dated 1979); these are bayonets; bottles, glass; candlesticks; cooking vessels; flowerpots; glass, window; horseshoes and horse furniture; and locks and padlocks. One reference was removed from the entry on glass bottles—the only instance of a deletion. The new citations include two publications by Noël Hume’s late wife, Audrey, and three articles from her co-authored book *Five Artifact Studies* (Occasional Papers in Archaeology 1, Colonial Williamsburg Foundation, Williamsburg, VA, 1973). Six entries still have no references (buckles; chamber pots, bedpans, and closestool pans; scissors; spades and hoes; tiles, roofing; and wig curlers); 12 have no illustrations (armor; beads; bricks and brickwork; ceramics, American; combs; flowerpots and bell glasses; glass, window; hinges; pins, needles, and thimbles; rings, finger; spades and hoes; and tiles, roofing).

In the new preface, he chastises himself, “... [the] Anglo focus has almost an embarrassingly jingoistic look to it—as Floridians and French Canadians (to name but two) must be aware” (p. xiv), and he comments on changes in ceramic nomenclature. “Signposts to the Past,” the title of the revised introductory essay (pp. 3–48), is essential reading. He begins with the concept of “artifact,” then proceeds to discourses on shipwreck archaeology, kilns, clocks, brass castings, modern glass reproductions, excavations at Colonial Williamsburg and Michilimackinac, the concept of “fashion,” museum “period rooms,” domestic household inventories, combs and comb-making. Evidence derived from literature and paintings (e.g., William Hogarth’s *The Rake’s Progress* series, 1735), newspaper advertisements, and a brief history of the Coca-Cola bottle (1886–1957) are reviewed. Noël Hume writes clearly, concisely, and with the ease of an accomplished scholar who has extensive personal experience and knowledge of this era. Despite its age, the book remains a primary essential resource for neophytes and professionals, and it is fitting that it is once again in print.

The year 2001 was undoubtedly most satisfying for this dean of American colonial archaeology since he completed two major works in addition to the reissued *Guide*. The *Archaeology of Martin’s Hundred* (University of Pennsylvania Museum of Archaeology and Anthropology/Colonial Williamsburg Foundation, Williamsburg, VA, 2001), co-authored with Audrey, completes the analysis of that significant site. *If These Pots Could Talk: Collecting 2,000 Years of British Household Pottery* (University Press of New England, Hanover, NH, for the Chipstone Foundation, 2001) is a catalog of Noël Hume’s extensive collection of British and Anglo-American ceramics soon to be relocated to a new section of the Milwaukee Art Museum.

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**Denver: An Archaeological History.**

SARAH MILLEDGE NELSON
University of Pennsylvania Press, Philadelphia, 2001. 336 pp., b&w photos, maps, tables, ref. $45.00 cloth.

The title page lists Sarah Nelson, “with others,” as the author. Let me begin by noting the other contributors to this volume: K. Lynn Berry, Richard F. Carrillo, Bonnie J. Clark, Lori E. Rhodes, and Dean Saitta. This book was clearly a prodigious task; the author and contributors are to be commended for synthesizing so much unpublished data.

There are six chapters and an engaging afterword written by John Cotter whose co-authored book on Philadelphia inaugurated the series on The Archaeology of Great American Cities, of which this book on Denver is a part.

The first chapter introduces Denver as a “region of frontiers and boundaries,” and describes the study area and methodology. Creating a database of more than 1,500 sites is an achievement for which archaeologists in the region will be grateful for a long time. Throughout the chapter, GIS-generated maps show the distribution of sites by time periods. A brief history of archaeology in the city highlights the need for “a more nuanced approach to Greater Denver archaeology than the simple division into projectile point types that stand for time divisions” (p. 9). Clearly there has been progress in that regard. A theoretical background is briefly alluded to, with nods to both Eric Wolf and to the frontiers and core-periphery interactions derived from Wallerstein and others (although Wallerstein is not cited). The first chapter closes with three examples of material culture chosen to illustrate the use of archaeology in addressing social and political questions: prehistoric hide working, Ute beadwork, and the city as material culture.

The second chapter provides the reader with a thorough overview of the geology and the environment and relates that information to the archaeology, describing, for example, the characteristics of various rocks and the requirements of stone tools. Descriptions of the four subregions by which sites are discussed throughout the book lay the groundwork for understanding why settlement, subsistence, and cultural interaction varied between these ecozones, both prehistorically and historically.

The third chapter summarizes the prehistoric sites chronologically and by subregion. The fourth chapter on the contact period will be of more interest to historical archaeologists. Unfortunately, there is very little archaeology that can be affiliated with a specific group of people. The time period from A.D. 1300 to 1800 is poorly known archaeologically, although there are some useful ethnographic and ethnohistoric accounts. A number of cultures are discussed: Apache, Ute, Comanche, Cheyenne, Arapaho, and, in a somewhat disconcerting way, Comancheros and Ciboleros. These latter individuals are acknowledged as playing “an important part in the plains economy prior to the arrival of the Euroamericans in the 1820s” (p. 124). Contrasting Hispanics and Euroamericans brings up some interesting issues about the labels that scholars assign and the ways in which those labels influence our perceptions about group interactions.

The chapter on historic archaeology is the longest in the book. Although it deals with fewer sites, it gives much more information about the highlighted sites. The Tremont House represents the urban core. The Four-Mile House and Twelve-Mile House represent travel to and from the city. Four-Mile House is an historic park and is also the most extensively excavated historic site in the Denver Basin. The rich and promising record of the land that became the Rocky Mountain Arsenal represents the urban periphery. There is also an interesting discussion of the politics and planning behind the disjointed Denver city street grids.
“[O]ne goal of this book is to make available to the public and the archaeological profession the results of three-quarters of a century of site investigations in Greater Denver" (p. 8).

There are some nice touches for the nonarchaeologist reader. "Recipes" introduce each of the major prehistoric chronologies. About two-dozen "boxes" appear to have been designed as sidebars to explain concepts to the general public. Topics such as "What is archaeology," "Stratigraphy," "Stone tool technology," and "Women's roles and status in Cheyenne life" help to provide the nonarchaeologist some further orientation and, in some cases, simply provide a way to highlight sites or interpretations that otherwise may get buried in the text. The press could have paid a little more attention to the effective design of these highlights. On the whole, however, this book is for the professional archaeologist and the truly dedicated avocationalist, not the casual reader.

Throughout the book, there is an important gender consciousness in that women's roles are explicitly discussed, and the place of big game hunting in prehistoric life is put into a more realistic perspective.

One of the book's themes is to "look at open, flexible systems of individuals and societies and how they change over time" (pp. 12–13). Partly because of that statement, I find it odd that there is no mention at all of NAGPRA or of the controversial status of the burial remains referred to in the discussion of prehistory. In fact, there is very little acknowledgment of living Native Americans or their possible interest in or hostility to archaeology.

In the concluding chapter, discussion of themes that are broad enough to apply to any city or region provides a summary that ties the deep and recent past to the present. These themes are diverse lifeways, crossroads of interaction, and cultural coexistence. The reader is offered some useful cautions in the discussion of prehistory. In fact, there is very little acknowledgment of living Native Americans or their possible interest in or hostility to archaeology.

Lucrecia Perryman was the matron of a family that seems to have made its way from slavery to stability and relative prosperity—owners of their own home in 1869 with their children in school. After the deaths of her husband and oldest son, Lucrecia supported herself and her family working as a midwife. The primary deposits at the site appear to coincide roughly with her husband Marshall Perryman's death (1884) and her own retirement (ca. 1908). The majority of the text, pp. 15–43, is concerned with the analysis of artifacts discarded at these two pivotal points in Lucrecia's life.

The site was excavated as a salvage project, and the text retains many characteristics of a compliance report. In fact, it is not clear whether the text was intended as a report for professional peers or as an interesting read for a lay audience, but only in the sense that it retains the better features of each. The writing is lucid and straightforward; there is no CRM-speak or the kind of prose that academic writers employ to disguise uninspired research. To the chapters on artifact analysis, documentary research, and field methods, Wilkie and Shorter have added briefer chapters on the state of African American archaeology today, the importance of gender-consciousness in archaeological research, biographical sketches and photographs of the Perryman family, and an essay on African American midwifery. This last synthesizes documentary and oral history research on midwifery from an archaeological and anthropological perspective. While Wilkie and Shorter's claim that archaeology is the best means to study these practices (p. 4) may be overstated, their point, that archaeology can contribute a great deal to our understanding of this branch of folk medicine as it was coming under attack by the medical establishment, is well taken.

Equally important is their interpretation of the household's ceramic assemblage. There was a time when this collection of serving dishes, tablewares, and tea wares would have been understood only in terms of "accommodation," or index values. Here, the authors provide a nuanced discussion of the relationship between the characteristics of the assemblage and Lucrecia Perryman's vocation, touching on the significance of her maternal role. Likewise, they look beyond the obvious explanations for the faunal assemblage, either necessity or "ethnicity," to point out its correspondence with a midwife's duties. While some of the interpretations having to do with artifact symbolism and magical therapies follow more from informed inference than irrefutable proof, the reasoning and data behind the commentary are explicit, giving readers the tools to decide for themselves. As the authors themselves note regarding one point (p. 43), "Perhaps just a coincidence, but, without pushing the archaeological imagination, how can we hope to contribute new insights?"

In addition to new insights, the book offers a wealth of data that will be useful for comparative work and for research at sites in and around Mobile. The 38 tables contain information about the quantities of various artifacts, mostly ceramic and glass containers and tablewares. Many