the final resting place of Jane McCrea, the famous victim of another frontier war. While a fascinating sidelight, readers are left not knowing if the remains his team found were definitely identified though DNA testing as being those of poor Jane. They shall just have to stay tuned.

Starbuck’s choice of the book’s subtitle “Exploring the Past on Rogers Island, the Birthplace of the U.S. Army Rangers” is an interesting one that might raise some eyebrows. The concept of frontier ranging units can be traced back at least to the operations of Colonel Benjamin Church during King Phillip’s War, and Rogers’s contemporary, Joseph Gorham, commanded a unit of rangers in 1755, well before Rogers assembled his own band. It may also appear odd for the U.S. Army’s Rangers to claim descent from a unit whose leader was later to raise a regiment for service with the British army against Americans during the Revolutionary War. Still, America’s Rangers of today look back with pride to these colorful figures. Indeed, at the Army’s Ranger school at Fort Benning, Georgia, the annual Best Ranger Competition recently included a tomahawk throw.

David Starbuck clearly loves his subject. While the definitive history of Rogers’s Rangers is yet to be written, the work of Professor Starbuck and his dedicated crews at Rogers Island will make it a richer one.

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The Jewish Community of Early Colonial Nevis: A Historical Archaeological Study
Michelle M. Terrell
SHA/University Press of Florida, Gainesville, 2005. 214 pp., 31 figs., bibl., index. $59.95 cloth.

Michelle Terrell’s book is based upon her dissertation, for which she was awarded The Society for Historical Archaeology’s 2001 dissertation prize. Terrell takes readers to the Caribbean of the early colonial period, where a small community of Sephardic Jews settled on the island of Nevis ca. 1677 and remained an active community until 1790. The book has several facets: community history, account of research processes and methods, mystery, and a cautionary tale. This book is recommended for its innovative use of different narrative styles to present both the history of the Sephardic Jews and their Diaspora and describes the findings of archaeological and documentary research. Terrell’s excavations in the area that oral tradition claimed as the site of the synagogue conclusively demonstrated that the synagogue had not been located in this area. Instead, she found evidence of several different domestic occupations that were of peripheral importance for this research. She found that the oral tradition of the synagogue’s location had undergone displacement with time from the actual site to an extant colonial era structure. Terrell lacked access to the oral tradition, a resistivity survey of the Sephardic Jews and their Diaspora and describes the findings of archaeological and documentary research.

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extensive archival work, she was able to reconstruct events in the lives of this family and to bring the reader into this past world in sections of flowing prose, skilfully blending the evidence from the documents and archaeology with additional details that depart from the evidence through the use of historically and contextually grounded imagination.

Through the resistivity survey and her painstaking reconstruction of property boundaries and community interactions from the documentary record, Terrell was able to dispel some of the overgeneralizations and inaccuracies about the Sephardim of the British colonial Caribbean. In particular, she connected multiple scales of place and time to contextualize the history and lives of the Jews of colonial Nevis. These islands were not free from anti-Semitic prejudice, but neither were the Sephardim of Nevis moving to that island directly from the Spanish inquisition. The Jews of the British Caribbean were not legally British citizens but were accorded a sort of resident alien status called “denizens of England.”

The families she was able to trace through the documentary record were all of Iberian (mostly Portuguese) descent but had lived in Amsterdam, Hamburg, and often Barbados prior to moving to Nevis. They were descended from Jews who had remained in Iberia after the expulsion of 1492, concealing their religious affiliation, and who only left when conditions became untenable for them there. In Amsterdam and Hamburg, as well as later in Barbados, many of these crypto-Jews or Anusim resumed using their Hebrew names and practicing Judaism. Another significant documentary finding, which concurred with the resistivity survey results, was that the size of the Jewish population of Nevis was larger than previously thought.

In chapter 9, “The Landscape of Religion and Ethnicity,” Terrell treats the reader to an interpretation of the spatial dynamics of the Jewish community, which integrates the particular data from Nevis and other Caribbean islands with Jewish settlements as well as data from the old world and more broadly relevant data and theoretical approaches from other types of sites. She interprets the spatially clustered location of the synagogue, cemetery, and the documented homes of Nevis’ Jews on the island as a mix of structure and agency, reflecting the medieval spatial structure of European Jewish settlements, and the prejudice against Jews in the islands. It was also, perhaps, a choice associated with the fact that most of the members of this community were involved in trade.

A few minor points of critique are worth mentioning here. Although some explanation was necessary to resolve the mystery of the suspected synagogue site, too much print space is given in chapter 8 to the later, non-Jewish urban households of Merton Villa, which excavation revealed in this area. It is in this same chapter where Terrell’s usually clear and evocative prose falters. Having benefited from reading her evocative and humanizing narrative interpretations of the lives of the Pinheiros of Nevis, it was surprising to see the uncharacteristic stylistic shift on page 116, where Terrell uses a disembodied reference to the hands and eyes of the enslaved Africans who served in one of these later Merton Villa households to segue into a discussion of artifacts which they may have used. This attempt at creative archaeological prose comes across as objectifying of its subjects, contrary to the author’s intentions, and should have been corrected during the editing process. Additionally, a few copyediting errors detract from this otherwise well-put-together text. They should not be present in a book of this quality and price range.

The mix of well-written history, a detailed account of the research process and findings, and contextually grounded yet imaginative historical fiction passages in this book should appeal to a broad range of audiences. Scholars whose research includes the historic Caribbean, the Jewish Diaspora in the New World, religious and ethnic minorities, community history, forms of data presentation, and related topics should find this book of interest. It should also appeal to students and members of the reading public who are interested in the research methods of historical archaeology. The mix of writing styles and the mystery or puzzle structure that runs through much of the text adds to this appeal. The price of the cloth volume may limit the audience of this otherwise desirable book or weigh against the adoption of this book for use in historical archaeology courses, which would be a shame as it has many merits for course adoption.

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Digging the Dirt: The Archaeological Imagination
Jennifer Wallace

In her book Digging the Dirt: The Archaeological Imagination, Jennifer Wallace takes on postmodernism, especially postprocessual archaeological theory. She wishes to show that through a processual view of archaeology, especially a linear idea about history represented in the stratigraphy of archaeological methodology, a theory can be derived that effectively counters the relativistic view of archaeology, history, and life in general that postprocessualism/postmodernism takes as its core belief. Wallace’s book is well worth reading for both its overview of how imagination has been used in archaeological interpretation and for its discussion of theory, even though her ultimate conclusion is wrong.

Wallace, like the reviewer, is not an archaeologist but is someone with a longtime interest in and experience with archaeology. Her field is romantic literature, with an emphasis on Hellenism in the works of early-19th-century British romantic writers. From this dual interest, Wallace writes a book in which archaeological interpretation from the 16th through the 20th centuries is juxtaposed with literary works that describe archaeological situations or use archaeologically based figurative language or both. The point at each turn is to explore ways that imagination is at the core of all interpretations of archaeological events, what Wallace calls “archaeological poetics.” She uses as her examples archaeology from England’s Avebury stone circles, to bog bodies such as Lindow Man and Tollund Man, to the findings at Pompeii, to the search for Troy, to the obsessive