by Harold Thorpe on glass and Gerald Dunning on ceramics as well as the 1940 publication of John Ward Perkin’s London Museum Medieval Catalogue of 1940. One could add to the notable scholars mentioned by Gerrard, the “professor of medieval archaeology” at Liverpool University, F. P. Barnard whose work on badges, heraldry, and jettons included The Casting Counter and the Counting Board published in 1917. This period also saw the origins of modern heritage legislation beginning with the Ancient Monuments Act of 1882. The importance of interaction between medieval archaeology and other disciplines from prehistory to history and geography in this developmental phase is particularly stressed.

The period 1946–1970 saw the rapid development of medieval archaeology as an independent discipline. In the countryside, historians, geographers, and archaeologists joined forces to study deserted villages in what must have been one of the earliest real interdisciplinary encounters. This activity is illustrated by the work of Maurice Beresford and John Hurst at Wharram Percy, a site of world importance. It will probably be difficult for future generations to grasp the impact a single individual like Hurst (who recently died after a vicious attack in the street) could make on his discipline and contemporaries. The period also saw the growth of landscape archaeology and history and a rapid growth in knowledge of British and imported ceramics. In the 1940s urban archaeology usually meant removing anything post-Roman as quickly as possible onto the spoil heap. By 1970 medieval (and increasing postmedieval) archaeology was at the forefront of urban excavation concerns.

Gerrard then addresses the growth of medieval archaeology in the 1970s and 1980s as urban and county excavation units were established by local government. This was the golden era of large-scale government-funded excavations, even if publication lagged well behind as a priority. A few universities began to teach medieval archaeology and students like Gerrard and the reviewer went on to gain PhDs. Open-area excavation, introduced from Sweden by John Hurst and Jack Golson in the 1950s, became the norm, accompanied by use of the Harris matrix. Many of the new techniques of British stratigraphic excavation, developments in which medievalists had played an important role, spread to the Continent and even made an impact in America. The importance of science, from thin-section analysis of ceramics to geophysical survey, was also being increasingly recognized.

The 1990s saw the introduction of commercial archaeology modeled on the American section 106 legislation. Archaeology units now had to compete with each other for work. Excavation was increasingly focused on preservation and mitigation rather than research. As in America, a major question is how does one make use of the vast, so called gray literature produced by numerous but small-scale excavation and survey projects. In academia the long reluctance of medieval archaeologists to embrace theory was abandoned with a vengeance as gender, social space, and identity became the norm of scholarly discussion.

This book is well written and erudite and covers the many subdisciplines of medieval archaeology. The only minor complaint is that Wales and Scotland are seen, inevitably, from a rather Anglocentric perspective. These areas need their own essays, written by people who have long experience of working in their rather unique environments. This book will stand for many decades as a truly comprehensive textbook on its subject but should not discourage scholars from exploring the many avenues it suggests in more detail. American archaeologists, with their anthropological perspective, should read this book as it gives valuable insight into the related but different development of archaeology in another culture. It succeeds because of its depth of knowledge and general understanding of wider intellectual history. Above all, reading this book was not only intellectually stimulating but also enjoyable.

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ARCHAEOLOGY AND COLONIALISM: CULTURE CONTACT FROM 5000 BC TO THE PRESENT
CHRIS GOSDEN

Although the separate topics of colonialism and culture contact have long served as central research themes within the subdiscipline of historical archaeology, this new book offers an expansive comparative framework for appreciating the dynamic patterns of encounter, appropriation, and accommodation that underlay these topics. Temporally as well as geographically broad in scope, Chris Gosden’s volume draws from the world systems approach to trace archaeological examples of colonialism back 5,000 years to the early city states of the Uruk period in southern Mesopotamia. In doing so, Gosden attempts a dual aim: “to argue that colonialism had enough unity to be understood within a single comparative framework, but also had deep variations in different times and places: it had its own local histories” (p. 24).

The most significant contribution of this volume is the development of a typological model for three different forms of colonialism. Each of these types of colonialism provides the basis for a global comparative analysis in subsequent chapters. These are followed by a concluding chapter highlighting common themes of materiality, identity, and hybridity under a consideration of colonial forms of power. The “spectrum of colonialism,” the earliest type, which Gosden terms “Colonialism within a shared cultural milieu,” refers to early state and chiefdom societies such as those that existed from Mesopotamia to the Greeks and amongst the Aztecs, Incas, Chinese, and Tongans. Characterized by colonial relations between state and nonstate polities, this first type of colonialism manifests power within the norms of social behavior, rather than through any newly introduced categories of social difference. The boundaries of colonization are not defined by the limits of military power but, rather, by the area over which a particular culture is shared or spread.

Examples of the “middle ground” category of colonialism can be found in the peripheries of classical Greek colonies
and the Roman Empire, in addition to early modern contacts with indigenous peoples in North America, Africa, India, and the Pacific. These instances of colonialism are all characterized by sociopolitical experimentation and creativity, with accommodation undertaken by both indigenes and colonists through the development of regularized social relations. The appearance of equality is perpetuated, with all parties believing themselves in control of the encounter process. Within new systems of exchange, advantages are sought in material and spiritual terms. New modes of difference emerge within these socially flexible worlds, with new strangers not necessarily marked out as radically different from other types of strangers.

In stark contrast, "Terra nullius," or the final category of colonialism identified by Gosden, is characterized by extreme violence—as evidenced by the major settler societies of North America, Russia, South Africa, Australia, and New Zealand from the mid-18th century and also by the Spanish in Mexico and Peru two centuries earlier. The mass appropriation of land, warfare, and the general spread of introduced diseases that accompany this type of colonization enables the destruction of pre-existing forms of social relations. Active resistance to colonial forms is undertaken on the local scale to allow indigenous cultural continuity, with initial armed invasion and mass deaths viewed not as a final but as a tragic early phase in a longer process of cultural upheaval and survival. *Terra nullius* colonialism can be separated from other types by the perpetuation of relatively fixed (and often legally defended) categories of social difference, in contrast to the new categories of difference (such as Creole) that emerge from the cross-cultural encounters of “middle ground” colonialism and the lack of marked social categories in “shared cultural milieu” colonialism.

Recognizing the wide-ranging contributions of historical archaeology to studies of colonialism, Gosden’s volume incorporates case studies drawn from tobacco, coffee, and cotton plantations of the Caribbean and Chesapeake, early urbanization and household consumption patterns along the American colonies of the Atlantic coast, transcultural property ownership and mobilizations of “power” within the Eastern Cape region of South Africa, English experiments with early methods of colonization in Tudor-era Ireland, and exchange networks developed between the Macassan people of southern Indonesia and Aboriginal societies along the Arnhem Land coast of Australia. Identifying these historical period studies as examples of *Terra nullius* colonies, he situates these specific instances of “modern” colonialism within a comparative framework intended to reveal long-term patterns of material continuity and change within regimes of power. In doing so, he engages (albeit briefly) with the ongoing debate over the subject of enquiry that defines the subfield of historical archaeology. As scholars from a European background (such as Gosden himself) seek to situate their research within the existing scholarly discourse surrounding historical archaeology, they immediately face the question of subdisciplinary identity. By emphasizing patterns of power and conquest over a 5,000-year period—and noting the tendency of imperial nation-states to self-consciously invoke earlier empires in their symbolic mobilization of power—Gosden joins those who define the subdiscipline most broadly as an “archaeological study of literate societies.”

Gosden’s approach draws from work by postcolonial theorists such as Homi Bhabha, Edward Said, and Gayatri Spivak, most notably in his effort to uncover the underlying roots and intellectual traditions that shape the outward appearances of colonialism. Like other scholars working in the field of contact period studies, Gosden has been strongly influenced by Nicholas Thomas’s focus on the materiality of the colonial process.

By way of conclusion, Gosden emphasizes the dominant and transformative role of the material world: “Colonialism is not many things, but just one. Colonialism is a process by which things shape people, rather than the reverse. Colonialism exists where material culture moves people, both culturally and physically, leading them to expand geographically, to accept new material forms and to set up power structures around a desire for material culture” (p. 153). In foregrounding the material dimensions of colonialism, Gosden sets a new agenda for comparative global studies of colonialism and ensures a place for archaeology within this endeavor.

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*Finding Sand Creek: History, Archaeology, and the 1864 Massacre Site*

Jerome A. Greene and Douglas D. Scott  
University of Oklahoma Press, Norman, 2004. 241 pp., 30 illus., 13 maps, bibl., index. $24.95 cloth.

*Finding Sand Creek: History, Archaeology, and the 1864 Massacre Site* chronicles the efforts of the National Park Service during 1998–1999 to locate and excavate the site of the 1864 Sand Creek Massacre in southeastern Colorado. The book is coauthored by Jerome A. Greene and Douglas D. Scott, the Sand Creek project’s leading historian and archaeologist, respectively. In 1998, the National Park Service was directed by the U. S. Congress through the Sand Creek Massacre National Historic Site Study Act to work with the Northern Cheyenne Tribe, the Northern Arapaho Tribe, the Southern Cheyenne and Arapaho tribes of Oklahoma, and the Colorado Historical Society to verify the location of the massacre.

*Finding Sand Creek* is neatly divided into four chapters. The first chapter presents the history of the massacre and the events leading up to it, while the second chapter follows the efforts of the team of historians from the National Park Service to locate the massacre site by studying letters, recollections, reports, and maps from archives around the United States. Chapter three recounts the archaeological digs that attempted to find evidence of the massacre site, and chapter four presents the conclusions based on evidence found during the excavations. The appendices list and explain the archaeological evidence uncovered as well as provide archival lists of equipment that help justify conclusions based on materials found at the site.