool marks, wood choices—and from the evidence of food preparation and food type, the authors highlight what may have been a welcoming relationship to begin with. Slowly this changed, and the Spanish may have worn out their welcome and received less support in terms of help building structures for the soldiers’ use and in the provision of foods necessary for survival. This discussion is linked

thoroughly to the archaeological evidence and provides well-supported arguments. The book also contains interesting discussions of the evidence of Spanish material culture that further support the identification of the site as a fort. Soldiers were limited in what they could carry with them, and the evidence of their presence is identified by the presence of chain mail, jack plate armor, jars for salves, glass beads, ceramics (in the form of olive jars, plates, and cups), and part of a steelyard scale that the Spanish used to weigh food rations, lead shot, and rock samples. These items were not generally circulated on Native American trade routes and can be seen as items of familiarity to the Spanish soldiers staying in a very foreign environment. The authors intend to continue to excavate additional structures, and this

will build the picture of this short period of residency further.

There are only two niggles. While the volume has location maps of Joara, the international reader would benefit from a larger scale map showing the Berry site within the states of North and South Carolina. The second problem is the grayscale charts in chapter 6, which are difficult to read as the color changes are not easily identified. Patterns are so much easier to see. Overall the book is well written and has potential to be used to teach archaeology students how evidence can be used to build pictures of life in the past, particularly as the chapters are structured in a way that builds the picture of the site and what happened there. The use of vignettes at the beginning of sections is also nice. For the general history reader it is also a highly accessible book.

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*“Princess Hedvig Sofia”  
and the Great Northern War*

RALF BLEILE AND JOACHIM  
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Stiftung Schleswig-Holsteinische  
Landesmuseen Schloss Gottorf,  
Schleswig, Sandstein Verlag,  
Dresden, Germany, 2015. 412 pp.,  
163 figs., appendix, bibliog., list of  
authors, illustration credits, index.  
\$83.00 cloth.

Throughout the medieval and early modern history of the Baltic region, the concept of *dominium maris baltici* (Baltic Sea dominion) has played a significant role in how Baltic nations maintained and facilitated control over that region. This concept permeates the book entitled *“Princess Hedvig Sofia” and the Great Northern War*. Edited by Ralf Bleile and Joachim Krüger, this beautifully illustrated volume chronicles a war that took place during the first decades of the 18th century that forever changed the power structure of the Baltic region.

During the Great Northern War (1700–1721), leaders sought to shape politics and borders around the Baltic Sea in their favor. The lives of King Charles XII of Sweden, King Frederick IV of Denmark-Norway, Tsar Peter I of Russia, and August the Strong, King of Poland and Elector of Saxony, are amply illustrated throughout the book. Additionally, illustrations of Duke Frederick IV of Schleswig-Holstein-Gottorp and his wife, Princess Hedvig Sofia, are also provided. It is the princess’s namesake vessel

whose discovery was the catalyst for opening a window to a world that few outside the Baltic region understand and for the ultimate publication of this volume. Hedvig Sofia was the daughter of King Charles XI of Sweden and the older sister of legendary King Charles XII. She married Duke Frederick IV of Schleswig-Holstein-Gottorp. This connection between the warship *Prinsessan Hedvig Sofia* and the Swedish princess offers a unique perspective, as the exhibition is held at Castle Gottorp where Hedvig Sofia resided as duchess from 1699 to 1700.

In 2008 divers and underwater archaeologists discovered the wreck of a large warship near Kieler Förde. As archaeologists investigated the site, they were able to identify the vessel as the Swedish ship of the line *Princess Hedvig Sofia* (Swedish: *Prinsessan Hedvig Sofia*). Serving as the flagship of Swedish Rear Admiral Carl Hans Wachtmeister, *Prinsessan Hedvig Sofia* had participated in a naval engagement at Fehmarn between Swedish and Danish squadrons on 24 April 1715. *Prinsessan Hedvig Sofia* was so badly damaged during the naval battle that Wachtmeister made the decision to scuttle her in the Baltic Sea off Bülk the following day.

Following the vessel’s discovery, a program of research, conservation, and outreach began culminating in a traveling exhibition entitled “Of Swords, Sails, and Cannon—The Sinking of the *Princess Hedvig Sofia*.” The book itself is more similar to a compendium regarding the remains of the vessel *Prinsessan Hedvig Sofia* and of the events that led up to and took place after her loss.



Moreover, it is a catalog of information that chronicles and places into larger context the underwater cultural heritage of the Baltic region and the events of the Great Northern War.

The volume is divided into five separate parts with 37 contributions from authors from Norway, Denmark, Sweden, Finland, Russia, and Germany. Here, the editors wisely center on the main themes of the original exhibition, and each section explores in great detail the various topics that compose the original exhibition, connecting each section of the book to the next.

Section 1, entitled “Baltic in Change around 1700,” chronicles the events leading up to the Great Northern War. In it, the reader receives an overview of the changes that took place starting at the conclusion of the medieval period and into the early modern period. In particular, a greater appreciation of the major powers at war—Sweden, Norway, Denmark, and the burgeoning power of Russia under the command of Tsar Peter the Great—is detailed.

Section 2, entitled “Absolutism in the Baltic Region—Sovereignty and Representation” explores a variety of themes tied to the power structures and associated symbols that existed in the Baltic region during the time of the Great Northern War. The reader is reminded through all of the elements discussed in this section that the construct of *dominium maris baltici* was central, not only to the political ambitions of those who waged war, but also in the products and representations of culture produced during this period. Examples by contributors include culture exchange and the visual arts; dynastic relations and relationships; the life story of Hedvig Sofia; the design, construction, and symbolism behind the sarcophagus that

holds Hedvig Sofia’s remains; a discussion of baroque architecture; the role that fine arts and music played as political tools; and the life stories of Frederick IV of Denmark-Norway, Charles XII of Sweden, Peter I of Russia, and the connection between Russia and Holstein-Gottorp. Section 2 is an important part of the volume as it contributes to the reader’s understanding of the history, culture, and context of the underwater cultural heritage discussed in later chapters.

Section 3, entitled “Shipping and Naval Warfare in the Baltic Region,” sets the stage for understanding the maritime history and culture that existed prior to and during the Great Northern War. Here, the editors start to draw in the connections between the historical and cultural context of the preceding sections with the material remains of the people who participated in the war. A thorough discussion of trading during the 17th and 18th centuries is provided and includes topics such as the increase in commodity exchange, privateering, and the role of other European nations including the French, Dutch, British, and Danish in the region. The state of the Swedish navy at the outbreak of the war is also discussed in this section. One chapter that archaeologists may find important explores the material culture of Danish naval vessels of the 18th century where archaeological and archival information are presented. Other chapters discuss the day-to-day life of sailors through material culture. A single chapter is devoted to the diary of a Royal Danish-Norwegian sailor named Nils Trosner whose diary serves not only as an eyewitness account of the naval engagements he participated in, but its amply illustrated pages serve as a striking example of the meaning of the war to him. In contrast to Trosner, another



contribution discusses the life of naval hero Peter Wessel Tordenskiold and his role in the Great Northern War.

Section 4 of the volume addresses underwater cultural heritage. Discussions regarding the efforts by UNESCO to protect and preserve underwater cultural heritage on the international scene are presented. Discussion of the Swedish warship *Prinsessan Hedvig Sofia* and the archaeological investigations follow. Material culture and the vessel's current condition are discussed. Additionally, shipwrecks that played major roles in the naval side of the Great Northern War are presented, including those lost during the sea battle of Wittow in 1712 near the island of Rügen. Along the southern reaches of Rügen is the 1715 Swedish barrier of vessels sunk to serve as a blockade and thwart the armies of Prussia, Saxony, and Denmark who intended to lay siege to the city of Stralsund on the island. Detailed drawings of the event from a Danish ship-of-the-line bring to life the efforts of the combined Swedish-Danish navy to prevent the siege. Another chapter discusses the remains of the Danish frigate *Mynden* while another chapter discusses the Russian galley fleet in the Gulf of Bothnia off of Finland. The loss of the Danish-Norwegian frigate *Lossen* is also presented. Finally, historical and archaeological investigations of coastal battles are detailed within this section. Replete with descriptions and measurements, this section contains a wealth of information regarding underwater cultural heritage.

The final section of the volume entitled "The Great Northern War—Memorial Culture" discusses monuments to the war itself. These chapters discuss a variety of monuments including places of remembrance, battles that occurred, and those who tell the tale of the war heroes.

The volume will make an outstanding contribution to the library of any scholar interested in the maritime history and archaeology of the Baltic region. While an incredible source of contextual material and a wealth of descriptive information regarding the various types of underwater cultural heritage in the region, the limited number of detailed site maps will force the interested reader to search out the final reports for a more detailed analysis. Additionally, the publication, while amply illustrated, supplies few images of material culture recovered during the archaeological investigations. Those interested in that level of detail will have to refer to published reports and articles. While there are a few flaws regarding this volume, this work is an important contribution to the field of underwater archaeology and illustrates how shipwrecks can be placed within the context of larger historical events such as the Great Northern War and sheds light on concepts such as *dominium maris baltici*, which was ultimately the driving force behind this conflict.

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*Pieces of Eight:  
More Archaeology of Piracy*  
CHARLES R. EWEN AND RUSSELL  
K. SKOWRONEK (EDITORS)  
University Press of Florida,  
Gainesville, 2016. 318 pp., 97 figs.,  
13 tables. \$39.95 cloth.

Charles R. Ewen and Russell K. Skowronek's 2016 volume *Pieces of Eight* continues the exploration of the archaeology of piracy begun in their 2006 popular and academic best seller *X Marks the Spot: The Archaeology of Piracy*.

Skowronek's introductory essay sets the pace and establishes the themes that drive the current volume. The overarching thread continues to be whether there is a discernable archaeological signature of piracy, drawing upon the massed archaeological, documentary, and ethnographic records. With regard to the last, I particularly enjoyed the brief discussion of contemporary piracy that touches on the motivations, practices, and priorities of Somali and Indonesian pirates, as well as the responses of individuals and government forces to those attacks. While not suggesting that modern examples are a direct analog for historical behaviors, it certainly frames an interesting consideration of the need to bring the full range of datasets into play if the latter are to be understood. Other threads that run through the volume include issues of perspective past and present (as one person's privateer was invariably another person's pirate), as well

as perception, thanks to the influences of the historical and modern mythologies of piracy. Following the earlier volume, *Pieces of Eight* builds itself around three classes of archaeological evidence: staging sites or bases ("lairs"), the ships used by pirates, and the victims of and participants in piracy, including those who benefitted through smuggling and supply.

Chapters 2–5 (Mark U. Wilde-Ramsing and Linda F. Carnes-McNaughton; John de Bry and Marco Roling; Chad M. Gulseth; and Frederick H. Hanselmann and Charles D. Beeker) present research on the ships argued to be Blackbeard's *Queen Anne's Revenge* (1718) in Beaufort Inlet (North Carolina), William Condon's *Fiery Dragon* (1721) at Sainte-Marie Island (Madagascar), Bartholomew "Black Bart" Roberts's *Great Ranger* (1722) in Port Royal (Jamaica), and William Kidd's *Quedagh Merchant/Adventure Prize* (1699) at Catalina Island (Dominican Republic). The first two sites were also featured in the earlier book, so it is good to see how these investigations have developed in the intervening period. Together these papers offer fascinating and complementary insights into the behaviors of pirate captains in the late-17th- and early-18th-century period: the ease with which ships were captured, renamed, physically modified, and equipped for their new roles, as well as the geographic ranges of their illicit activities.

All of the shipwreck chapters follow a similar structure of attempting to confirm the identity of the vessel through concordance between documentary sources and

each site's geographical setting, structural remains, and artifacts. This forms part of the need for a high degree of certainty before any attempt can be made to discern the piratical nature of the vessels and their assemblages. The methods of survey and excavation have their necessary place in these discussions, as do considerations of natural and cultural site formation processes. With regard to the latter, a fascinating cross section of the processes of discard is provided, with *Queen Anne's Revenge* wrecked and salvaged, *Quedagh Merchant* accidentally (?) burned and sunk, *Great Ranger* sunk in a hurricane, and *Fiery Dragon* deliberately destroyed as part of a negotiated pardon for the captain and crew. The assemblages available or so far recovered from each site vary in scale and complexity, although all of the authors are extremely cautious in ascribing an especially piratical aspect to them.

Chapters 6 and 7 shift to using landscape approaches to investigate the archaeology of piracy. Hanselmann, Tomás Mendizábel, and Juan G. Martín explore the maritime and terrestrial exploits of Henry Morgan and the circumstances of his raid on Panama in 1669. I had not been aware of just how pirate/privateer groups were prepared to travel, nor the extended land-based expeditions that they sometimes engaged in. The account of Morgan as a superb strategist able to productively use his reputation to generate terror in potential victims, as a field commander of land and marine forces, and as a negotiator for ransom of individuals and towns, is extremely illuminating in the quest to understand pirate behavior. The terrestrial investigations into physical evidence of the attack on Panamá Viejo and the complementary searches for vessels

lost during the expedition are in many ways still in their early stages, but are otherwise very promising. Connie Kelleher's study of 17th-century piracy in Ireland examines the role of pirates and smugglers in local societies and economies, which includes provision of facilities for illicit activities. As a multidisciplinary project it draws on history, cartography, toponymy, folklore, and archaeology to identify pirate bases and support facilities. The latter comes in various forms including landing places and associated features (such as careening points, rock-cut steps, coastal pathways, and niches for lanterns to guide boats) in otherwise secluded coves, as well as isolated houses with strong oral histories of being connected to smuggling and piracy.

The role of popular culture and media in crafting and sustaining the pirate myth, mostly and recently via the "Pirates of the Caribbean" franchise, features in several discussions throughout *Pieces of Eight*. Chapter 8 by Skowronek and Ewen, titled "Shiver Me Timbers!: The Influence of Hollywood on the Archaeology of Piracy," is an unashamedly gleeful celebration of how these images have been formative for the authors and other archaeologists. However, these influences also extend to treasure hunters and claims for discoveries of pirate vessels or pirate treasures. The sometimes extraordinary efforts made by enthusiasts and looters on the hunt for pirate treasure is a worldwide phenomenon. Even in Australia and the Pacific colleagues and I have often compared stories of extraordinary leaps of logic by these individuals and groups in constructing "evidence" (sometimes with historically known pirates inexplicably disposed toward hiding their loot thousands of kilometers from their known haunts, in otherwise undistinguished parts of the Austra-

lian coastline), leading to sometimes massively destructive hunts for spoils.

Chapters 9 (Heather Hatch) and 10 (Kenneth J. Kinkor) engage in discussions of the iconography and symbolism of piracy, adding to the debate on how its presence might be recognized. Hatch considers the problem of the shifting legalities around piracy before considering the use and symbolic value of flags including the iconic personalized “pirate” flags. Her essay moves beyond the idea of pirate flags as a means of inciting terror in potential victims—or in some cases offering insult to government—to their use for signaling belonging to a piratical fraternity or perhaps community. Kinkor extends this discussion into wider iconography that was associated with or might signify piracy, and how this might manifest on archaeological artifacts.

The closing chapters of the book consolidate some of the ideas raised previously. In chapter 11, Kathleen Deagan’s “Pirates as Providers” examines how contraband entered and moved through the St. Augustine community. In many respects this intensive artifact analysis continues the trajectory for identifying illicit trade outlined by Kelleher’s paper (chap. 8). Other similarities are the links between artifact movements and social dynamics within the community, as well as the local consumption of contraband goods. Courtney Page and Ewen (chap. 12) return to the overarching question of how to identify a pirate vessel “without the skull and crossbones.” In essence, the way to differentiate between a pirate ship and a merchant ship (which many of the vessels originally were) may be a difference in quantities of particular items. In particular they “hypothesize that artifacts representing

illicit commercial and aggressive behavior will have the highest frequency among pirate vessels” (p. 274). Using a framework of relative proportions within functional categories, they compare each class of the *Queen Anne’s Revenge* and *Whydah* assemblages to nearby contemporary naval (HMS *Invincible*) and slave (*Henrietta Marie*) vessels. An obvious omission (but presumably reflecting a limitation of available data) is comparison to a contemporary merchant vessel’s assemblage, given that is where so many pirate ships seem to have had their origin. While not conclusive, the results presented are interesting and show discernable differences.

Ewen’s closing discussion in chapter 13 makes the honest assessment that as yet there is no definitive answer as to how piracy might be identified within the archaeological record (the “pirate pattern” noted in various papers). He also reiterates that the volume is very much an anthropology of piracy, which is a welcome admission since (and I know I will pay for this later) so much maritime archaeological research continues to dwell on methodology and description of evidence without really examining bigger questions of behavior and culture. Ewen also returns to the vexing issue of professional archaeologists collaborating with treasure hunters, originally raised in *X Marks the Spot*. In particular there remains the dilemma facing professional archaeologists who might try to work with salvors, or the material they have generated, as a way of producing at least some archaeologically useful data. Massive reputational damage is often the consequence for archaeologist “collaborators,” although the moral situation for accused and accusers remains ambiguous.

Overall this is once again a volume full of interesting and accessible studies for both professional and nonprofessional audiences. The broader agenda of synthesis between the different researchers, interests, and approaches—whether maritime, terrestrial, historical, or anthropological—is very clear and well addressed. It is a worthy successor to

the earlier book and, since piratical allusions are studied throughout, I would recommend it as being worth spending a few doubloons to buy it.

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*The African Burial Ground  
in New York City:  
Memory, Spirituality, and Space*

ANDREA E. FROHNE

Syracuse University Press, Syracuse,  
NY. 2015. 468 pp., 62 illus.,  
appendix, notes, bibliog., index.  
\$75.00 cloth, \$49.95 paper.

In the early 1990s routine construction for a federal building project in lower Manhattan unexpectedly opened a unique window into the city's—and America's—past with the resurrection of the African Burial Ground. Andrea E. Frohne's book, *The African Burial Ground in New York City: Memory, Spirituality, and Space*, has this project as her theme, though with a unique perspective reflecting her own nonarchaeological background.

Believed to have been established in ca. 1697, the African Burial Ground was at its founding an open space of some 6 acres located just outside the limits of New York City; it was used as a place of burial for anyone of African ancestry for around a hundred years, until its closure ca. 1795. Between 1990 and 1993, some 419 individuals were exhumed.

As a field of study combining archaeology and human osteology, bioarchaeology was innovated in the late 1960s, first in North America with a focus on prehistoric Native American remains. By the 1970s historic-era graves of other ethnic groups were beginning to be viewed as archaeological resources, driven in part by federal

antiquities legislation and the emergence of cultural resources management. Two pioneering investigations were the First African Baptist Church Cemetery (8th and Vine) in Philadelphia (1981), and the rural African American Cedar Grove Cemetery in southwest Arkansas (1982). With these two projects, historical cemetery research began to establish archaeological legitimacy, and a florescence of similar research began to occur; by 1985 a symposium on African American bioarchaeology was led by Jerry Rose (Arkansas) and Ted Rathbun (South Carolina) at the American Association of Physical Anthropologists. Six years later, excavations at the African Burial Ground in Manhattan began.

There were no public protests or outcry during these earlier excavations, but in the late 1980s the African American public began to awaken to their own political power; increasingly state or federal entities mandating cemetery removal for modern construction were not simply dictating terms, but rather were being met with demands for an equal voice from descendant groups in the means and goals of these impacts. Two noteworthy projects that occurred against this new backdrop of politically engaged descendant communities are the African Burial Ground in Manhattan and Freedman's Cemetery in Dallas.

Archaeological projects, especially those involving human remains, are often newsworthy and routinely receive a brief spotlight through local print and television media. Some projects are newsworthy,

archaeologically significant, and politically controversial; such was the case with the African Burial Ground, in part because its very existence forced the public to confront the inhumanity of slavery in the late 20th century through the very bodies of some of the earliest enslaved Africans ever documented archaeologically.

While Frohne's book obviously documents an archaeological site, the author is not an archaeologist or bioarchaeologist (the words "osteology" or "bioarchaeology" do not even appear in the book); rather she is an art historian with an expertise in African art, and the book's flavor and focus reflect this background. As such, it operates in a sort of vacuum, containing no background or greater context for African diaspora archaeology or historical mortuary archaeology, and no reference at all to the Native American Graves Protection and Repatriation Act (NAGPRA), signed into federal law in 1990, which gave Native Americans political power and authority over their ancestral human remains located on federal land. NAGPRA was passed just months before the first human remains of African slaves were uncovered in lower Manhattan, but the rhetoric behind it had been ongoing since the late 1980s and was arguably an inspiring precursor.

A single chapter putting the African Burial Ground into these greater contexts would have been helpful, but while lacking such archaeological grounding, in six substantial chapters Frohne does explore in detail aspects of the African Burial Ground from the perspective of "memory," and documents in detail the site's commemoration through art. Given its subject matter, it is appropriately well illustrated, with 62 figures, 12 in color.

Although not employed with the project, Frohne was involved with the African Burial Ground as an interested party while the process of commemoration and final analysis of the remains was ongoing in the late 1990s. Although the work incorporates the author's 2003 doctoral dissertation, it also contains updated material. For example, Burial 101 contained the remains of an adult man, interred in a wooden coffin with iron tacks driven into the lid. The tacks formed a pattern originally interpreted to represent the *sankofa* symbol associated with the Akan people of Ghana. In translation, the word *sankofa* literally means "go back and get it" or as Frohne has translated it, "go back to the past to inform the future." In its earliest manifestation, the *sankofa* symbol depicted a bird looking backwards, but was later stylized into a symbol very reminiscent of a classic "valentine style" heart. The tack pattern on Burial 101's lid was identified as *sankofa* while the project was ongoing, and this Akan symbol was incorporated into several aspects of the artwork created to commemorate the burial ground. But in 2010 historian Erik R. Seeman published an article in the *William and Mary Quarterly* that seriously called into question this identification, and suggested instead that the tacks formed a simple valentine-style heart, along with the deceased's initials and year of death, 1769, all of which was a common practice on coffins during the 18th and early 19th centuries. Frohne offers this alternative explanation, but is still sympathetic to the original interpretation, continuing to refer to the burial as "Sankofa Man."

Although a national treasure, there is an odd absence of book-length studies of the African Burial Ground. The five technical report/monographs on the African Burial



Ground produced through Howard University and the General Services Administration (federal government) were published electronically on the web, and a handful of articles (principally surrounding the controversy and the racialized politics of the project) have been disseminated through scholarly journals. Unfortunately, both venues remain obscure to the general public save for a slender volume published in 1998 by Joyce Hansen and Gary McGowan that was intended for school children (grades 8–12). Remarkably, Frohne's work is the only formal book written with a focus on the African Burial Ground.

Frohne gives us a detailed timeline of the project's excavation, research, and analysis, but offers only limited or summary aspects of its archaeological and osteological conclusions. The author does provide insight into the behind-the-scenes power plays that were a continuous part of the project, and documents the project's evolving mandate, change of organization and personnel, and controversies regarding the multimillion dollar budgets and delays in completion. Frohne leads us from early construction planning, to first discovery of human remains, and to the final reinterment ceremonies in 2003, even noting where some artifacts and data were lost when the World Trade Center complex was attacked by terrorists on 11 September 2001.

The history and cultural landscape portions of the book are particularly thorough and insightful by detailing how this marginal secular space had been provisionally transformed through burial of the dead, but additionally through acts of commemoration within African-derived beliefs. Such commemorative acts were not condoned by whites or "granted" to the Africans,

but rather these religious moments were constantly tested and fought for throughout the decades. The details of how the burial ground was wrested back to white control in the late 1700s, and how this reasserted dominance was demonstrated through the sale of lots and the construction of the first frame buildings atop black graves represents an attempted erasure from memory and history, and a brutal reminder of the era's contested and uneven power relations.

The two chapters documenting the process of commemoration through public art reveal a fascinating take on the artistic process, complicated by the constant negotiation and dialogue with community partners and various city, state, and federal agencies, ultimately acknowledging and incorporating into the art the history of a multiethnic diasporic community of colonial era New York, using iconographic symbols and moral philosophies derived from several key cultures throughout the African continent. The site was dedicated as a national monument in 2006, and is now overseen by the National Park Service.

Reliance on a comparative framework, often seen in anthropological research, is lacking in the book. While this is in part due to the author's predominate focus on the issues of the contemporary project in Lower Manhattan and its commemoration that took place in the 1990s and early 2000s, even such a topic could have benefited from such comparisons. For example, during the Freedman's Cemetery project in Dallas, Texas, 1,157 individuals of African ancestry who lived and died between 1869 and 1907 were exhumed archaeologically in the early 1990s due to a highway widening project. Freedman's was a contemporaneous archaeology project to the African Burial Ground, and

was also commemorated with a large public art installation; the Freedman's Memorial incorporates a formal stone cemetery gate/archway with six life-size bronze figures depicting an African man and woman first experiencing life in Africa, then the horrors of enslavement, and finally emancipation.

As a form of artistic commemoration in a dense urban center, the African Burial Ground's combined art installations are examples of a handful of articulation points where past and present merge together, forming a portal where archaeology stands in full view to all, and tells a story that the public actually sees. Much of the archaeology as practiced in the United States contributes in a piecemeal fashion to a cumulative

knowledge of the past, but it is a process and a product that is mysterious and largely unknown to the general public. National parks and national monuments, protected battlegrounds, and these rare archaeological projects that are commemorated publically and permanently are the exceptions, and a single comprehensive book-length study that documents the difficult and creative processes where communities come together to form such commemorations is a valuable contribution to society.

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*The Blockade-Runner Denbigh  
and the Union Navy:  
Including Glover's Analysis  
of the West Gulf Blockade  
and Archival Materials and Notes*

ROBERT W. GLOVER AND J. BARTO  
ARNOLD III

Institute of Nautical Archaeology,  
College Station, TX, 2015. 433 pp.,  
138 figs. \$40.00 paper.

This volume is the seventh in a series surrounding the excavation of the *Denbigh*, a Civil War blockade runner. The book opens with an introduction by J. Barto Arnold III and is then organized into two parts. Part 1 of the volume is Robert W. Glover's doctoral dissertation. The second is a collection of primary documents that are directly relevant to the *Denbigh* project.

Originally published in 1974, Glover's dissertation, *An Evaluation of the West Gulf Blockade, 1861–1865*, is based on a study that suggested that the federal blockade was not as significant to the defeat of the confederacy as originally assumed. As the title suggests, the dissertation focuses specifically on the effectiveness of the West Gulf squadron in blockading the south and the factors surrounding the blockade, including attitudes coming from Europe, politics, and available resources. It also touches on the superior ships being used by the blockade runners.

Glover contests that a major issue with the blockade, at least as far as Europe was concerned, was that the Union politicians did not truly understand what a legal blockade

entailed. The interpretations of some government representatives were so grossly different than European interpretations that they were considered illegal. Another factor Grover discusses was a concern that the blockade was only theoretical thereby making it ineffective and, therefore, illegal. Great Britain's main concern about the blockade seemed to circle around exports. The cotton coming out of the southern United States was considered some of the highest quality in the world, and the blockade forced the prices higher as the routes had to be diverted.

Another hurdle Glover identifies was the lack of resources allotted to the blockade squadron. The resources, including the quality of the ships available, were inadequate and the patrol area was too large for the number of vessels and personnel available. To compound the problem, land engagements held precedent. As such, it was not unusual for the ships and sailors to be pulled off the blockade to support the land troops.

Grover's conclusion is that although the blockade did remarkably well considering the large area that it was assigned to cover coupled with the lack of resources, it was not nearly as effective as the Union would have hoped. The lack of understanding of what a blockade really entailed took a significant toll on its effectiveness, as did a small number of ships that could compete with the more advanced runners.

Part 2 of the volume is a well-organized collection of primary documents. Arnold's purpose for including these documents is not only to provide information relevant to the

*Denbigh* project, but also to demonstrate the importance of primary documents in research for any subject as they provide a wealth of information that most likely cannot be found elsewhere. The types of documents found in the book include sailors' personal memoirs, official Union reports, deck logs, and court generated records. Arnold includes scans of the actual documents and typed transcripts of the text, which is very convenient considering the difficulty of reading some of the script.

There are several interesting observations made in regards to the documents, including an instance in which the Confederate government used an existing document of the United States. They simply struck out the word "United" and by hand wrote in "Confederate." Arnold also mentions that he felt it was important to include Grover's dissertation in the series as context for the project since it provides an historical context for the *Denbigh*. In

addition, capturing the dissertation here increases the document's accessibility.

The only downfall of the publication is the misleading title; I was not aware the publication is part of a larger effort. The *Denbigh* itself is not directly discussed at all. Grover's dissertation does not mention the ship and there is no discussion of engagement between the ship and blockade.

Overall, the volume is a significant publication. As mentioned, having an understanding of the context (the time period as well as the politics involved in the blockade) is necessary to truly understand and interpret the *Denbigh* site. In addition, the documents it provides are truly informative when one is studying the history of the ship and its maneuvers. The volume is certainly worth the read and is full of valuable information for anyone studying the *Denbigh* or the West Gulf blockade.

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*A History of the World  
in Sixteen Shipwrecks*

STEWART GORDON

University Press of New England,  
Lebanon, NH, 2015. 270 pp., 34  
illus., notes, index. \$29.95 cloth,  
\$19.99 e-book.

Stewart Gordon's *A History of the World in Sixteen Shipwrecks* is part maritime history and part world history, with a smattering of underwater archaeology thrown in. Using 16 shipwrecks that span the range of human seafaring activities from a dugout canoe unearthed in Nigeria to the 2012 wreck of the luxury liner *Costa Concordia* off the west coast of Italy, Gordon demonstrates how shipbuilding technology, trade, warfare, and politics, have shaped and continue to shape world history. The book is exceptionally well written and reads very well. The case studies hold the reader's attention and make the book flow. Each case study is presented in context, illustrating how a single wreck can be used to illuminate significant episodes in world history. The book is not primarily about underwater archaeology, though many of the ships explored have been studied by archaeologists; rather it is a well-written history, informed in part by archaeology.

Books that examine history through artifacts have recently become somewhat commonplace. These volumes examine the history of particular topics through a particular number of artifacts. They are valuable for highlighting how artifacts can

inform the interpretation of the past and as a means of popularizing the study of museum collections. Gordon's volume goes beyond many of these other volumes in that it ties macroartifacts—shipwrecks—to broader cultural trends and does so using a coherent evolutionary theme.

The volume begins with the 1987 discovery of the Dufana dugout by a Fulani herder in northeastern Nigeria. The chance discovery of this 8,000-year-old vessel provides Gordon with an opportunity to explore the simplest of vessels, dugout canoes, not simply in Nigeria, but around the world. Readers learn how dugouts were made, where they have been found, and how these simple watercraft allowed human populations to spread across the globe. Gordon also briefly discusses the outrigger canoes that facilitated Polynesian exploration of the Pacific. He excels at tying historical events and archaeological discoveries to the present and concludes the chapter by noting the modern revival of outrigger canoe construction in Hawaii.

Chapters 2 and 3 examine a pair of famous ancient ships: the funerary boat of Pharaoh Khufu discovered in 1952 near the base of the Great Pyramid of Giza, and the Uluburun shipwreck investigated by the Institute of Nautical Archaeology off the Turkish coast. Khufu's boat is now reconstructed in a museum next to the pyramid. Ancient Egypt was a land where iron was rare, and rather than nailing their vessels together the Egyptians created majestic wooden boats that were stitched together

with cords. These innovative builders also employed a hogging truss to lift the bow and stern relative to the middle of the boat. Gordon uses Khufu's boat to explore Egyptian shipbuilding and trade on the Nile River. He delves into Egyptian economics asking if the ancient residents of the Nile Valley were participants in a true market economy. Ultimately, he concludes that the evidence supports the idea that the ancient Egyptians were selective consumers participating in a market system that spanned the ancient world of the Mediterranean, Middle East, and Africa.

Next the Uluburun shipwreck is examined. This 3,000-year-old ship is one of the most famous ancient shipwrecks, and has been the focus of considerable study by the Institute of Nautical Archaeology. Gordon discusses how the excavation of the ship provided valuable new information about ancient copper production, ship construction techniques, and trade in the eastern Mediterranean.

Gordon then turns his attention to a terrestrial site, Sutton Hoo in East Anglia, England. Excavations there began in 1938 when Edith Pretty sponsored the excavation of one of several ancient burial mounds on her property. The following year Basil Brown and his team opened a trench in Mound 1 at the site and found the ghostly impression of a large wooden ship preserved in the soil. Sutton Hoo is the finest Anglo Saxon ship burial known. It contained remains of a lyre, weapons, a coat of mail, and an extraordinary iron helmet with gold and silver decoration. It shows connections with other ship burials across the northern seas in Denmark, Sweden, and Scotland. The ship itself was clinker built, in a "Viking" style with overlapping nailed

strips of wood. The items in the grave (the body itself had decayed) provide a glimpse of the world in which Scandinavian raiders and traders participated.

The fifth chapter examines the Intan shipwreck in Indonesia. Discovered in the 1990s, it carried a variety of goods—both everyday and luxury—and religious items including incense employed in Buddhist religious practices and beads used to ward off the evil eye. The ship, which may have sunk in a storm, was constructed of Southeast Asian timber following a local design. In addition to high value goods it also held thousands of pounds of tin and a hoard of scrap brass. As Gordon notes: "The shipwreck has revealed the complexity, commerce, and connections of a Southeast Asian world of about the year 1000 CE" (p. 65).

In what might be termed a round-the-world tour, Gordon next takes us to the Maimonides wreck. This is a wreck known not from archaeology and artifacts, but rather from the historical documents, especially some relating to the death of David Maimonides, the younger brother of the philosopher Moses Maimonides. In A.D. 1167 David and his vessel were lost while attempting to sail from a port on the Red Sea for India. Using documents, especially letters unintentionally archived in an Egyptian *geniza*, or building where Hebrew letters containing some form of the word God could be discarded, the world of the Maimonides brothers can be reconstructed. The ships they knew were sewn together and triangular or lateen rigged. Using them, Jewish and Arab merchants traded spices and jewels across the Indian Ocean and helped create an interconnected world that brought together the Mediterranean, the Indian Ocean, and Southeast Asia.

Chapter 7 examines the loss of Kublai Khan's Mongol war fleet on the coast of Japan in A.D. 1274 and is followed by a discussion of a slightly later Bremen cog rediscovered during the construction of an extension of the Bremen harbor. Now the centerpiece of the Ship Museum in Bremerhaven, cogs transformed commerce in northern Europe and were the backbone of trade for the Hanseatic League. They were a mainstay for large-volume, low-value trade, including hops, which was used to improve the flavor and reduce spoilage of beer.

Chapter 9 examines a Barbary war galley and provides a brief history of galleys, going back to the ancient Greeks and Romans. This chapter is based in part on the narrative of an enslaved Englishman named Richard Haselton, who was a rower on an Algerian galley lost to a storm in A.D. 1587. The lucky Haselton survived the wreck and provided a description of his experiences at a time when galleys were the military mainstay of fleets in the Mediterranean. These vessels also reflect the conservatism of maritime traditions in the Mediterranean.

The next few chapters deal squarely with time periods of interest to many historical archaeologists. Chapter 10 examines *Los Tres Reyes* or *The Three Kings*, sunk in 1634 near Cartagena, Columbia's harbor. The ship was a galleon, one of the workhorses of the Columbian exchange, albeit in this case a rather short-lived example. Chapter 11 discusses HMS *Victory*. This is not Admiral Nelson's *Victory* from Trafalgar, but an earlier British man-of-war, the flagship of a 1744 British fleet that sank off the Channel Islands during a storm. The loss and rediscovery of the *Victory* are discussed, as is the transformation of naval warfare in the late 17th century that led to warships of this class.

Chapter 12 examines the loss of the *Lucy Walker* in 1844 near Louisville, Kentucky. The *Lucy Walker* was a side-wheeled steamboat that suffered a catastrophic explosion of both boilers. Gordon uses this disaster to examine how steamboats transformed transportation of freight and passengers on America's inland waterways. Incredibly volatile and sailing on rivers full of rocks, snags, and other impediments to navigation, steamboats tied America together. They also had a similar effect on navigation in Europe, Asia, Africa, and South America.

From the belching smoke of the steamboats, Gordon next takes readers to the *Flying Cloud*, a famous clipper ship lost to a spring gale at Saint John in New Brunswick on the Canadian coast. Clipper ships evolved out of an American desire for faster and faster vessels.

Next Gordon takes readers to the 20th century with the loss of the *Lusitania* to a German submarine on 15 May 1915. Gordon does an excellent job explaining just how extraordinary the vessel was in terms of its scale, speed, and comfortable appointments. The vessel is also used to illustrate more broadly the passenger liners that brought so many new immigrants to the United States. The moral outrage following the *Lusitania's* loss is discussed, as is the blockade that led to German submarine warfare. As Gordon notes, legal restrictions on immigration in the postwar period and reparations greatly impacted passenger travel by ship in the period after World War I.

The final chapters discuss modern nautical catastrophes, the *Exxon Valdez* and *Costa Concordia* shipwrecks. The *Exxon Valdez* went aground on Bligh Reef on 24 March 1989 and sank slowly, losing 8.4 million gallons of oil in Prince Edward Sound. The amount of



oil lost was stunning as was the environmental impact. Gordon uses this catastrophe to discuss the economic world of international oil shipments that made the *Exxon Valdez* possible. The *Costa Concordia* ran aground on the small Italian island of Giglio. Thirty-two people lost their lives. Gordon employs its loss to discuss tourism and the growth of luxury cruise lines.

Gordon's argument that maritime history is world history is well supported. He presents changing shipbuilding practices and maritime technology as part of an ongoing evolutionary process linked to political, military, and economic situations. He also highlights the transition from regional systems of trade, with distinctive regional vessel types, to an increasingly interconnected maritime world. In his words: "Today there is only one global maritime environment of trade opportunities, regulation, technology, and information, in which ships must prove their fitness" (p. 225).

Gordon's book is well suited to courses on nautical or world history. It is well written and does a great job linking specific shipwrecks to broader historical and cultural trends. Some might question his selection of shipwrecks, but they serve his purposes. I was surprised to see relatively little discussion of the significant contributions underwater archaeologists have made to the understanding of the modern world. Curiously, Gordon also shies away from the ethical issues that are so central to current debates in underwater archaeology. These omissions aside, this book is a great read and clearly demonstrates that nautical history is indeed world history.

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*Making and Growing: Anthropological Studies of Organisms and Artefacts*

ELIZABETH HALLAM AND TIM INGOLD (EDITORS)

Ashgate, Farnham, UK, 2014. 244 pp., 52 figs. \$119.95 cloth, \$119.95 e-book.

This volume is part of an interdisciplinary series edited by Tim Ingold entitled “Anthropological Studies of Creativity and Perception.” Previously published works in this series address themes of landscape, design, and drawing from perspectives that emphasize the processes through which entities and knowledge are brought into being and entangled in human relations. In *Making and Growing* the editors have assembled a diverse and thought-provoking array of material culture studies that bridge the supposed divide between nature and culture. Rather than focusing on the use-histories of ready-made items, these accounts examine conditions of production, particularly with regard to relationships among craftspeople and the materials they enlist in acts of creation. The most novel aspect of these works, however, is their attempt to foreground growth and organisms in a field that has been dominated by attention to human mastery over inert materials.

The introductory chapter by Ingold and Elizabeth Hallam contains an examination of the linguistic, philosophical, and historical factors that have contributed to modern perspectives in which making and growing are

two radically different activities. Throughout this discussion, the authors consider ways in which making and growing can be viewed as interrelated phenomena. Adapting anthropological concepts of rites of passage, they conceive making as an act of ontological transformation that persons achieve “though intervening in a play of forces and relations both internal and external to the things under production” (p. 4). Growing, on the other hand, is not an event, but a continuous process that can be likened to becoming. Following phenomenological approaches that grant ontological priority to dwelling over building, the authors suggest that growing should be considered a condition that enables making, such that culture can be defined as “the sum of emergent properties of a nurturing process” (p. 5). Enlightenment scholars, with their systematic categorization and ordering of material objects in museums, played a large role segregating grown nature from made art. Ingold and Hallam argue that modern material culture studies that recognize the entanglement of making and growing nevertheless operate from a position in which agency, whether human or nonhuman, takes precedence over animacy. The wide-ranging case studies that follow their introduction succeed in redressing this bias.

This volume is not divided into sections, but the contributions are thoughtfully arranged. The first and final case studies are concerned with raw materials and manufacturing debris, respectively, which arguably mark the beginning and end of any event of

making. Jacqueline Field provides an historical account of sericulture in China, arguing that the thread often termed “raw silk” is far from raw in any naturally occurring sense, as both mulberry and silk worms have undergone intensive nurturance, and fibroin protein strands a process of arrangement undertaken by both worms and humans. David A. Paton and Caitlin DeSilvey discuss the “recombinant geology” created by the operation of a granite quarry near Penryn, Cornwall, where sludge produced during stonecutting may be understood as a product of both human making through the application of labor and geophysical making through erosion and accretion. The remaining case studies can be divided into two sets: those that examine the activities of maker-growers who are “other” in space and time, and those that focus on contemporary practitioners in England and Scotland. The former address practices of creating objects from organisms in 16th- and mid-20th-century Europe (Pamela H. Smith and Hallam), the ontology of craft production among modern Kuna people in Panama (Paolo Fortis), Formative period body pots from northwest Argentina (Benjamin Alberti), and the creation of caribou skin garments by Inuit women in the Canadian Arctic during the 20th century (Nancy Wachowich). Studies by contemporary practitioners examine growing and making at a community garden near Edinburgh (Anne Jepson), willow sculpture and basket weaving in Scotland (Stephanie Bunn), apprenticeship among woodworkers in London (Trevor H. J. Marchand), and the experimental replication of 6th-century B.C. Mediterranean core-formed glass vessels in Hampshire, England (Frances Liardet).

Several compelling patterns emerge from this assemblage of case studies, which

complement the overarching theme of the volume. One is an interest in the relationship between ontology and practice. Fortis and Alberti, for example, both utilize Amazonian perspectivist theory to articulate the significance of design and forming practices. In perspectivism, a division between humans and other entities is not given by nature, but produced through acts of care. In this “inconstant world,” materials are “lively and equally capable of subjectivity” (Alberti, p. 120), with the result that forming body-pots may have entailed considerable existential peril. Another thread in the margins of many of these narratives, which may be of particular interest to historical archaeologists, concerns the effects of industrialization and colonialism on regimes of making and growing. For example, Field notes that when global demand led to high silk prices in the late 19th century, a shift in postmarital residence patterns occurred in southern China as young women increasingly stayed in their natal households to participate in family silk production. Wachowich, on the other hand, recounts how the Canadian government’s relocation of Inuit families in the 1950s limited women’s ability to appropriately clothe their families, a condition which also threatened household subsistence since garments animated with caribou spirits were a vital element of a regeneration cycle that ensured future hunting successes.

Many of these accounts also document how practices of making and growing transform the dispositions and bodies of practitioners themselves, highlighting the co-constitution of crafts and craftspeople. For 16th-century Europeans who created detailed casts of organisms thought to grow from the earth such as snakes and amphibians, “matter was a constantly transforming and surprising

thing” that encouraged experimentation in the maker (Smith, p. 48). Other encounters with materials discipline practitioners, generating patience in those who carefully prune resin casts of human blood vessels (Hallam, p. 81), and deft strength in those who engage in the “sublime wrestling match or tempestuous dance” that is working with “sinuous, whippy, and stubborn yet fragile” willow stems (Bunn, p. 166). Participating in regimes of creation also grows social relationships with differing degrees of formality, ranging from institutions of apprenticeship in woodworking communities to the therapeutic collaboration nourished by community gardening. Focused practice and repetition transforms the physical bodies of practitioners, contributing to the organization of neural circuitry as well as leading to dexterity, injury, and degeneration. At the same time, learning a craft imparts practitioners with knowledge of a broad array of forces and organisms, making previously unseen details of the surrounding world visible, such as tool marks on the necks of glass alabastron in the British Museum (Liardet,

p. 215). This knowledge also enables skilled workers, such as master carpenters, to envision the minute details of new projects in their complexity, from the details of connecting joints and rail widths to the cost of labor and materials (Marchand, p. 195).

This volume, with its unique emphasis and considerable breadth, should be of interest to scholars of craft production, human interaction with plants and animals, the history of science, Amerindian ontologies, and community heritage. It also would serve well as a resource for upper division and graduate-level courses designed to investigate the value of holistic approaches for the study of material culture. Through vibrant prose and nuanced arguments, the authors have produced a volume about growth and creativity that should inspire many others to attend to the role of animacy in their own work.

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*The Archaeology of Ancestors:  
Death, Memory, and Veneration*

ERICA HILL AND JON B. HAGEMAN  
(EDITORS)

University Press of Florida,  
Gainesville, 2016. 261 pp., 43 figs.,  
forward, list of contributors, index.  
\$89.95 cloth.

The *Archaeology of Ancestors* is a pointed collection of comparative scholarly essays that address the long-debated tensions between classic anthropological concerns over kinship, death, and memory by refocusing attention on ancestor veneration. The editors position ancestors as the loci around which contests over legitimacy, agency, power, authority, inheritance, identity, and memory consistently circulate. Ancestors, and more formally the concepts of ancestor cult and veneration, have a central place in the scholarly debates of 19th- and 20th-century anthropology and ethnohistory. The eventual marginalization of ancestors as a topic of study within anthropology left many debates inconclusive. The editors, however, argue that as ancestors are ultimately implicated in most arenas of social life—whether politics, religion, social organization, material culture production, or architecture—the lack of attention to them in recent studies in anthropology, and perhaps especially archaeology, leaves a deficit.

The collection grew out of a Society for American Archaeology session that brought together perspectives that cross temporal and spatial divides, ranging from the ancient

Greek Iron Age (1200–700 B.C.) to Moche Early Intermediate (A.D. 1–850) in the Andes. The volume features nine chapters, divided into two parts. “Part I: Revisiting Ancestors” includes two introductory chapters and three case studies that reconsider three regions of the world that have been the subject of the most influential anthropological works on ancestors and ancestor veneration: China, ancient Greece, and sub-Saharan Africa. “Part II: Discovering Ancestors” includes four chapters whose authors focus on regions underrepresented in 19th- and 20th-century anthropological scholarship on ancestors and associated ritual: central and western Europe, the Andes, and the Maya regions of Central America. This volume effectively argues for the continued centrality of archaeologist’s engagement with the role of ancestors and their associated ritual practice and material culture in past societies. It employs broad and multifaceted categories of evidence to draw attention to what the material record—archaeological and archival—can expose about both whom ancestors may have been and how and why they may have been important to past peoples.

Part 1 begins with the editors’ two introductory chapters, which form a robust framework for the volume. In “Leveraging the Dead” Jon B. Hageman and Erica Hill provide an impressive synthesis of the development of the concept “ancestor” in anthropology and its associated ritual spheres, commonly denoted by “veneration” or “cult.” They trace the development of competing definitions and agendas surround-

ing ancestors in anthropological thought. They begin with late 19th-century debates about the position of ancestor worship as the earliest form of religion and move to review the substantial impact of Africanist and Chinese ethnographies on understanding the relationship between power, social organization, and sociopolitical transformation in ancestor studies. Finally, they trace the decline of ancestor studies in cultural anthropology that occurred between the 1970s and 1990s, but suggest that the recent turn toward postcolonialities and alternative modernities offer promising spaces for the reemergence of ancestors in anthropological thought. They leave readers with a list of 10 key definitional elements that can be operationalized to avoid overconstraining or overdiluting the concept.

In their second framing piece, "The Archaeology of Ancestors," Hill and Hageman specifically address archaeological thought surrounding ancestors. Why should archaeologists be concerned with ancestors? Ancestors are often materialized through both their biological remains and the periodic ritual acts venerating them. These materializations ought to be visible, and even prominent, in the archaeological record. Such potential prominence, however, risks the uncritical application of ancestors as explanations for poorly understood archaeological phenomena. For this reason, the authors turn readers' attention to two milestone monographs in the archaeology of ancestors: *Living with the Ancestors: Kinship and Kingship in Ancient Maya Society* (Patricia A. McAnany, University of Texas Press, Austin, 1995) and *Access to Origins: Affines, Ancestors, and Aristocrats* (Mary W. Helms, University of Texas Press, Austin, 1998). Aligning with these foundational works,

the editors suggest that there are several lines of material evidence that archaeologists can use to identify past ancestors and evaluate past people's engagements with them. These multiple forms of material culture include mortuary remains, shrines and similar deposits, architecture and landscape, symbols and icons, and documentary sources, namely ethnohistories. These lines of evidence are enthusiastically taken up by the volume contributors. Although each author takes a slightly different approach to defining and delimiting ancestors in their pieces, the volume as a whole puts forth an important distinction between the general dead and a select ancestral collective (named or unnamed). This distinction, then, draws critical epistemic lines between mortuary archaeology, for instance, and an archaeology of ancestors.

In chapter 3 Roderick Campbell seeks to tighten the definition of ancestors that is applied to ancestor veneration in China, suggesting that early Chinese studies have suffered from overly inclusive definitions of ancestors and ancestor worship that ultimately obscure how local beliefs and practices give shape to apparently widespread customs. Carla Antonaccio's eloquent response to studies of ancient Greece that overly constrict their definition of ancestors pushes archaeologists to consider the ramifications of omitting fictive kin from studies as, in doing so, the processes that underwrite the formations of group identity dissolve within the analysis. Charles Mather focuses on ethnoarchaeological observations of Kusasi ancestor shrines in northern Ghana to show how archaeologists might interpret the features they encounter with ancestors in mind. The chapters that form part 1 cogently demonstrate that attention

to periodicity and context are critical to establishing robust and fruitful studies of the role of ancestors in past societies.

Matthew L. Murray and Estella Weiss-Krejci (chaps. 6 and 7, respectively) turn readers' attention toward Europe. Murray makes a case for understanding the structured ancestral landscapes of Iron Age southwestern Germany through a phenomenological analysis of the role of monuments in the collective cultural performance of ancestor veneration. Weiss-Krejci traces the genealogical landscapes of the royal House of Hapsburg, reinforcing the notion raised by Antonaccio that fictive kin are just as, if not more, important to establishing group identities, resource access, and the intergenerational transference of sociopolitical power as are biological ancestors.

Hill and Hageman (chaps. 8 and 9, respectively) turn readers' attention to the Americas. Mobilizing the elements of ancestorhood that they jointly advocated in their introductory chapters, each applies a critical eye to evaluating the evidence for ancestors and ancestor veneration in their particular study areas. Focusing on Moche iconography and architecture, Hill argues that while evidence for Moche ancestors as a select group of the dead have yet to be identified, a strong case can be made for their veneration by evaluating artistic depictions of ritual feasting, captive taking, and bloodletting during the Early Intermediate. The volume

closes with Hageman's contribution seeking also to distinguish between the general deceased and venerated ancestors during the Late Classic period across the Maya lowlands. This important distinction mirrored gender and class divisions in ancient Maya society and can be observed through multiple lines of evidence.

While this book will have broad archaeological appeal, the subfield of mortuary archaeology especially would benefit from an engagement with ancestors as a conceptual framework. This volume finds its strength in its cross cultural, cross temporal nature and the richness of its introductory frameworks. Direct conversation about the sociopolitical implications of ancestor studies today—what of the emergent obsession with tracing genomic ancestors? How have new nations created fictive kin to tie themselves to the territories they claim?—are underplayed in the volume (although see Murray, p. 87). Nonetheless, readers who focus on the more recent past will encounter provocative points of reference with past societies that can be used to engage in scholarly conversations that continue to cross geographic and temporal boundaries to advance the study of ancestors broadly. This fresh take on a foundational anthropological topic will find wide appeal and is certainly recommended.

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*Disease and Discrimination:  
Poverty and Pestilence  
in Colonial Atlantic America*

DALE L. HUTCHINSON

University Press of Florida,  
Gainesville, 2016. 304 pp., 29 figs.,  
7 maps, 5 tables. \$84.95 cloth.

Populations routinely suffer epidemic outbreaks of disease, and the effects of any number of pathogens can be catastrophic. The narratives of the bubonic plague's decimation of European populations during the mid-14th century, or smallpox epidemics among Native American groups following the arrival of Europeans, are well known. That such epidemics, or pandemics, are historically situated within political, social, and economic contexts, is the primary theme of Dale Hutchinson's examination of disease in colonial North America. In this regard, Hutchinson breaks with disease narratives that focus on the results of epidemics and rather focuses on the causes and conditions that magnify their impact.

*Disease and Discrimination* is divided into four sections that lay out the complex historical trajectories and biological mechanisms that lead to disease epidemics. The book begins with the author clearly laying out his central premise that outbreaks of disease cannot be understood without exploring the underlying ecological and social contexts in which they exist. Components of disease epidemics, namely hosts, germs, vectors, and pathogens, are well defined. The important

distinction between biological vectors (integral to a pathogen's life cycle) and mechanical vectors (merely carriers of a pathogen) is also made up front. Chapter 2 clearly describes the process of disease transmission and provides the foundation for the examples of epidemics cited throughout the book.

Difficulties inherent to diagnosing and understanding the impact of diseases in the past are discussed in chapter 3. The author makes the point that diseases are hard enough to diagnose in the present, and introducing the fragmentary distance of past events makes for an even more difficult challenge. Even the geographical origins of diseases are brought into question. Hutchinson points out that recent studies suggest that syphilis may have originated in the Old World as a nonvenereal infection that spread to the New World, and then transferred back to the Old World as venereal syphilis. Perhaps the most salient point made in the chapter is a challenge to what Hutchinson calls the "virgin soil" explanation whereby disease epidemics run rampant in populations that have no prior exposure to the pathogen, such as Native Americans and small pox. Hutchinson argues that there are other factors at work that cause epidemic outbreaks such as the size and density of resident populations. The virgin soil narrative also assumes that diseases move from virulent to benign forms as populations become immune. Hutchinson counters this assumption by arguing that exposure to a new disease will not become epidemic until other factors that accelerate its transmis-

sion, such as overcrowding and poverty, are in place. The remaining chapters of the book clarify this process through numerous examples and settings.

The second part of the book consists of three chapters that illustrate the complicated relationship between outbreaks and the interaction between Native Americans and European colonists during the 17th and 18th centuries. Chapter 4 is a detailed discussion of diseases among native populations in the northeast and Canada during the 16th and 17th centuries. Smallpox, measles, and influenza were all introduced to Native American populations during the period, but the “[i]ncreased ship traffic, increased colonial outposts, increased mobility of both natives and newcomers—all facilitated the transmission of the pathogens” (p. 57).

Chapters 5 and 6 continue this theme of mobility and increased contact. In chapter 5, Hutchinson discusses the way that the beaver trade in the northeast and the deer skin trade in the Carolinas during the 17th century caused displacement among Native American groups. Displacement also led to conditions of famine that weighed on the health of these populations. The author also points out that increased contact with animals probably led to higher occurrences of zoonotic diseases such as Lyme disease. Chapter 6 links several 18th-century wars to the increase of disease in the American colonies. The Yamasee and Tuscarora wars in the Carolinas, and King William’s, Queen Anne’s, King George’s, and the French and Indian wars in the north, contributed to poor health among many groups. Hutchinson explains how famine, starvation, and disease accompany most conflicts. Malnutrition, unsanitary conditions, and close quartering were a few of

the factors that created conditions ripe for the spread of diseases such as typhus.

The third section of the book looks at the relationships between colonization and disease in the southern plantations. Chapter 7 elaborates on the environmental conditions at Jamestown and the Carolina rice plantations. Hutchinson reviews the time between 1607 and 1610 when the population at Jamestown was decimated by starvation and disease. Jamestown was seated in the humid, insect-ridden Chesapeake tidal marsh, where potable drinking water was either nonexistent or in short supply. Such conditions were ideal for diseases such as dysentery that contributed to the demise of the settler population. Conditions on the rice plantations of the Carolina lowlands were similarly inviting to debilitating diseases. Malaria, typhoid, and dysentery impacted populations living and working on the rice plantations. Hutchinson makes the case that plantation architects designed the perfect breeding ground for malaria-carrying mosquitos with the construction of the rice fields. In fact, Hutchinson makes the point that the rice plantation landscape “could not have favored mosquito reproduction any better if it had been designed by the mosquito” (p. 121). Chapter 8 continues the theme of architecture by illustrating the fact that slaves were often situated in more disease-friendly areas with poor access to potable water and ample exposure to mosquitos. Slaves and indentured servants suffered from malnutrition that exacerbated their already stressful existence, making them more susceptible to infectious diseases.

The book concludes with a lengthy discussion of the various connections between overcrowding in cities and disease. This is where Hutchinson speaks most directly

about the relationship between poverty and disease. Crowded and squalid conditions of 19th-century New York tenements were particularly susceptible to outbreaks of typhus, cholera, and diphtheria.

One weak point of the book is the inclusion of poverty in the title. Poverty is discussed at the end, but it is not a central theme of the book. Also, Hutchinson could have perhaps made better use of the archaeological record in making his case. In the end these points are minor distractions in what is otherwise an engaging and informative read. *Disease and Discrimination* does not offer any outwardly groundbreaking

insights about particular disease epidemics that struck during the colonial period. But that is not the author's intent. Rather, Hutchinson asks the reader to consider the highly situated social and political contexts of disease. As a synthesis, the book offers a skillfully crafted social history of disease that fully comprehends the factors leading to epidemics and will challenge the way historians and historical archaeologists think about the consequences of conflict and contact in colonial America.

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*Archaeology, Sexism, and Scandal: The Long-Suppressed Story of One Woman's Discoveries and the Man Who Stole Credit for Them*

ALAN KAISER

Rowman & Littlefield, Lanham, MD,  
2015. 272 pp., 66 figs., notes,  
index. \$38.00 cloth.

What you are dealing with here is part of the unwritten history of classical archaeology. Best to leave it unwritten (anonymous reviewer, p. 186).

Fortunately, for the broader archaeological community and women in science as a whole, this story was not left unwritten. Through one woman's experiences, *Archaeology, Sexism, and Scandal* unflinchingly exposes the early history and attitudes toward women in archaeology and their struggle to participate in and be recognized as contributors to the discipline. Alan Kaiser's engaging prose draws the reader into the book and along not one, but two journeys: the book's subject, Mary Ross Ellingson, through her personal letters and photos, and Kaiser's own struggles to bring her story to light.

Ellingson was a graduate student at Johns Hopkins University in the early 1930s under the direction of David Robinson. Robinson's renowned work at Olynthus, Greece, notably the 1931 field season chronicled in Ellingson's detailed notes and letters, ushered in a new era within classical archaeology. The Olynthus excavations initiated a paradigm shift in archaeology from exclusively investigating public structures to focusing instead on domestic structures to better

understand daily life in ancient Greece. Robinson also contributed to archaeology by expanding the role of women in the field. Robinson's decision to allow female graduate students such as Ellingson to perform in field supervisory roles typically reserved for men during the 1931 field season was considered progressive at that time. The decision may have been more likely out of necessity due to the large-scale excavations taking place and the need for field supervisors to oversee and manage sizeable teams of Greek workers. Nevertheless, Ellingson and the other female graduate students proved to be more than competent, although they were far from equal to their male counterparts.

Kaiser begins his journey with the discovery of Ellingson's photo album, personal letters, and boxes of plaster casts and artifacts outside his University of Evansville office in 2003. Recognizing the significance of the find as an archive of an early-20th-century American archaeological project in Greece, Kaiser soon discovered the dark secrets held within the dusty files: a revered male professor's unabashed plagiarism of his female graduate student's work.

Chapter 1 introduces Ellingson's story as an eager Johns Hopkins University graduate student anticipating the opportunities and experiences that await her on Robinson's Olynthus excavations in Greece. Kaiser interweaves excerpts of Ellingson's letters with an overview of women in archaeology during the 1930s and personal backgrounds of the 1931 male and female field crew to contextualize the events that transpired and the prevailing attitudes of the day toward

women in the field. Kaiser's excitement at finding such a rare personal account of the type of large-scale excavations no longer practiced in archaeology is palpable throughout the book.

Chapter 2 presents the daily routine at Olynthus as viewed through the lens of Ellingson's letters to family back home. Her detailed observations document a methodological shift toward more rigorous note taking and provide a behind-the-scenes glimpse at decision making, standards for recording artifacts and stratigraphy, and the day-to-day interactions between Robinson and his students. Ellingson's attention to detail in her notes and artifact cataloging is especially noteworthy. What is also notable is how much more extensive and thorough her field notes and other graduate students' field notes were in comparison with Robinson's. Another fateful decision recounted in this chapter is Robinson's selection of Ellingson to catalog the terra-cotta figurines, a prestigious opportunity due to their status as highly prized artifacts and a testament to Robinson's confidence in Ellingson's abilities. Ellingson's brilliant analysis and interpretation of the terra-cotta figurines became the subject of her master's thesis and a substantial contribution within the 14-volume series published by Robinson, *Excavations at Olynthus*. Ellingson created her own systematic and meticulous recording methodology and an inventory of the terra-cotta figurines to inform her thesis research when she returned home. Photographs and plaster casts created a comprehensive record of these artifacts above and beyond what Robinson expected of his students.

Chapter 3 draws upon Ellingson's travels around Greece, recounting her observations of then-modern Greek culture and lifeways

in the villages surrounding Olynthus. Ellingson documented her interactions with Vlachs, an ethnic minority of nomadic sheepherders who slowly transitioned toward a more sedentary farming lifestyle after World War I. Her photos and observations of the Vlach caravans represent an important documentary record of a language and culture that has now all but disappeared in Greece. An appendix at the end of the book reprints one of Ellingson's letters in which she vividly describes a Vlach wedding.

Chapter 4 delves into the lives of the women and their careers after the 1931 Olynthus excavations. As Kaiser explains, the three female graduate students embarked on different paths after that fateful year, each representing the few options available for women in science in the 1930s. "Often women wound up on the margins of the field still doing useful and sometimes significant work but never gaining the kind of focused attention that those with university positions did" (p. 94). Some women left academia and fieldwork entirely, resigning themselves to the general expectation that women forgo careers for starting families. Others chose careers over family, but were relegated to more or less supporting roles rather than leading and managing projects. This period in America, however, saw an evolution in the attitudes toward career and family expectations as more women sought careers in higher education. While Johns Hopkins University was one of few graduate programs available to women, which allowed increasing numbers of women to obtain graduate degrees, the job prospects for these women began to fall in the 1930s. Kaiser skillfully summarizes the statistical trends of women who obtained undergraduate and doctoral degrees and were hired as faculty

throughout the 20th century, prevailing attitudes toward women, and the factors (especially sexist stereotypes) that limited women's professional opportunities. This notion is articulately encapsulated in Kaiser's inclusion of the quote by another female archaeologist recounting her experiences: "Women ... may have jobs but they should not have careers" (p. 97). Ellingson's career trajectory allowed her to straddle the line of family vs. career as she married after earning her doctoral degree, had children, and was hired as a professor. Her teaching career, although distinguished and acknowledged by her colleagues, did not continue on the archaeology path.

In chapter 5 Kaiser switches gears to focus on and compare the lives and careers of the male graduate students and project participants from the 1931 field season. Robinson's support and genuine benevolence toward his students is evident as he was well known for helping them obtain thesis and dissertation topics and jobs after graduation. He undoubtedly thought highly of his male and female graduate students and viewed them as budding scholars. Considering Robinson's reputation as a supportive and nurturing teacher, his subsequent dishonesty is especially troubling and almost inconceivable. Kaiser closes the chapter with his discovery of eight words written by Ellingson on a 1973 form contained in her University of Evansville personnel file. She listed her publication record as consisting of two entries: *Excavations at Olynthus VII, The Terra-Cottas of Olynthus Found in 1931* and the first chapter of *Olynthus XIV, Terracottas, Lamps, and Coins Found in 1934 and 1938*. After the *Olynthus VII* entry, she added "the work is acknowledged as mine in introduction" (p. 137). Ellingson claimed authorship on one

of the Olynthus volumes and a chapter in a later volume, but was not acknowledged by Robinson as a coauthor in either volume. Only three of his male graduate students were ever acknowledged as coauthors on the Olynthus volumes.

His curiosity piqued, Kaiser digs deeper into the mystery in chapter 6 by exploring Robinson's relationships with his students after the 1931 season and examining the texts in question. In a particularly astounding side-by-side comparison of Ellingson's thesis and Robinson's *Olynthus VII* volume, Kaiser exposes Robinson's blatant plagiarism of Ellingson's analysis. With little more than a brief mention of Ellingson's terra-cotta inventory and her detailed notes in the volume's introduction, Robinson claimed her work as his own. Robinson brazenly and unapologetically states: "She kept a careful typewritten inventory of the terra-cottas, separate from my note-books and the daily journal, and I have made abundant use of this and her own valuable suggestions" (p. 145). Paragraph after paragraph, page after page, Robinson directly copied Ellingson's work, modifying very little. In the *Olynthus XIV* introduction, Robinson merely thanked Ellingson, but failed to acknowledge and credit her work and contributions to the project.

To provide a temporal context for Robinson's actions, Kaiser investigates intellectual property rights and Robinson's (certain) understanding of plagiarism by examining the policies that were in effect in the 1930s. In addition, he captures the attitudes and expectations of men toward women in science throughout the book, nowhere more strikingly than Ellingson's reaction and response to her professional betrayal by a trusted mentor. While Kaiser successfully argues that Robinson did indeed

understand that plagiarism was wrong, what is more troubling to the readers of a younger generation is Ellingson's passive acceptance that her contribution to the project would go unnoticed and unacknowledged in perpetuity. Ellingson dismissed Robinson's actions throughout her life as something that occurred because "times were different" when she was a graduate student.

In what can only be described as a shameful response by Kaiser's peers, chapter 7 chronicles his struggles to publish Ellingson's story and set the record straight. After presenting Ellingson's story as a paper at a major archaeology conference, Kaiser became determined to publish an article in a peer-reviewed journal. Though his first article was rejected for publication, a few anonymous reviewers suggested that there was more to the story: Robinson had plagiarized other graduate students. Despite finding more evidence of Robinson's plagiarism, repeated revisions to his article, and genuine interest in hearing Ellingson's story on the lecture circuit, no journal would accept his article for publication. Turning to his own mentor for guidance, Kaiser learned that many of the editors and peer reviewers at prestigious journals and publishing houses in the United States had been students of Robinson's: he undoubtedly played an integral role in their careers after graduate school. No one wanted to expose Robinson's egregious professional sin, intending instead that Ellingson's story would die with her generation of archaeologists.

Determined to persevere, Kaiser turned to the published book format instead of a peer-reviewed journal article, and for that decision this reviewer is thankful. Defiant in his commitment to exposing the truth to the

wider archaeological community, he states in the epilogue: "By keeping this tale out of print we abet Robinson in his victimization of Ellingson" (p. 189). Acknowledging the importance of understanding the history of archaeology and ever-evolving gender roles, he further argues: "All archaeology students, male and female, deserve to read about the women who came before them, women who made a place for themselves on the margins but by doing so gave future generations a base from which to work their way further into the field and higher up into positions of leadership. The new generation of budding archaeologists ... should understand how the intellectual culture and expected gender roles in the field of archaeology have changed dramatically over the last decades" (p. 190).

In summary, Kaiser's book is an incredibly valuable and important contribution to the history of archaeology for several reasons. First, Ellingson's letters vividly describe not only the daily lives of an archaeological team in the 1930s, but an important time in classical archaeology that saw a dramatic shift in excavation and recording methodologies. Ellingson's account of the Olynthus excavations and her personal experiences in Greece provide the reader with a front row seat to observe archaeology's history unlike any other. Second, Ellingson's story reminds us of how far archaeology and science in general have come in terms of gender equality and acknowledging women's contributions to their field. Ellingson's passive acceptance of Robinson's blatant plagiarism of her work might be casually dismissed as "the way things were back then" by older generations, but would be utterly shocking to today's younger generation of archaeologists. It is this shift in attitude away from a woman's expected acquiescence and toward a unified



condemnation that is most striking when examining the history of women in science. It is equally remarkable and evidence of how far the pendulum has swung toward gender equality in archaeology when it is a man

who fought so tenaciously to give voice to Ellingson's experiences. As a female archaeologist removed from Ellingson by two generations, Kaiser's selfless determination is inspiring and greatly appreciated.

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*Everyday Religion: An Archaeology of Protestant Belief and Practice in the Nineteenth Century*

HADLEY KRUCZEK-AARON

University Press of Florida,  
Gainesville, 2015. 237 pp., 18 figs.,  
9 tables. \$79.95 cloth.

Inquiries into religion are one of the more difficult challenges to interpreting cultural patterns in the archaeological record. The primary focus of these inquiries is frequently on sites specifically for ritual activities, such as churches, graveyards, and “sacred sites.” Often difficult to discern are the everyday patterns of living within religious belief systems. This book by Hadley Kruczek-Aaron explores how people negotiated and accommodated their religious belief against day-to-day life in a secular society.

Kruczek-Aaron presents a well-researched and clearly composed study of the everyday lives of the well-known Second Great Awakening evangelist Gerrit Smith, his family, and his neighbors in a clear and concise manner. Through a dialectical analysis of both the documentary and material world of Gerrit Smith, she offers a model for an archaeological perspective on the everyday life of religious belief. The author centers her inquiry on how the lives of Smith and his family negotiated a pattern of living their beliefs within the demands of a secular world and rivaling belief systems.

Kruczek-Aaron begins by developing an historical context for Smith and his family

during the first half of the 19th century. Beginning in the 1790s, religious leaders initiated a reform movement emphasizing a change from the Calvinist concept of predestination to one of individual responsibility and free will as a means of achieving salvation. Religious leaders in churches and tent meetings throughout the countryside preached a reform movement of perfectionist theology emphasizing salvation through individual self-determination. Life of the reformed was to be lived in an emulation of Christ, renouncing the use of alcohol and tobacco and emphasizing a life of simplicity and frugality. This was achieved by a self-discipline that perfected the individual's emotional, social, and physical behavior, while eschewing the acquisition and display of immoderate clothing and jewelry. Striving toward this life of Christian perfection required living in a simplistic and frugal manner that did not allow for intemperance, but supported the abolition of slavery and the suffragette movement out of a concern for social equality. Smith and others sought to lead their neighbors and communities into a Christian existence supported by well-publicized accounts of their Christian living.

Living a life of Christian perfection found many sources for personal improvement. Depending on geographic region, it included the repudiation of slave holding and alignment with the Abolitionist party, uplifting the moral standards of those affected by industrialization and changing economic systems, and a repudiation of alcohol and an alliance with the temperance movement.

Exploring the public and private lives of Smith, his family, and their neighbors, Kruczek-Aaron reflects on the conflicted relationship between Smith's well publicized religious beliefs and pious consumption habits with the sometimes more moderate beliefs of his family.

Her dialectical approach moves between documents and material culture, accessing multiple scales of inquiry that shift the focus from religious belief and reform to religious belief and practice, from reformer and belief to reformer and practice, and from individual reformer to his interactions with family, neighbors, and community. Histories of revered religious reformers, abolitionists, and reformers of the antebellum era frequently honor their subjects with an uncritical perspective extoling their triumphant struggles, anchored in the purpose for which they are written in the communities for which they served. Through this form of analysis, Kruczek-Aaron moves us away from broadly brushed historical narratives to an understanding of how reformers of the Second Great Awakening, who espoused individual free will in attaining a life of ideals and perfection, negotiated the conflicts confronted in a secular world.

Kruczek-Aaron's assessment and analysis of documentary data and material evidence composes a story of a religious life lived at scales ranging from the household, neighborhood, and community and beyond to Smith's time in Congress. She analyzes materials recovered from excavations of the Smith estate to question how their religious beliefs were negotiated in everyday life. Following dialectical reasoning, evidence for alcohol and tobacco use along with class distinctions is assessed against the public and private documents and history. This examination creates a narrative of how different views of abstinence and frugality were navigated within different class structures. Exemplified by this work is evidence of how the Smith family occasionally diverged from a reformed life to accommodate personal indulgences such as alcohol and higher status ceramic sets.

In sum, this study represents a high level of exacting work and is a valuable contribution to the study of religion in America through the eyes of an accomplished scholar. For graduate students and researchers in historical archaeology this is an excellent source of thought on how historical documents and material studies provide data sets for the study of the complex intersection of belief systems and their practiced life.

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*Historical Archaeologies  
of Capitalism*, 2nd edition

MARK P. LEONE AND JOCELYN E.  
KNAUF (EDITORS)

Springer, New York, NY, 2015. 489  
pp., illus., list of contributors, index.  
\$79.99 cloth.

So there is no confusion: this is not what one normally thinks of as a second edition. The present volume is twice as long as the first edition (Mark P. Leone and Parker B. Potter, Jr. [editors], *Historical Archaeologies of Capitalism*, Kluwer Academic, New York, NY, 1999), it contains no reused text, and only one author—senior editor Leone—was involved in both volumes. This new edition greatly expands spatial and temporal coverage over the first book's predominant focus on North America (with an ending glance toward the rest of the world). Perhaps the new book might have more clearly been named *Historical Archaeologies of Capitalism II*, or given a fully distinctive title. Hopefully this small possibility for mistaken assumptions will not keep readers from this book, which offers a stunning range of high-quality, cutting edge contributions to the archaeology and history of capitalist processes.

The volume clearly represents a global historical archaeology, and also one that eschews clear-cut temporal boundaries. After the editors' introductory chapter, there are seven chapters devoted to North America; four to the North Atlantic, Scandinavia, and Ireland; five to Latin America and

the Caribbean; and two particularly strong contributions from Africa. Temporally, the chapters range from medieval intensification and commodification of dried-fish production in the North Atlantic (George Hambrecht), to the daily lives of prisoners in Northern Ireland in the last quarter of the 20th century (Laura McAtackney). The work of junior scholars and graduate students, who the editors claim are “freed from the history of how the field began” (p. v), is quite evident. Somewhat unusually for the edited volume genre, no commentary or overview chapters are included at the end.

The purpose of the widened geographic and temporal scope is to illustrate the diversity of capitalist-like processes and their long history, drawing on the contributions of “diasporic and postcolonial scholarship” (p. 7). At the same time, the volume ably demonstrates the ongoing value and contemporary relevance of core Marxian concerns, including inequality, exploitation, dispossession, violence, ideology, commodification and the fetishism of commodities, alienation, and praxis. Many essays cluster on the “ongoing processes of ruination” (p. 449) associated with capitalism that impact both human lives and environments: contributions touch on the engineering of consumer dissatisfaction in the 20th century (Michael Roller), the incorporation of “semi-proletarian” household members who subsidize production (Samuel R. Sweitz), the predatory nature of both capitalist social formations and some of the indigenous forms they inspire (Alfredo

González-Ruibal), the core place of entirely noncompetitive “anti-markets” in both capitalist and noncapitalist settings (Guido Pezzarossi), and the destructive capitalist hunger for space (Adam Fracchia and Stephen A. Brighton, and Jonas M. Nordin).

There is, of course, focused attention to resistance to state and capitalist impositions and the lives of the “have nots,” as signaled by studies of self-extricated communities in the Great Dismal Swamp (Daniel O. Sayers), the checkered benefits of the domestic science movement for women (Jocelyn E. Knauf), shared garden landscapes at Maryland’s Wye House (Leone and Elizabeth F. Pruitt), World War II Japanese incarceration camp residents (Laura Ng and Stacey Lynn Camp), mine and quarry workers (Roller, Fracchia and Brighton, and Nordin), Irish prisoners (McAttackney), plantation laborers (Matthew C. Reilly, and Zev A. Cossin and Mark W. Hauser), workers forming networks connecting Iceland to western Canada (Gavin Lucas and Ágústa Edwald), and impoverished peanut farmers in Senegal left stranded by market vicissitudes and state policy (François G. Richard).

The book continues Leone’s longstanding concern with the social effects of archaeology in the present, and how to best cultivate critical insights among various publics. The most noteworthy examples in this vein are Sayers and Cristóbal Gnecco’s strongly worded critiques of conventional forms of “community archaeology.” Sayers argues that historical archaeologists have been far too timid in presenting historical examples of alternatives to capitalist modes of being, such as that provided by the residents of the Great Dismal Swamp. Gnecco argues that historical archaeology remains unrelentingly modernist and thus hostile to

other ontologies and temporalities (particularly indigenous ones) that must flourish if liberation is to occur.

All in all, this book is a must-read for theoretically informed historical archaeologists and it provides an impressive array of topics and settings that could illustrate much of the range of historical archaeological concerns in the classroom. Particularly engaging pieces included Cossin and Hauser’s discussion of the creation of sugar plantations in Dominica from the vantages of a top-down “visual economy” and the material lives of enslaved workers. John Molenda’s comparison of feng shui and Cartesian conceptions of space provides a textbook illustration of ontological difference, unexpected in this collection. González-Ruibal depicts the long-term history of indigenous peripheral peoples in Equatorial Guinea who momentarily profited from capitalist incursions at the expense of becoming entangled with coloniality, and who were ultimately swept aside.

The contributions point to, but do not resolve, some key issues in Marxian theory. It is useful to return to the editors’ introduction after reading through the volume, particularly to the idea of a global “archaeology of unemployment” that encompasses immigrants, famine victims, concentration camp residents, prisoners, slum dwellers, and even “gypsy scholar” academics—in short, most of the cases are examined in the book. However, the absence of a commentary chapter or two at the end of the volume is a missed opportunity of sorts to “push” Marxian theory using the strong collection of cases presented. For example, there is a seeming contradiction between longstanding Marxian claims that historical materialist methods provide privileged access into social conditions (as in the idea

that ideology can be recognized and seen through) and the insistence on ontological difference (mirroring the “ontological turn” in social theory) exhibited by some chapters (Molenda, Gnecco). What is the basis for Marxian scholars’ claim to privileged insight? Is it methodological, due to more sustained use of multiple scales and vantages, or does it reside somewhere else? Is it valid?

Perhaps the absence of a summation is a blessing in disguise, as we archaeologists have to tussle with the big questions

ourselves. Are there viable alternatives to capitalism today, and, if so, what would they be? Is all commodification an entry point to capitalism? What is the relationship between historical materialism and ontological difference? Can anyone participate in capitalist institutions without becoming implicated in them?

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*The Hope Playhouse, Animal Baiting and Later Industrial Activity at Bear Gardens on Bankside: Excavations at Riverside House and New Globe Walk, Southwark, 1999–2000*

ANTHONY MACKINDER, LYN BLACKMORE, JULIAN BOWSHER, AND CHRISTOPHER PHILLPOTTS.

Museum of London Archaeology, London, UK, 2013. 92 pp., 62 figs., 7 tables. \$24.00 paper.

This slim volume is an excavation report that highlights some of the findings on a site where modern building work was being undertaken. The Museum of London Archaeology undertook excavations where the site was accessible during ground workings and a watching brief (archaeological monitoring) on other parts of the two buildings in the year 2000. The site was close to the River Thames's south bank in the Borough of Southwark, and the earliest occupation of the site was in the late medieval period. *The Hope Playhouse, Animal Baiting and Later Industrial Activity at Bear Gardens on Bankside* focuses primarily on the 16th- to late-19th-century period. The volume is divided into four chapters that cover the excavation findings over five time periods that, in turn, reflect the different uses of the site. This is followed by a chapter on the Southwark Bankside industries. There are also a few short specialist reports dealing with animal bone, tobacco pipes, and pottery. The volume presents a discussion of how the site

developed over the centuries and reflects the intense use of the land near the Thames.

The volume is well illustrated with plans showing the areas excavated just a short distance from the Thames. The illustration photos are very clear and can be used for comparative purposes. One problem is that the photographs are not readily understood unless you have some familiarity with the features, such as flues and furnace rooms. While compass directions are included in the figure captions, a north arrow is not placed within the photographs.

Each period chapter starts with a brief section on documentary evidence and then discusses the archaeological evidence, which is divided into buildings, structures, and open areas. The earliest use of the site was for a couple of inns and stews (defined as tenements). A few walls and some ceramics were all that was left of this period. From the 16th to the 17th centuries the site was occupied by a bear-baiting ring with seating, kennels, and waterlain silts and clay areas where animal corpses were disposed of. Later the ring was transformed into a multiple-purpose playhouse and bear-baiting ring with the two activities held on different days of the week. The Hope Playhouse formed a part of a complex of entertainment venues in the Bankside area. This period chapter is rich in detail and makes interesting reading, particularly as dog and bear bones show butchery marks while bodies were fed to the other dogs kept on site. There is, however, no discussion of London history in these initial chapters, which would



have been useful for the international reader to place this site in context.

Chapter 4 discusses the mid-17th-century to 18th-century use of the area for glass working. The chapter describes walls, brick types, and the nature of the pottery found at the site. Although plans of the walls are discussed, there is little documentary evidence in this chapter, and there is no discussion of the glass working at the site or in general, so it is not really useful for comparative purposes.

Chapter 5 looks at the late 18th- to 19th-century period when the site housed a furnace and warehouses. The furnace is well illustrated and could be used for comparative purposes in terms of layout. As with the previous chapters the text is largely descriptive rather than analytical. The site seems to be a series of floors and low walls that are not diagnostic, so there is no analysis of the buildings.

A persistent shortcoming of the volume is a missing discussion of contexts. The volume does not discuss how the periods fit together, and the contexts are only mentioned in isolation from each other. For example, the site yielded 190.33 kg of glass, 92.285 kg from one context in the period 4

phase of the building, but there is no detail provided about the context, so the reader's curiosity is aroused, but there is no information to satisfy it.

The overall lack of contextual discussion and illustrations of contextual relationships makes it hard for the reader to gain a comprehensive understanding of the site. Some illustrations of wall placements, for example, are difficult to interpret. There is no overall site plan or period site plans showing contexts and their relationships to each other. Early general plans show only site placement on the bank and their overall context numbers. This lack of information may be because of the volume's purpose, which appears to be to provide a published description of the site rather than the detail you would find in a book.

Overall it is an interesting publication, but it is probably most useful for those working in British archaeology; for the American reader the well-illustrated discussion of tin-glazed pottery may be useful, as Ivor Noel Hume's work on English delftware is used to identify some forms.

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*Archaeology of Food:  
An Encyclopedia*

KAREN BESCHERER METHENY  
AND MARY C. BEAUDRY (EDITORS)

Rowman & Littlefield, Lanham, MD,  
2015. 601 pp., 71 figs., 2 tables,  
index, list of contributors. \$195.00  
cloth.

In *Archaeology of Food*, editors Karen Bescherer Metheny and Mary C. Beaudry seek to condense the full breadth of archaeological literature regarding food and foodways into an easily digestible and applicable narrative. A total of 284 entries were collected from 236 archaeologists within the field, contributing a spatially and temporally vast, and topically diverse perspective on the study of food and foodways. Metheny and Beaudry more specifically seek to convey how “food and foodways are central to cultural practice, social organization, and a range of intersecting identities and belief systems” (p. xxvii). Organizationally, the research foci of the book span from broad theoretical principles regarding the study of foodways to more focused entries outlining either a specific place, era, cultural site, or food. The inclusion of both new and established research ideas encapsulates the archaeological value of dichotomous perspectives. Entries are interdisciplinary, which the editors hope will bring not only better comprehension of the content, but understanding and appreciation for the context of past and present foodways.

*Archaeology of Food* encapsulates the grand narrative of anthropogenic modification, a common discourse in anthropological investigations concerning foodways. The encyclopedic entries are not intended to be comprehensive reviews of a particular topic, but a general overview, which may be helpful to a wide range of professions, not just archaeologists. A suggested further reading list at the end of each entry provides an avenue along which to delve into a topic in greater detail, if a reader so desires.

Limitations of space prevent this review from exploring every topic presented in great detail, but it is important to touch upon the breadth of themes presented by Metheny and Beaudry, specifically those that comment on the dominant theoretical frameworks of modern investigations of foodways. The major themes reflect the diverse intended audience, including themes relating to “Animals,” “Beverages, Fermented or Distilled,” “Beverages, Nonalcoholic,” “Categories of Evidence,” “Diet and Subsistence,” “Foodstuffs,” “Foodways,” “Issues,” “Methods of Analysis/Approaches,” “Movement/Exchange of Plants, Animals, Technology, and Ideas,” “Plants,” “Procurement, Processing, and Storage,” “Site Types,” and “Theories” (pp. xi–xviii).

Five topics representative of the content included in the thematic sections reflect on the growing trend of studying foodways as a byproduct of the recursive human-environmental relationship. First, Metheny and Beaudry expand on the theme of “Landscape and Environmental Reconstruction”

(Heather B. Trigg and David B. Landon). Landscape is defined by the authors in two ways: as a setting for culture and also the reflection of people's perception of space. Current anthropological literature, including Metheny and Beaudry's, reflect on the physical, biological, and ideological constructs of landscapes. Landscape modification for food production results in highly engineered, anthropogenic spaces. Metheny and Beaudry comment on the ability of these activities to leave long-term, geophysical landscape legacies. Landscapes must also be understood not only from a subsistence perspective, but the social and political perspectives as well. A variety of methods are being applied in modern landscape studies, including LiDAR, geographic information systems, and survey techniques. These methods not only study landscape modification as a result of food production, but the future sustainability of this production.

Metheny and Beaudry also include "Sustainability" (Vernon L. Scarborough) as a prominent topic. Sustainability of food production and foodways involves a degree of anthropogenic modification, ensuring adequate supplies of sun, water, and soil in order to produce and sustain crops. These practices are rooted in those conducted by many ancient societies and include terracing, irrigation, and even limited climate manipulation. Metheny and Beaudry also highlight that sustainable food development must not only be reproducible, but predictable.

Both landscape manipulation and sustainable food production constitute only one half of the human-environmental relationship. Human agency in foodways and the relationship between humans and what they produce factor heavily into the overarching theme of *Archaeology of Food*. Metheny

and Beaudry discuss "Diaspora Foodways" (Maria Franklin), which is a growing area of research within the archaeology field and one that highlights the cultural implications of food production. Diaspora refers to those communities that were forcibly or voluntarily relocated to a new area. Research within the field has often focused on the renegotiation of history and culture undertaken by diasporic communities. Foodways are essential for understanding the renegotiation of social identity and the construction of cultural traditions in diasporic communities, the products of larger human-environmental interactions, seen in the manipulation of the landscape for food production. For example, in *Archaeology of Food* Franklin discusses the continuation of West African foodway traditions by African Bahamians and the construction of identity through food in a diasporic community.

Metheny and Beaudry also demonstrate the antiquity of human agency in foodways through their discussion of the site "Gesher Benot Ya'aqov" (Naama Goren-Inbar). Located in Israel, this site is significant archaeologically based upon the discovery of evidence indicating the presence of hearths. Hearths dating to 790,000 years ago demonstrate the earliest evidence of the controlled use of fire in Eurasia. This has profound implications for the study of 100,000 botanical remains and 129 species of fruits and seeds. Foodways afford a unique look into the diversification of early hominin diet. Fire also represents the anthropogenic manipulation of foodstuffs, enriching the quality of the available resources.

Anthropogenic manipulation of foods and foodways occurred at many points in human history. "Cattle" (Marjan Mashkour) also represents the overarching theme of human-

environmental interactions in food production, especially the importance of human agency. Cattle were used for three purposes: food production, as beasts of burden, and for ritual purposes. Metheny and Beaudry also use the topic of cattle to highlight the different sources of information gained by diverse research methodologies applied in archaeology, zooarchaeology, paleoanthropol-

ogy, paleogenetics, and biochemistry.

Metheny and Beaudry's discussion of foodways is applicable to a wide range of disciplines, offering a comprehensive overview of a large and diverse topic. *Archaeology of Food* successfully defines the importance of foodways within the sociocultural, economic, and environmental contexts of human prehistory and their continued contemporary influences.

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*The Archaeology of the North  
American Fur Trade*

MICHAEL S. NASSANEY

University Press of Florida,  
Gainesville, 2015. 261 pp., 30 figs.,  
3 tables, index. \$69.95 cloth.

The international trade in animal furs that began during the mid-17th century played a significant role in the economic, social, and cultural development of North American native communities and European colonies alike. In his new book *The Archaeology of the North American Fur Trade*, Michael S. Nassaney stakes his claim that historical archaeology has a potentially revelatory role to play in future scholarship aimed toward exploring the material and social outcomes of the complex set of practices and processes that constituted the fur trade. Toward this end, the volume was written with two primary goals. Identifying the absence of a synthetic treatment of the available archaeological literature pertaining to the fur trade, several of Nassaney's chapters are intended to function as an expanded literature review of previous historical and archaeological studies and are organized by time period, geographical region, and interpretive theme. The author also uses his own work at the Fort St. Joseph site located in western Michigan to explore how material evidence recovered from fur trade sites can expose contradictions in the broad narrative of European cultural hegemony and native victimization that typically defines the study

of the fur trade. He advocates instead for a revisionist representation of the trade that acknowledges the centrality and agency of native actors in the fur trade and generates new understandings of how the fur trade influenced the development of American identity.

Following a brief introduction and overview, chapter 2 begins the work of presenting the perspectives and projects that have influenced Nassaney's understanding of the fur trade through a chronological accounting of the interpretive frameworks through which historians, anthropologists, and archaeologists have analyzed the documentary and material evidence for the social, economic, and cultural ramifications of the fur trade. Much of the 20th century was dominated by the notion of acculturation, which considered the frequency of European goods recovered from Native American contexts to directly correspond to the degree to which native individuals and groups were culturally and socially dominated by their colonial counterparts. In contrast, contemporary perspectives consider the agency of the indigenous participants in the trade and how the combination of native and European materials and practices created novel, creolized identities.

Chapter 3 presents a history of the fur trade that remains concise without failing to explore the diverse methods and motivations of the multiple native and European populations that engaged in the trade throughout the continent, and how the relationships forged by these often intimate interactions changed over time. This includes itera-

tions of the trade that are less well known, for example the trade in deer skins that dominated the American Southeast and the participation of Russian companies in the Pacific Northwest. What all participants had in common regardless of region or period was experiencing and exchanging novel goods, technologies, and information to create new shared cultural practices.

Chapter 4 illustrates the themes that have emerged in scholarship of the fur trade and methods used by archaeologists to analyze its material remains. The fur trade left behind a material record that includes European manufactured trade goods, the architectural evidence of fortified trading posts and native villages, and faunal remains related to both the production of furs and the provisioning of those engaging in the trade. The chapter is organized into thematic sections and presents the results of investigations that explored such topics as the material remains of mobility, the reuse of European goods by native consumers as raw materials for products with uses they considered symbolic or practical, and how material culture was used in the construction and operation of new ethnic, gender, and class identities. The final chapter that provides an overview of previous fur trade literature presents archaeological perspectives on the distinct fur trade systems that developed at different times in different regions of North America. These discussions not only provide insight into the operation of the trade within each region, but also illustrate the broader ways that the material record and documentary evidence can be used together to better understand the outcomes of fur trade for European and native participants.

Nassaney offers his vision of the interpretive possibilities of an historically contex-

tualized, materially focused, and theoretically informed historical archaeology as applied to the study of the fur trade. Chapter 6 presents some of the findings and results of his project locating and excavating the fortifications and surrounding native villages associated with Fort St. Joseph, a French (later British and American) trading outpost located in present-day Niles, Michigan. Interpreting the recovered material using a critical and reflexive approach that contributes to a multivocal and agent-centered analysis, the author finds the archaeological record blurs the lines between the French and native inhabitants of the site, with each group mutually influencing each other through daily interactions and developing novel, creolized social identities and systems of material practice.

The concluding chapter considers the impacts of the fur trade on the culture and ecology of the United States, and how the realities and perceptions of the fur trade have shaped the American experience. Most intriguing is the assertion that while popular perceptions of the fur trade have contributed to the narrative that America was founded on conflict and competition among mutually antagonistic groups leading inevitably to the exploitation and decimation of native populations by European colonists and settlers, the material remains of the fur trade can be interpreted to tell an entirely different story. Nassaney sees in the material remains of the fur trade a “history of interaction and mutual respect across cultural lines and the creative process of crafting a new culture in tandem with (rather than in opposition to) others” (p. 204).

In the preface the author describes how the book began as an excessively long chapter for an edited volume, and that over-

stuffed enthusiasm is occasionally evident in the lack of coherent and consistent organization within some of the chapters that serve as a literature review. Additionally, in the frequent descriptions throughout the book of archaeological projects and their results, it is often difficult to determine if the studies were under discussion because of their historical importance to the development of the discipline or if the author endorsed their findings as accurate and useful scholarship. Despite these quibbles, this work contributes to both historical archaeology and the study of the North American fur trade by serving as a unique and invaluable summary of archaeological scholarship on this topic. The

publication also makes compelling argument that a materially based and theoretically informed archaeology of the fur trade has the potential to provide fresh insights into this crucial period in American history that influenced the construction of American culture and national identity. I highly recommend this book for those looking to gain a broad understanding of the history and scholarship of the fur trade and sincerely hope that a more in-depth exploration of these exciting ideas through additional publication on his ongoing research project is forthcoming.

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*How to Do Archaeology the Right Way*, 2nd edition

BARBARA A. PURDY AND ROBERT J. AUSTIN

University Press of Florida,  
Gainesville, 2016. 331 pp., 112  
figs., bibliog., index. \$34.95 cloth.

This volume is an update to the first edition of *How to Do Archaeology the Right Way*, published in 1996, and Barbara A. Purdy and Robert J. Austin outline many of the major new discoveries and analytical techniques that have influenced archaeologists and changed the way they look at the past over the last 20 years. The authors explain that they found it necessary to alter previously held beliefs about Florida's earliest human inhabitants and the cultural material that they left behind. They also provide updates and expansions on topics such as laws and regulations, cultural resources management (CRM), surveying and excavation techniques, and dating methods. Most importantly, however, like its predecessor, the publication provides practical advice for laypeople interested in archaeological material culture, but not sure what to do when they find it. Since both authors have worked extensively in Florida, many of the techniques and methods they discuss are given real-world application in Florida with a focus on wetlands and waterlogged sites.

The first chapter reviews the classification of artifacts and cultures in Florida beginning with paleoindians and moving

through the archaic and ceramic periods, the Mississippian period, and the historical period. Each period is accompanied by a wealth of black and white photographs and sketches that provide a necessary visual component to their discussion. After this extended outline, the authors launch into a discussion about survey and excavation methods geared toward the layperson who wonders how archaeologists make informed decisions about fieldwork. They discuss research design, types of field survey, map reading, remote sensing techniques, sampling techniques, excavations and equipment, and initial curation when removing items from the field. Following the typical archaeological project from field to lab, the next three chapters discuss analysis of materials, dating artifacts and sites, and preservation and curation with individual discussions on a variety of artifact and ecofact types.

Chapter 6 provides practical application of the previously discussed principles and methods to waterlogged sites in Florida with particular emphasis on the study of plant and animal remains as well as prehistoric cemeteries. The authors provide valuable information about how such sites should be excavated to preserve wooden artifacts and examples of how this type of information and data are significant to the world's understanding of human history. The final two chapters review cultural resources laws and regulations as well as ways archaeologists can apply their methods in CRM. A brief review of the historical development of heritage legislation in the United States and

specifically in Florida is included along with descriptions of associated agencies such as the Florida Master Site File (FMSF) and the Register of Professional Archaeologists. There is also discussion of the criteria for listing archaeological sites on the National Register of Historic Places, including definitions of significance and integrity, two categories that are not widely understood by professional archaeologists. The authors provide a brief breakdown of the steps taken during a typical CRM project, with photographs and examples taken from field projects.

One of the great strengths of this book is that it emphasizes, from the beginning, that archaeology and the discovery of material culture should tell us something about people. The first chapter is dedicated to making the connection between artifacts and the lifestyles of those who shaped them. The authors also succeed at making their book accessible to laypeople, avoiding jargon where applicable or defining terminology when necessary. Rather than referring to faunal and floral remains in the chapter on waterlogged sites, for example, Purdy and Austin instead talk about plant and animal remains, even after defining the preceding terms. Among other strengths in the book is the emphasis on explaining cultural resources law and how archaeology is performed in the real world. The authors provide scans of site forms from the FMSF and give some explanation of how to fill them out. This kind of information is invaluable for amateur archaeologists who wish to properly report their finds and coordinate with archaeological professionals. The final chapter, which lays out the steps taken in successfully performing a CRM project, are also invaluable. Indeed, many archaeology graduates end up working in the CRM industry and frequently

complain that their undergraduate programs had little or no information about how to succeed in the world of CRM.

One obvious weakness is the shortness of the chapter on preservation and curation. While most of the chapters number between 20 and 30 pages, this one only reaches nine pages in length. This is arguably an expression of the divide between field archaeologists and museum curators, a division that diminishes the capability of both groups to protect the archaeological record and ensure that knowledge reaches from the field to the wide audience it deserves. This topic is clearly the subject of hundreds of other full-length volumes, but “doing archaeology the right way” should include a heavier emphasis on this end of the material culture spectrum. Subjects such as preservation, degradation, and curation are given only one or two paragraphs each—not nearly enough to cover all that should be discussed when introducing such subjects to the layperson. This also, perhaps inadvertently, perpetuates the idea that archaeological projects should be about performing new fieldwork and breaking new ground rather than considering turning to the countless repository shelves that hold hundreds if not thousands of potential theses and dissertations.

Ultimately, this volume is an excellent work that should be read by anyone wishing to work as an archaeologist or understand archaeology, especially if they are interested in Florida archaeology. The chapters provide an important cross section of information that covers large swaths of the archaeological process without getting bogged down in jargon. This book has the capability of providing a valuable link between amateur and professional archaeologists by helping the former better understand what goes

into archaeological fieldwork, especially in how it must comply with federal and state heritage laws and practices. *How to Do Archaeology the Right Way* could easily serve as a supplementary text for any university introduction course to archaeology or as a

general text for archaeology and historical society chapters, particularly in Florida, who are looking for ways to improve the relationship between professional archaeologists and the public.

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*An Archaeology of Asian  
Transnationalism*

DOUGLAS E. ROSS

Society for Historical Archaeology  
and University Press of Florida,  
Gainesville, 2013. 264 pp., 39 figs.,  
11 tables, index. \$79.95 cloth.

In *An Archaeology of Asian Transnationalism*, Douglas E. Ross responds to recent challenges regarding the historical archaeology of diasporic communities. He is particularly concerned with the role of racism in host society settings, migrant agency and consumer networks, and how changing homeland areas affect overseas populations. His book skillfully weaves together data from archaeological excavations, documentary resources, and personal testimony to uncover the similarities and differences between Chinese and Japanese communities associated with the Ewen Cannery along the Fraser River in Richmond, British Columbia.

These two communities provide a powerful case study for Ross's study. His first goal examines the role of material goods in everyday practices, and particularly how objects inform and respond to the fluid identities composing these Chinese and Japanese communities on Don and Lion islands. The second goal moves beyond traditional views of communities as ethnically bounded entities to investigate the complex ways host society settings and emigrant area networks affect such communities. Ross pays close attention to the role of personal agency,

structural conditions, and consumer society in outlining an alternative to traditional views of individual and communal identity. His final goal provides a framework for investigating how diasporic identities respond to the cultural changes at home and abroad.

The book is divided into an introduction and seven subsequent chapters. Chapter 1 provides an overview of previous archaeological work regarding international Chinese and Japanese communities. Ross, citing work by Paul Mullins, acknowledges that a "lingering essentialism" (p. 14) remains common in many studies of the Chinese diaspora. He reminds readers that diasporic communities are not homogeneous, monolithic entities and that future work of this type requires a deeper sensitivity to the role of agency and the structuring conditions associated with industrial labor. The chapter concludes by correctly identifying the need for historical archaeology to move beyond California and the western United States when investigating these topics, further justifying the timeliness of Ross's contribution.

Chapter 2 unpacks the interrelated concepts of diaspora and transnationalism. This is a hefty goal and a large literature addressing these concepts and their relationship exists across multiple disciplines. Ross demonstrates considerable care in his discussion of this literature. He views diaspora as a "framework for exploring processes of dispersion and community formation" (p. 41) and considers transnationalism as the process by which migrants negotiate tensions between home and host society settings.

Ross contends that these concepts should enjoy a broader application within historical archaeology as the lived experiences of these groups rely in large part on the role material culture plays in everyday life, past and present.

Chapter 3 presents an historical background for the two sites in Ross's study. The chapter begins with an overview of Chinese migration to Canada, which shares much in common with similar histories in other European colonial contexts (e.g., Australia, New Zealand, United States). This includes a racialized national discourse and limited economic opportunities. Although Japanese migration did not begin until the Meiji period (1868–1912), migrating Japanese faced many of the same issues confronting the Chinese. The chapter concludes with a brief summary of the archaeological work on the Japanese community on Don Island and the Chinese site on Lion Island.

Chapter 4 provides additional context relating the sites on Don and Lion islands with broader, transnational consumer patterns in emigrant and immigrant area locations. The central focus here is to accurately detail “shifts in consumer habits among Chinese and Japanese at home and abroad in the context of late nineteenth and early twentieth-century industrialization and responses to Western influences” (p. 125). Ross draws upon this review to frame the following analysis and interpretation of material remains from both sites. The changing trends at home coupled with racist discrimination abroad fostered a sense of collective identity, and justifies the use of mixed contexts to characterize the two communities at the heart of Ross's discussion.

Chapters 5 and 6 review the archaeological evidence from Don and Lion islands,

respectively. Ross hypothesizes that changes in material culture through time are expressions of “structural conditions and migrant agency” (p. 135) rather than simply reflecting a relatively static ethnic identity. The evidence from Don Island demonstrates cultural change on the part of the Japanese residents. This includes greater meat consumption, following similar changes in response to the growing westernization of Japan, and growing comfort with wearing leather. The Chinese on Lion Island mixed traditional medicinal treatments from China with patent medicines.

The final chapter reviews consumer choices between both communities, which contain similar ranges of domestic and work-related artifacts. Other similarities include a reliance on traditional meals, although meals were eaten on a mix of Asian and European vessels. An interesting difference discernable from the artifacts suggests the Japanese were more entrepreneurial and pursued brewing, salting, and other agricultural ventures. Ross also discusses the role of alcohol and drug use, rightly stating that consumption of such was a hallmark of most industrial labor camps, and avoids overemphasizing these activities among the Japanese or Chinese communities. The chapter concludes by calling for additional work, particularly at sites representing second and third generation (or later) Asian immigrants.

In conclusion, Ross has successfully added a crucial element to the archaeology of diasporic communities. His research successfully builds upon earlier work examining consumer habits and collective identification by other historical archaeologists and, as Ross acknowledges, there is room for improvement. One such element centers on the heterogeneity of the Chinese and

Japanese in their home countries. These are enormous populations with complex histories and extremely varied ethnolinguistic groupings. The absence of detailed emigrant area data, which is “widely available” (p. 35) unintentionally perpetuates an essentializing narrative regarding Asian populations. That said, Ross does convincingly interpret cultural change as resulting from structural conditions and migrant agency. Yet, one is left wondering how his interpretations would

change if details regarding emigrant area associations at smaller scales were included. Regardless, Ross’s book is a timely addition to the archaeology of identity and race and will be widely useful to students and scholars alike.

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*The Archaeology of Gender in Historic America*

DEBORAH L. ROTMAN

University Press of Florida,  
Gainesville, 2015. 176 pp., 20 figs.  
\$69.95 cloth.

This eloquent book is an overview of some major themes in gender research in American historical archaeology, with summaries of selected case studies. It is short and therefore necessarily selective and generalizing, with the goal stated as “I seek to strike a balance [between breadth and depth] by presenting the major themes that guide archaeological and historical research on gender in historic North America, delving deeply when this is possible and providing robust citations when it is not” (p. 12). The great breadth of citations include not only a lot of research on gender in American historical archaeology, but also a lot of history, some feminist theory, gender research in prehistoric archaeology and cultural anthropology, and some ungendered theory, history, and research on class, race, ethnicity, and childhood. Rotman skillfully synthesizes a plethora of theory and research, interspersed with well-placed, mostly short, quotes. An interesting Marxian dialectical framework is described and applied to increase understanding of chapter topics and some case studies.

The book includes an introduction and four chapters at the scales of cultural forces shaping gender, households, communities, and institutions followed by a summary, an extensive but selective bibliography, and a short topical index. All chapters address

multifaceted aspects of gendered social relations, as well as enculturation of children. Although the four topical chapters are each focused at a different scale, the scale of each chapter is related to other scales. Within each of these four chapters there is also some chronological organization. In the chapters on households, communities, and institutions there are summaries of archaeological case studies that emphasize gendered architectural spaces and landscapes. These summaries are included because Rotman is concerned with “moving beyond ‘women’s objects’ and ‘men’s objects’ to understand how space and the material world represent(ed) the creation, codification, and negotiation of gendered roles and relations” (p. 32). Most of the summarized case studies are from the eastern United States (to the Mississippi River), reflecting the geographical concentration in historical archaeology. The most detailed summaries are of relevant site research by the author. There are many more, shorter summaries of case studies by other authors. There are about the same number of case study summaries of research on whites and nonwhites. The summaries of research on nonwhites are split fairly evenly between Native Americans, African Americans, and immigrants—Irish, Chinese, and German. A feminist diversity approach is taken to address linkages between gender and class, race, and ethnicity, and interactions among social groups in relation to changing dominant gender ideologies through time. The summary chapter highlights and interrelates the major themes and case studies in the other chapters.

The introduction begins by noting some of the internal and external factors shaping



and codifying gendered social relations as fundamental to human experience at the scales of household, community, and nation. Gender linkages to cultural dimensions such as patriarchy, colonialism, capitalism, identity, ethnicity, race, and life cycle are viewed as creating “tensions between societal structures, gender ideals, and individual choices that required continual negotiation, interpretation and actualization” (pp. 1–2). Most of this chapter is a section titled “Defining Gender,” which is “defined at the complex intersection of biological sex, sexuality, and social roles” (p. 5). Rotman deftly weaves together a diversity of theoretical views, including pithy quotes, into a colorful tapestry representing entangled interrelationships among these concepts. Biological variation is first considered, followed by global cultural gender diversity exemplified by multiple genders in some Asian cultures, followed by mentions of Native American and European American examples of gender diversity. Gender diversity is argued to exist in relationship to the binary gender system. Gendered performance and experience, biological sex and sexuality are all viewed as spectrums of variation. Both sex and gender are viewed as culturally produced through discourse and debate. Gendered experience is considered as “enacted through the material world” (p. 1). In the section titled “Historical Archaeology as a Unique Lens,” archaeologists are urged to be careful not to project heteronormative nuclear families into the past. Furthermore, historical archaeology is considered especially well suited to investigate the diversity of gender roles and relations. The last section titled “Outline of This Study,” presents an overview of the scalar organization of the book.

Chapter 1, “Understanding Human Experiences through the Lens of Gender,”

notes that waves of feminist thought influenced the progress from gynocentric research counteracting androcentrism to feminist diversity theory and research. The section titled “Gender Ideologies through Time and across Space” has subsections titled “Corporate Families in Colonial New England,” “Republican Motherhood,” “The Cult of Domesticity,” “Equal Rights Feminism,” “Domestic Reform,” and “Other Gender Ideologies.” The section titled “Intersections and Complexities” points out the difference between ideals and the diversity of genders among women and men, followed by a subsection titled “Other Social and Cultural Forces that Shape Gender Roles and Relations,” with subdivisions “Social Relations of Class,” “Ethnic Identities, Other Identities,” and “Rural, Urban, and Other Spaces.” The last, shorter section explains the dialectical approach that is applied to generate new insights in later chapters.

Chapter 2, “Gender in the Domestic Arena,” has an introduction on gendered and ungendered household theorizing in relation to larger scales, dominant gender ideology, and identity formation. Sections include “Colonial New England,” about research on relations between colonizing Europeans and Narragansett and Pequot Native Americans and captive Africans at Chesapeake, Rich Neck, and Saragossa plantations; “Social Relations of Inequality in the New Republic,” “Increased Social Stratification and Industrial Capitalism,” both about research on whites, predominantly cultural ideology expressed in architecture in Deerfield, Massachusetts; “Beyond Domesticity,” about free African Americans, and land ownership at the W. E. B. DuBois home site in Great Barrington, Massachusetts, black domestic servants at the Morris-Butler home in Indianapolis, and the

importance of children's toys to social aspirations at the Van Winkle Mill in Arkansas; and "Domestic Spaces and Evolving Gender Relations," which is a short chapter summary.

Chapter 3, "Gender in the Community," has an introduction about the ways households form larger social groups that codify, reproduce, and occasionally challenge "proper" gender roles, behavior, and relationships. Sections include "Gendered Spaces of Colonialism," about Ponkapoag and Oneota Native American sites; "Changing Agricultural Economy and Evolving Social Relations," which genders farming in towns like Deerfield; "Challenging Gender Norms," about community organizations in Deerfield that challenged separate gender spheres in the landscape; "Other Responses to Changing Social Relations," about domestic reform, the Shakers, and Seventh-Day Adventists; "Gendered Spaces and Industrialization," about the degree of material acculturation by immigrant communities that negotiated to maintain traditions and could reject or subvert cultural norms enforced by reformers encouraging assimilation; and "Gendered Social Interaction at the Level of Community," which is a short summary.

Chapter 4, "Institutions and Social Relations of Gender," focuses mostly on institutions as multiscale "mechanisms for social reproduction and social control" that "both reflected and imposed community attitudes and identities as well as structured human life in a myriad of ways" (p. 98). The subsections are titled "Military Institutions," about the San Francisco Presidio, Camp Nelson, and Johnson's Island Union POW camp; "Reform Institutions," about the Magdalen Asylum and mental asylums; "Institutions of Capitalism: Modern Discipline," expressed in household ceramic consumer choices in Annapolis and

the Russell Cutlery and Schroeder Saddletree factories; "Institutions of Instruction," about the Redemptorists in Annapolis, the Phoenix Indian School, and the Wea View School, which also served as a community center; and the summary, titled "Institutions as Lenses of Home and Community."

Although the book is generally very well done, there were a few errors. The foreword to the book is without citations to sources or precedents, and even some of the citations are incorrect. In addition, it is stated in the book that the Shakers were one of the many utopian communities that "emerged" during the late 19th and early 20th centuries (pp. 85,128). However, Ann Lee founded the Shakers in 1792, and the 19 Shaker communes were established by 1822, reaching their peak in the 1830s. Another problem is that the diversity in the interactions between domestic reformers and immigrants, such as programs for maintaining immigrant cultures, dances, and crafts, are not included in the descriptions of reformers as a monolithic group that only exerted "social control," "imposed community attitudes and identities," "enforcing norms," "policed residents' compliance with dominant class and gender ideals, as well as penalized those who did not conform to societal expectations," and "strongly encouraged" immigrants to "assimilate into American culture" (pp. 87,98,103,129). Despite these shortcomings, this book provides insights by applying an interesting dialectical analytical framework to research case studies exemplifying some major scalar topics in gender research in American historical archaeology.

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*Musket Ball and Small Shot  
Identification: A Guide*

DANIEL M. SIVILICH, DOUGLAS D. SCOTT, DAVID GERALD ORR, AND HENRY M. MILLER

University of Oklahoma Press,  
Norman, 2016. 190 pp., 209 illus.,  
4 maps, 10 tables, index. \$34.95  
paper.

For the past 10 years, Daniel M. Sivilich's article "What the Musket Ball Can Tell You" (in *Fields of Conflict*, Praeger Security International Press, Westport, CT, 2006) has been a starting point for anyone analyzing musket munitions from archaeological contexts. When faced with the unusual example not covered in the article, the knowing archaeologist contacted Sivilich directly and was educated by a true expert. I had some trepidation when I heard Sivilich was going to organize his lifetime of knowledge into a comprehensive guide. We archaeologists have all seen cases where personal passion and depth of knowledge are lost in translation. It turns out that there was no need to worry.

The volume includes a brief foreword by David Gerald Orr and an introduction by Douglas D. Scott. Henry M. Miller authored an appendix on dentition marks on musket balls. The remainder of the volume was authored by Sivilich. He provides a brief history of the gun and projectiles in chapter 1, and an overview of the musket ball in

chapter 2. Chapter 3 ("What Did It Hit?") and chapter 4 ("Musket Balls with Fabric Impressions") urge researchers to go beyond metric descriptions of projectiles and consider other diagnostic attributes on these munitions. Additional chapters address purposeful alterations to musket balls to increase their deadliness, canister shot, chewed musket balls, musket balls cast of metals other than lead, use of musket balls as raw material for making other items, and bird/buckshot. The volume is supported by appendixes, including a timeline of early gun innovations, dentition marks on musket balls, metrics for distinguishing musket balls, buckshot, bird shot, and rat shot, and an overview of the Battlefield Restoration and Archaeological Volunteer Organization (BRAVO).

Although I recognize the excellent and extensive work that BRAVO has completed, I found it unusual to find the overview (app. D) in this volume. Statements of qualifications, self-promotion, or advertisements for university anthropology departments or cultural resources management companies are not generally included in technical monographs. BRAVO is appropriately recognized in the acknowledgements, foreword, preface, and introduction, and their research is featured in the text. Appendix D, in my opinion, was unusual, so I reached out to Sivilich. He noted that many avocational detectorists will likely purchase this book, and the editor chose to include appendix D to show there are ways that avocational detectorists can work with professional archaeologists.

The utility of this book relies heavily on the illustrations. The University of Oklahoma Press is to be commended for the number, quality, and clarity of the drawings and photographs in this volume. The well-illustrated examples from experimental archaeology (e.g., musket balls fired at various types of targets) greatly strengthen the discussion. The editing and overall production values are also strong.

In terms of possible weaknesses of the reference, I really have only one small quibble. I remain skeptical about the claim of the author that slugs (cylindrical shot) were widely used in military muskets. Oblong, lead objects, apparently derived from round musket balls, have been found at a number of battlefield sites. Those same sites have also yielded musket balls reworked into a variety of nonprojectile objects. Nobody claims dice made from musket balls were intended as projectiles. Sivilich includes two pirate references as documentation of the use of slugs. In one instance, the slugs were expediently cast in a hole in clay (it would have been very difficult to create a spherical ball in such a context), and in the other instance fishing weights were expediently recast as slugs. Sivilich includes examples from a pirate wreck, one from a 1691 battlefield in Ireland, five from a Spanish battlefield of 1714, two from an 1806 battlefield in Poland, one from Cooch's Bridge in Delaware, two from Lumberton in New Jersey, and examples from the Coronado expedition that were not produced like any of the other examples. From these sparse data, Sivilich concludes "cylindrical shot or slugs were used throughout the world for a long period of time" (p. 86). I provided

Sivilich with a draft version of this review, and he responded with the additional data that six of the seven slugs in figure 5.5 had suffered soft impact after firing; it would be good to add those data in future editions of this publication.

That one small, highly technical issue does not significantly detract from the overall quality of this publication. *Musket Ball and Small Shot Identification* is a detailed and desperately needed reference that will be actively used by historical archaeologists. I commend Sivilich for giving us this excellent text. I strongly recommend this guide for any archaeologists dealing with the military or citizen sites of the early frontier.

In closing, I think it is relevant to discuss the trajectory that brought Sivilich to be the author on this professional publication. As the Society for Historical Archaeology and the Society for American Archaeology are still pondering how professionals can and should interact with avocational detectorists, Sivilich stands out as an example of the outcome from positive engagement with avocational archaeologists and reinforcement of professional ethics. An engineer by trade, Sivilich became involved in this research through avocational detecting on Revolutionary War battlefields. From his earliest days, he carefully mapped and scientifically analyzed all of his finds. Along the way he developed a corps of avocational detectorists (BRAVO) eager to work with professional archaeologists, and thereafter he was fortunate to have been taken seriously by several professional archaeologists (including his coauthors). As such, his avocational interests have transformed into professional publications and presentations.

Sivilich is now known for the quality of his research, as epitomized by this volume. If professional archaeologists had been unwilling to engage with him, imagine the loss. Clearly not every avocational detectorist or arrowhead hunter will evolve into a peer of

his quality, but *Musket Ball and Small Shot Identification* reminds us what we archaeologists may lose if we slam doors rather than welcoming potential research partners. This is a great source with a great backstory.

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*Excavating Memory: Sites of Remembering and Forgetting*

MARIA THERESIA STARZMANN AND JOHN R. ROBY (EDITORS)

University Press of Florida,  
Gainesville, 2016. 404 pp., 26 figs.,  
4 maps, list of contributors, index.  
\$100.00 cloth.

The 17 authors in Maria Theresia Starzmann and John R. Roby's *Excavating Memory* present compelling perspectives on the intersection of memory and material culture. The editors classify these as archaeologically informed perspectives on memory. Each author approaches memory through material objects and highlights how these objects play an integral role in mediating the creation of memory. The diversity of disciplines represented in this collection show how the process of "excavating memory" is not tied solely to the recovery of material culture, but represents an engagement with how objects are tied to specific historical narratives. Memory is intricately tied to how people interpret, transcend, and reorient their lived realities through objects. Memories can be complex, disjointed, harsh, or glossed over, and are situated in the present through material ties to the past.

To excavate memory is to deconstruct the processes by which memories are layered onto places, through the positioning of material objects and the meanings ascribed to those objects. This layering process entails both remembering and forgetting, and is influenced by the power hierarchies of the

parties involved in defining how historical sites are commemorated. The objects discussed in this text include statues and monuments, prisons and shrines, materials left behind during border crossings, maple syrup vats, and digital archives. Places hold multiple and conflicting histories, and social groups compete for the establishment of certain memories in meaningful locations. The narratives of dominant political, social, and cultural groups are disproportionately represented through material objects that signify history in a place. These dominant groups are often complicit in remembering in ways that favor their political agendas, while less prominent groups actively seek out alternative means for evaluating history, or directly challenge the dominant means of remembering. Acts of remembering and forgetting, then, serve as a means for negotiating the past, which is entangled in the contested field of contemporary political and social systems.

This collection is presented in four parts. Part 1 focuses on contested sites that detail the importance of memory in the construction of the nation state and nationalistic histories. Jonathan Brunstedt examines attempts by the Soviet Union to construct a monument that memorialized pan-Soviet contributions during World War II and illustrates the importance of memory in conceptualizing nationalism through material objects. Derya Firat analyzes the military government restructuring of Taksim Square in Turkey to cover up the violent crackdown during the 1977 May Day protest, as well as the memories of torture and resistance in

Diyarbakir Prison. Griffin Epstein explores the ways in which an affluent Canadian neighborhood uses spatial organization and symbolic representations through art to enforce the marginalization of nonwhite, homeless, and differently abled individuals. Richelle C. Brown follows a march to resist mountaintop removal mining in Virginia that retraces the route of striking miners over 80 years prior, elucidating how the concealed memory of the historical strike and ensuing gun battle provides a basis for current action in resisting mining corporations.

Part 2 addresses how heritage erased by violence represents pasts unremembered rather than forgotten. Neelima Jeychandran explores how shrines dedicated to ancestor spirits of African slaves brought to Fort Kochi, India, represent enduring memories of this history that operate beyond the established history of colonialism. Alfredo González-Ruibal illustrates how heritage has been all but destroyed in Equatorial Guinea through long-term domination by colonial powers. These disruptions persevere in capitalist economic schemes and González-Ruibal shows how these schemes are founded in and rely on forgetfulness of precapitalist histories. M. Cinta Ramblado-Minero focuses on the memories of experiences in a women's prison in Francoist Spain. These memories, while tender and personal, represent an important aspect of how Francoist subjugation failed to erase the past by trying to indoctrinate inmates. Cynthia Culver Prescott analyzes monuments of pioneer women in cities in the United States and, specifically, how they displace indigenous narratives through a valorization of white perseverance and perspectives while simultaneously casting women in gender normative roles.

Part 3 describes how the retrieval of memories in specific settings of violence and marginalization relies on testimonials of survivors. Sam Grabowska and John Doering-White discuss the personal items left behind in United States-Mexico border crossings and how these items serve as testimonial to memories of the borderlands. Edward González-Tennant delves into the racialized violence that inhabits memories of Rosewood, Florida, a largely black community devastated by white mob violence in the 1920s. Moving beyond the archaeological remains of Rosewood, González-Tennant describes how the Rosewood landscape enables multiple and conflicting memories to exist simultaneously in one place. John R. Roby analyzes maple sugar production at a free African American farm in Pennsylvania and shows how the objects associated with that production served as symbols that challenged slave labor for both abolitionists and black farmers. Nontsasa Nako takes a critical stance on the victim-oriented approach of the South African Truth and Reconciliation Commission by focusing on how survival stories of black women are intended to aid in the healing process, but further the trope of black women as passive sufferers.

Part 4 entails engagements with silenced traumatic memories that seek to bring these narratives into view. Audrey Rousseau focuses on artistic representations of the oppression in Irish Magdalen laundries and describes how these imaginative works create memory where historical documentation is lacking. Aline Sierp analyzes how the contested history of the international memorial at the former Dachau concentration camp illustrates the complex positioning involved in representing memories through material objects. Lore Colaert highlights forensic



exhumations of mass graves in Spain, focusing on how this strategy is both a turn away from aspects of the state-sanctioned silence concerning Francoist crimes and a continuation of this official silence. Roxana Ferllini also shows the emergence of forensic investigation for the study of memory in the unearthing of graves from the Armenia genocide at Ras al-Ain, Syria. Collective memory among Armenians in Turkey is passed down through generations and serves as an important marker of identity that forensic evidence can function alongside to promote acknowledgment of the genocide. Michelle Caswell focuses on the nature of archives as not merely repositories of memories already made, but as locations for the production of meaning through memory.

The perspectives outlined within this collection show how important it is to situate collective memory within a complicated, political landscape. The numerous perspectives and sites that inform this collection make it valuable for readers interested in how memory serves as a means of navigating history, illustrating that the structuring of memories is a political process that has implications for all individuals in a society. Scholars of public archaeology, heritage studies, social history, and historical memory will all benefit from a close study of this collection. The editors warn, however, that memories are not inherently empowering and that there must be a deep consideration of the effects of recovering hidden memories on related populations.

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*Ghost Walls: The Story of a  
17th-Century Colonial Homestead*

SALLY M. WALKER

Carolrhoda Books, Minneapolis,  
MN, 2014. 125 pp., color photos,  
endnotes. \$20.95 library binding.

Glorious were the days when, as a youth, I lay outstretched on a comfortable bed, a well-positioned light to my left and a small stack of books to my right. Fiction and nonfiction alike, enthralled, and on more than one occasion I no sooner finished a book than I turned back to page one, chapter one to relive the adventure. Reading Sally M. Walker's *Ghost Walls*, written by a professional author explicitly for young readers, prompted memories of those days and has made me wonder what I found so engaging among those tens of thousands of printed pages. Most were historical, robust narratives with compelling characters overcoming challenges and discovering things about themselves and the world around them. Walker gives her readers some of these qualities in clear, robust prose, but not all and not in ample measure. Her work does beg questions that all scholars should, but seldom, ask: what is it that I want readers to take away from my work, and why?

Walker's central character is not Cecil Calvert, Lord Baltimore and Lord Proprietor of Maryland, nor is any one of his family who played varying roles in securing and managing his colony in the midst of England's internal upheavals. Nor is one of

his implacable foes such as Richard Ingle or Josias Fendall, both leaders of insurrections in Maryland during its formative years and prior to the movement of the capital from the Catholic stronghold of St. Mary's City to the new city of Annapolis amidst a Protestant community (1634–1695). It is not even the unfortunate John Lewger, who, as Calvert's first permanent provincial secretary (1637–1647), served the absentee landlord through some of the colony's most tumultuous years. Rather it is the house that Lewger built and that during his tenure and the occupations of his several successors—including Calvert's son, Charles (the third and only one of the six Lords Baltimore to have lived in Maryland)—served as governmental center, jail, and tavern. Dubbed St. John's, Lewger's house is not a Maltese Falcon or Yellow Rolls Royce. It is not what film director Alfred Hitchcock called a MacGuffin—an object or plot device that motivates characters and their actions, but which serves no other narrative purpose. St. John's is the protagonist in *Ghost Walls*—the house, the lot on which it stood, and the archaeological research that resurrected it in public memory and both inspired and informed the creation of a wonderful museum and permanent exhibition on life in Maryland's first capital. Ghosts in various guises—a slave tortured to death by St. John's owner Simon Overzee, a pair of pilfering women—are the MacGuffins.

*Ghost Walls* is not about ghosts, so what is Walker trying to do? I see two thrusts to this book, the one subordinate to the other.

To the extent that Walker conveys something of what it meant to live in colonial America, the story serves as travelogue, a way for readers to experience a society and culture other than their own. But Walker offers little along these lines because the experiences she relates are few and hardly represent a cross section of this diverse, even polyglot community. She relates the torture of a slave named Antonio from the perspective of the law, there being no other accounts but the testimonies and rulings of the court. About the nascent economic system that put Antonio and Overzee in their particular relationship, and which the former resisted at the cost of his life, nothing is learned. Two women convicted of stealing from St. John's also come to the readers' attention only by means of court records that focus on the specifics of the crime, and not on the particular relationships of women to men and the deference expected of women and most men by those who deemed themselves superior by law and tradition. *Ghosts Walls* lacks the multiple perspectives sought in so much of current archaeological and historical research, and for which there is a substantial literature.

The principal narrative line in this book is the process by which archaeologists and historians in the employ of the St. Mary's City Commission have researched this one house lot intermittently between 1972 and 2005. The goal is revealed most clearly in the last of the book's 10 chapters: the creation of a museum in which archaeology forms and informs the exhibition that reveals what research has uncovered about life in this provincial capital in the 17th century. Properly evaluating Walker's book, therefore, requires assessing how well she understands historical sciences and, specifi-

cally, archaeology, and how well she conveys that understanding to her youthful readers.

Implicit throughout the text and many graphics is the notion that St. John's is a puzzle awaiting solution. Some pieces fit together perfectly; subsequent research identifies mismatches and resorts the pieces. Functionalism pervades. Hypotheses are few and of the minor sort, and "tested" through logical argument rather than through the development and archaeological testing of implications, for example: "There were not enough roof tiles [recovered through excavation] to cover a building," but there would have been enough to cover the exposed portion of the chimney. And so surmise can become fact because it makes sense. Seeming paradoxes escape notice. For example, the occupants discarded trash out convenient doors and windows, but also carried the same kinds of trash to open borrow pits and a privy hole. From the perspectives of anthropology and history, this inconsistency may reveal important insights into the past. Relocation of the I-shaped chimney base against the back wall of the main house is well supported by archaeological findings, but projecting brickwork would have created at least 4 sq. ft. of dead space between the fireplace and the rear wall, and that remains unnoted, much less questioned. Archaeology is not just about knowing Sherlock Holmes's methods, it is about understanding the ambiguities and contradictions of social life, about the cross purposes and differing goals and values within a community. These deficiencies are ours, as archaeologists, and not Walker's or those of other popularizers.

If the purpose of *Ghost Walls* is to introduce young readers to science and history, it has several failings. The ghost trope is unnecessary and introduces irrationality in

what we archaeologists all hope is a rational pursuit. Walker never clearly articulates why the reader should care about this kind of work and the uses, such as museum exhibitions, to which the findings are put. She does not relate the research to current social issues. There are bits of pabulum such as ghosts springing back to life and important things that shaped American life (neither of which the reported archaeological research established), but nothing about the pivotal roles that the builders and occupiers of St. John's played in the continually evolving capitalism that the book's readers experience today. There is little about the racial, sectarian, and gender tensions persisting to this day. Computer-generated images of St. John's changing landscape give the reader a sense of stresses the colonists placed on the local ecosystem, but nowhere does Walker address the environmental effects of merchant capitalism and the plantation economy from the perspective of this politically and socially central site. Walker also misses a pedagogical opportunity that would have endeared her to many teachers: in a society in which individuals are embarrassed to admit illiteracy, but practically brag about

innumeracy ("I'm terrible with numbers!"), she might have introduced some simple mathematics instead of glossing over pipe stem dating.

While there are significant weaknesses in the ambiguous intention of the book and its execution, I see considerable value in *Ghost Walls*. With minor exceptions, the prose is clear and concise—a welcome respite from the overwrought and imprecise language pervading academic literature. It prepares young people and adults for the experience awaiting them at the new (2008) St. John's museum at Historic St. Mary's City and it reveals archaeology as a way of revealing the past rather than as a pursuit of "neat stuff." To be fair to Walker, her reporting is unerring—most of the deficiencies of her book reflect with little distortion the ongoing struggles to demonstrate archaeology's relevance to the communities we serve and to adequately test what we archaeologists think is true.

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*Health of the Seventh Cavalry: A Medical History*

P. WILLEY AND DOUGLAS D. SCOTT (EDITORS)

University of Oklahoma Press,  
Norman, 2015. 446 pp., 52 figs., 7  
maps, 64 tables, glossary, bibliog.,  
list of contributors, index. \$32.95  
cloth.

Despite the passage of 140 years, public fascination with George A. Custer and the Battle of the Little Bighorn has not diminished. This is also true for historians and archaeologists. While the flamboyant Custer is universally recognized, his men of the United States Army's Seventh Cavalry are largely overlooked. Beginning with their study in 1996 of the skeletal remains excavated at the Little Bighorn site, the authors of *Health of the Seventh Cavalry* set out to give these men an identity. P. Willey, a well-respected forensic anthropologist at Chico State University, and Douglas D. Scott, an award-winning National Park Service archaeologist and former president of the Society for Historical Archaeology, began their friendship and collaboration as teenagers excavating a site in southeast Kansas. Their ongoing enthusiasm is instilled throughout their second publication on the topic. Their first volume, *They Died With Custer: Soldiers' Bones from the Battle of the Little Bighorn*, was published by the University of Oklahoma Press in 1998. An elegant example of the interdisciplinary approach

so valued by historical archaeologists, this current edited book contributes significantly to the fields of "battlefield" or "conflict" archaeology, military history, the history of medicine, and epidemiology.

The team that Willey and Scott assembled to study the Seventh Cavalry featured archaeologists, physical anthropologists, historians, a forensic behavioral expert and profiler, and a physician. Together they extensively analyze the Seventh Cavalry's medical records from 1866 to 1884 and explore the broad range of diseases and injuries that affected the men, especially the many acute disorders that do not produce skeletal lesions. Especially timely is a chapter devoted to the prevalence of post-traumatic stress disorder (PTSD) among the Seventh Cavalry's men.

This book is composed of 16 chapters, an appendix that lists the Seventh Cavalry's surgeons and their posts, and a detailed glossary of medical terms. The writing is clear, technical terms are defined when necessary, and the statistical analyses are appropriate to the questions being asked of the data. The numerous tables, figures, and maps are also clear and logically organized. The glossary serves the book well as a quick source of definitions for the many medical terms that the reader will encounter.

After an engaging preface and introduction, *Health of the Seventh Cavalry* opens with Scott's year-by-year regimental history of the Seventh United States Cavalry, one of 40 regiments of infantry, cavalry, and artillery comprising about 22,000 men on active

duty during the study period. Troop strength of the Seventh Cavalry averaged 813 enlisted men per month, with a range from 489 to 1,244 men. Apart from the regiment's participation in the battles of the Little Bighorn in 1876 and at Wounded Knee in 1890, the authors chose to study the Seventh Cavalry because "it epitomized the army as a whole" during the post-Civil War period; the men in the unit were typical "in terms of stature, age, and ancestry" (p. 7) as well as their stations and duties. In particular, the Seventh Cavalry's assignments represented the army's primary missions in the West: controlling Native Americans, scouting, fighting prairie fires, pursuing cattle rustlers, and rendering the Western frontier "safe for railroads, settlement, and economic development" (p. xxiv). As found elsewhere throughout the book, Scott includes interesting, little-known facts while establishing the rich historical context; for example, he notes that the western Indian Wars that occurred between 1865 and 1891 included 1,067 engagements with the Native Americans, the most famous of which was the battle with the Sioux and Northern Cheyenne at the Little Bighorn River located in present-day Montana. The Seventh Cavalry has remained an active regiment into the 21st century, having been transferred in 1921 into the modern army's First Cavalry Division.

In chapters 2 and 3, physician and medical historian Patrick J. Collison provides an informative overview of medical care as it was practiced during the 19th century and (with Willey) a detailed explanation of "nosology," the classification and diagnosis of diseases. Readers uninterested in the details of disease categories may move quickly through the latter chapter and its extensive listing of classes, orders, and subdivisions.

These chapters, however, create the medical context for the subsequent analysis of the Seventh Cavalry's health records. These data are important because the names of many diseases and how they were diagnosed have changed substantially over the past century and a half.

In the next two chapters, Willey presents detailed descriptions and analyses of the regimental and medical records that served as the basis for the book. These include Regimental Returns, Enlistment Records, and Medical Record Cards, the last comprising Prescription Book Cards, Surgical Operation Cards, and Quarterly Reports of Wounded in the Field. Photographic examples of these records are included. Good researchers report the limitations of their work and Willey is no exception—he notes the discrepancies in the records together with how the vagaries of handwriting, faded ink, inconsistent use of abbreviations, medical terms written in Latin and Greek, and the British spelling of certain words combined to test the team's creativity in transcribing them. Adopting the biocultural approach, Willey correctly notes that the troopers' illnesses "reflected their biological heritages and civilian social status" including "variables such as age, size, and birthplace" (p. 114). Indeed, these attributes are the key elements needed to generate the most accurate epidemiological analyses and subsequent interpretations.

For the medical historian, the next seven chapters constitute the highlight of this edited volume. In chapters 6–11, physician Collison and physical anthropologists Colleen Cheverko, Katie Cohan, Willey, and Kristina Zarenko analyze the Seventh Cavalry's medical records, grouping the diseases that affected them by type and docu-

menting patterns by demographic variables, birthplaces, rank, and the dates, seasons, and locations of occurrence. What is especially encouraging for younger readers in this group of chapters is that three of the authors (Cheverko, Cohan, and Zarenko) conducted their research while they were graduate students. Together the team analyzed the reported prevalence of head and neck diseases, pulmonary disorders, sexually transmitted infections (Custer himself was treated for gonorrhea in 1859 at West Point), frostbite, and other injuries from blizzards and extreme cold, and, unexpectedly, malaria. In fact, Cheverko and Zarenko (chap. 8) report that 20% of the men of the Seventh Cavalry were diagnosed with malaria between 1866 and 1883, with average seasonal prevalence peaking in the early fall and declining in the summer.

The research team studied the prevalence of miscellaneous injuries as well (discussed in chap. 11 by Willey), such as bites, arrow and gunshot wounds, fractures and contusions, poisonings, and sunstroke. Many of these injuries occurred while the men were on duty or engaged in warfare, but also resulted from interpersonal violence, excessive intoxication, and accidents during off-duty periods, including some caused by horses, mules, and even a cow. For deeper insights into the lives of the men in the Seventh Cavalry, Cohan in chapter 10 provides a useful description of the standard-issue clothing available to the men of the Seventh Cavalry and how inadequate it was to protect them from the ravages of the bitter cold that swept the frontier during the winter months. They improvised by adopting the Native Americans' use of buffalo robes and hide overshoes, switching to waterproof vulcanized rubber shoes when they were

introduced in 1876. The historical and cultural details like these found throughout the chapters make this book both enjoyable and educational.

Chapter 12, entitled "Post-Traumatic Stress Disorder and the Seventh Cavalry" by Willey, Gary Plank (a behavioral specialist and forensic scientist), and Scott, reminds the reader that the injuries and difficulties faced by the men of the Seventh Cavalry in the 19th century were not only physical in nature. This chapter is particularly fascinating as the authors apply current concepts of postwar stress to interpret the symptoms reported among the men of the Seventh Cavalry after three major battles in which they fought between 1868 and 1877. They combine individual case histories and group epidemiological data to gauge the extent of PTSD-related responses, concluding that PTSD is "not solely a modern affliction that results from new and terrifying conditions of warfare" (p. 302).

Bioarchaeologists will especially appreciate chapter 13, in which Willey and Scott compare the data from the Seventh Cavalry's medical and dental records (totaling 18,945 diagnoses) with the skeletal remains recovered from the Little Bighorn Battle site. This is perhaps an unfair comparison since most of the diseases included in the records do not affect the skeleton and the skeletal sample was very small (1,305 skeletal elements representing 44 of the 268 individuals who had died in the battle). There are, however, lessons to be learned here regarding the limitations of describing the health of past populations based only on osteological data, so these efforts were not futile. Indeed, the authors had the medical records for three of the men whose remains were recovered from the Little Bighorn site,



allowing them to both humanize the data and demonstrate that the “skeletons tell one story while Seventh Cavalry medical records tell another, with little overlap between the two sources” (p. 327).

The next two chapters move from description to comparative analyses of the data from the Seventh Cavalry’s medical records. Unlike the previous chapters on disease and injury (morbidity), the mortality of the enlisted men in the Seventh Cavalry is the topic of chapter 14, coauthored by historian Billy Markland, Scott, and Willey. As in the earlier chapters, they document the trends in the data using multiple variables but then take the next step to compare the results with the mortality data from other army regiments active during the same period. In chapter 15, physical anthropologist Colleen Milligan presents a contrasting perspective of health in the postbellum United States, noting that the men of the Seventh Cavalry represented a very narrow demographic sample—all males of European descent who were between 21 and 30 years old serving in rural and frontier areas. Milligan examines and analyzes the Board of Health data from Milwaukee, Wisconsin, reported between 1877 and 1920. These records covered the entire population of this growing midwestern urban center. Differences between the two groups were both significant and expected, particularly in their primary causes of death. Deaths from infectious and degenerative diseases dominated Milwaukee’s mortality rolls, but were infrequent among the young, generally healthy enlisted men. This chapter places the health of the Seventh Cavalry’s enlisted men into the broader context of the urbanization

of the country, a process that ultimately engulfed much of the western frontier and had widespread impacts on the health and disease profile of the growing American population that continue to resonate today.

A summary and discussion by Willey and Scott completes the volume. In this chapter they note that their multidisciplinary team’s work “demonstrates the value of analyzing multiple lines of evidence, various primary records, and archaeologically recovered human remains” (p. 373). The results do indeed support this conclusion.

One of the pleasures of reading a good book is discovering the unexpected. *Health of the Seventh Cavalry* is one such book that offers more than its title indicates. The team of experts assembled by editors Willey and Scott provides detailed, data-rich analyses regarding the lives and deaths of the virtually anonymous enlisted men of the famous Seventh Cavalry. By highlighting some of the men’s personal stories, attaching their images, and illustrating their lives in the military using contemporaneous quotes, the authors reach beyond the data to successfully convey the challenges that these men faced on patrol, in battle, and off-duty in the Wild West. Altogether, the editors’ interests and passion for telling the story of the men of the Seventh Cavalry, which began for them more than 50 years ago, is reflected in the work of their coauthors and will satisfy both professionals and members of the public who want to learn more about the real soldiers of the American West, not the fictional ones from television and the movies.

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