American consumption was a rejection of black and white as incompatible identities. Archaeological assemblages in Annapolis seem to confirm that there was a persistent African-American desire for full citizenship and that consumption, by the 1920s, was more important to overall American identity than religion or nationalism.

The book is a good example of the fruits an interdisciplinary approach can bear, for the author mixes very skillfully documents, oral testimony, photographs, and material evidence. Mullins also is keen to draw on anthropology, sociology, semiotics, history, and philosophy, not restricting himself to archaeology, and the result is clearly worth of praise. His treatment of the subject perhaps could gain if Bourdieu (on symbolic violence), Spencer-Wood (on gender), or Siân Jones (on ethnicity) were used, but his references include, among hundreds of titles, authors as varied as Baudrillard, Foucault, and Michael Shanks.

Most importantly, though, is his commitment to write a specific people's history in active collaboration with the studied people. This public-archaeology approach has enabled the author to understand the subject better and, at the same time, to include his study in a contemporary struggle for equity. It is perhaps amazing, especially for foreigners and for those concerned with the critique of market and consumer society, to find that consumption can be interpreted as empowering. The doubts vanish, however, as we follow the arguments, and the main contribution of this book is to provide us a new way of considering the mixed relationship of ethnicity and consumption in a modern capitalist society.

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Between Artifacts and Texts: Historical Archaeology in Global Perspective.

ANDERS ANDRÉN

In the opening paragraph of Between Artifacts and Texts, Andrén presents a problem with which I am sure most readers of this journal are familiar. He states that the contributions of historical archaeology are not readily accepted by many as being a meaningful way of understanding the past. According to Andrén, the reason for this problem is that historical archaeology exists in an anomalous position—awkwardly situated among the disciplines of history, anthropology, and archaeology. The result is that historical archaeology contributes to all of these disciplines but is not really a part of any of them. To solve this problem Andrén argues that the key to overcoming intellectual marginalization is to work towards the breakdown of disciplinary boundaries. This work represents Andrén's attempt to blur these academic boundary lines and illustrate that historical archaeology should not be viewed as a weak relative of other disciplines but rather as a field uniquely positioned to understand the past.

The book is seven chapters long and is roughly divided into two parts. The first half of the book consists of a brief introductory chapter followed by three chapters on historical archaeology in several parts of the world. The first chapter articulates the problem of historical archaeology's intellectual marginalization. It is a brief commentary on historical archaeology, its mixed relationship with other academic disciplines, and the paradox of doing archaeology in conjunction with literary sources, where documents are seen as both a strength (e.g., facilitating interpretation and comparisons) and a problem (e.g., texts make archaeology redundant).

Chapters two, three, and four present overviews of historical archaeology in Europe (Chapter Two), the Middle East and Asia (Chapter Three), and Africa and America (Chapter Four). In some regards those three chapters alone make this text a worthwhile addition to one's library. The chapters are significant for three reasons. First, they compel readers to examine what constitutes historical archaeology. Andrén uses a wide lens in defining historical archaeology (cf. Egyptology). He conceives of the discipline much more broadly than most historical archaeologists tend to do. Second, the three chapter overviews thoroughly illustrate how archaeology is politicized. Time and time again I was struck by how nationalist ideologies were catalysts for archaeological exploration throughout the world. Finally, Andrén reminds us that the world of historical archaeology extends well beyond the United States.

In the those chapters alone Andrén effectively fulfills the ideal of the Plenum series on global archaeology. Of the 95 pages in the three chapters, Andrén only spends 10 pages commenting on historical archaeology in the U.S. (pp. 95-104). Some readers may take issue with this relatively limited treatment of U.S. historical archaeology, as well as the related fact that any moderately well-read historical archaeologist will be entirely familiar with Andrén's commentary on the historical archaeology undertaken in the United States. To do this, however, loses sight of the forest while among the trees. Andrén's bibliography includes materials published in at least 20 countries. Any criticism of his treatment of U.S. historical archaeology loses perspective on what Andrén has attempted to do. Personally, I found the decentering of U.S. Historical archaeology quite refreshing. I am familiar with the history of historical archaeology in the U.S., but I know very little about work in such places as Japan, India, or Africa.

The three overview chapters set Andrén up for the second portion of the book (consisting of two lengthy chapters and a short concluding chapter). Chapter Five builds upon the preceding three chapters to highlight some of the broad patterns in historical archaeology that bridge the apparent boundaries between disciplines of archaeology and history. Andrén outlines five broad traditions (The Aesthetic Tradition, The Philological Tradition, The Historical Tradition, The Tradition of Cultural History, and The Archaeological Tradition) which summarize the differing ways academics have articulated the relationship between artifacts and texts. Andrén is careful to note, however, that those traditions are not necessarily mutually exclusive, nor reflect a strict
chronology. He concludes Chapter Five by taking a postmodern turn and arguing that the artifact-text relationship should be viewed as a relation of differing discourses, a point that he elaborates in Chapter Six.

In the final substantive chapter in the book, Andrén argues that the artifact-text “dialogue” is central to historical archaeology, but that there is considerable variability in how that relationship has been articulated, and that some positions ultimately lead to historical archaeology losing its voice as a discipline. The challenge, from Andrén’s perspective, is how to build understandings through the interplay of artifact and text. He opens with the position that the understandings of artifact and text are not fixed but are subject to varying interpretations. Further, in understanding the two he asserts that what is important is not to work toward building definitions of artifact and text but rather “to study the actual encounter between material culture and writing . . .” (pp. 153-155). Andrén then devotes the bulk of the chapter to articulating a relatively complex relationship between artifact and text. In the final section of the chapter, he presents a series of overlapping contexts on how these two bodies of information articulate. Specifically, he presents five different connections between artifacts and text that serve to build meaning. He presents three forms of “correspondence” between artifact and text, one of “association” between the two, and finally one of “contrast” where understanding is built on the incongruities between artifact and text.

_An Archaeology of Social Space: Analyzing Coffee Plantations in Jamaica’s Blue Mountains._

JAMES A. DELLE

Delle’s research focuses on a hitherto unexplored plantation economy in Jamaica—that of coffee. That focus alone makes this book a unique contribution to the archaeological literature. The purpose of Delle’s book, as indicated in the title, is to examine the social and geographic landscapes which shaped and were shaped by discourses between planter and enslaved people and, then, those of management and free labor.

He spends the first two chapters of the book outlining his theoretical position as an advocate of historical archaeology as the study of capitalism, accompanied by a lengthy review of Marx-influenced research in historical archaeology. While those two chapters are the most tedious of the book, Delle should be applauded for being one of the few historical archaeologists to explain clearly how he is defining terms too often taken for granted, such as “capitalism.” What is most frustrating for the reader, however, is that the chapters follow a brief, yet thoughtful and intimate reflection by Delle in his Preface about his childhood experiences with Jamaican apple pickers. Having been introduced thusly to individuals whose lives had been shaped by “international labor exploitation” (p. xi), one might expect his initial discussion of capitalism and the oppression and exploitation of labor to be equally humanistic in tone. In this sense, the work is disappointing.

Delle’s first chapters should not dissuade the reader from the rest of the volume, however, for the chapters that follow contain well-organized and well-written discussions of the Jamaican economy and the history of the social spaces of the Yallahs River Drainage Area of Jamaica. Limiting his discussion to the late 18th to mid-19th centuries, Delle skillfully weaves together a diverse array of historiographic sources, including an impressive collection of maps, into a coherent and enlightening discussion of the coffee industry, the people who ran it, and the people upon whose labor the industry rested. Since the work is based predominantly upon Anglo records and documents, the voices of labor remain muted through much of this analysis.

Although Delle presents himself as hoping to contribute to the archaeology of capitalism, the most innovative and exciting contributions of this work are among the least developed. Delle informs the reader that he will use archaeological and historiographic data to “demonstrate how global political economic phenomena have historically impacted people in one small rural area” (p. 2), but it soon becomes clear that archaeological data in a traditional sense (i.e., excavation) is not really a significant part of this work. In fact, his investigations were limited to survey and some surface collection, largely due to the impossibility of excavating slave and free labor villages that have been planted over with fragile coffee trees.

In the first chapter, Delle also outlines his ideas regarding space: space must be understood as a material tool that can be manipulated to various purposes. This book thus considers space not as a series of neutral backdrops to human action, but rather as a set of active forces within the processes of historical social change. Because space is in part a material entity, using an active definition of space suggests how the theories and methods of historical archaeology are relevant to the study of social process. As ours is a field that interprets the material culture of the recent past and as various manifestations of space leave behind material residue, historical archaeology is uniquely situated to analyze the material, cognitive, and social elements of European colonial expansion through the analysis of historical spaces (p. 3).

While Delle is not the first to recognize that space/landscapes are artifacts in themselves, he has successfully