Reviews

Edited by Charles R. Ewen

Building Environments: Perspectives in Vernacular Architecture, Volume X
KENNETH A. BREISCH AND ALISON K. HOAGLAND (EDITORS)
University of Tennessee Press, Knoxville, 2006. 477 pp., 180 figs., bib., index, $32.00 paper.

The newest volume in the Perspectives in Vernacular Architecture series, *Building Environments,* continues a tradition of assembling well-written and crafted essays that challenge readers to think creatively about the built environment. Editors Kenneth Breisch and Alison Hoagland have compiled a diverse, interdisciplinary, and fascinating group of essays, drawn from the annual Vernacular Architecture Forum (VAF) conference, that considers the ways in which the physical and social/cultural environment connect and react and profitably explore the multiplicity and directionality of these interactions. Drawing on a wide range of topics, settings, and ideas, the book is divided into four thematic sections that engage the "everyday buildings and common landscapes in the United States and abroad" (p. xv). The essays in these sections hold together well in addressing thematic foci and exploring the double entendre in the book's title: building *environments* or *building* environments.

In Part I, Reexamining New England Houses, the authors rethink the "character and evolution" of a number of common New England house types, using new approaches for examining and understanding these places and spaces (p. xvi). In "Smaller Urban Houses of the Northern Shore," Bernard Herman deftly charts the transformation of smaller urban houses in 18th-century Massachusetts. At mid-century, he writes, owners tended to "expand their one-room houses" and utilize "a higher degree of interior finish" (p. xvi), reflecting a growing preference for specialized spaces linked to privacy, sociability, and display. Later in the century these smaller homes were gutted and refit with newly configured spaces that "simultaneously isolated and linked" the rooms, reflecting movement through and "communication of segregated social zones within the house" (p. 13).

Marla R. Miller's essay, "Labor and Liberty in the Age of Refinement," articulates nicely with Herman's piece, exploring the desire for separation of family and workers as refinement and gentility clashed with issues of labor and liberty. Focusing on one household, she reveals multiple remodeling campaigns that served to "expand and elaborate" formal spaces and remove work areas from the public eye (p. 16). This work, Miller convincingly argues, provided greater privacy to family members and separated the owners' "peers" from workers (p. 20).

In "The Double House in New England," Charles Parrott dissects the many variations of this ubiquitous multifamily dwelling type. He demonstrates that while often constructed for economic reasons, this plan was not just for the lower working classes; "it was considered fit housing for people from virtually the entire social spectrum" (p. 33). Parrott characterizes the double house as "an architectural middle ground between the row house and the detached house …" (p. 33).

In the final essay in Part I, "Housing the Worker," Kingston Wm. Heath addresses another common type of multifamily housing. His exhaustive study of Bedford, Massachusetts, triple-deckers in the early-20th century examines a building type that was "heavily geared to a working-class market" (p. xvi). The triple-decker responded to the need for housing industrial workers, particularly immigrants, who sought work in the city's expanding industrial sector. With three individual apartments stacked one on top of the other, it quickly became "the city's predominant residential building form" (p. 48). Contrasted with tenement apartment buildings and row houses, the triple-decker offered a self-contained, single-family-like quality, critical fire

Historical Archaeology, 2007, 41(2):159–162.

protection, and some defense against the spread of disease.

In Part II, Buildings in their Social Contexts, the essays span an enormous range of building types and geographic settings, while being held together by their "explorations of architecture's interaction with its social context" (p. xvi). Louis P. Nelson, in "Anglican Church Building," unravels major changes in church architecture in 17th- and 18th-century Jamaica. The Anglican Church in Jamaica, he argues, was a powerful, local political institution, and this is reflected in and reflective of choices made in church design and construction. As the island's political power shifted from urban centers to outlying rural plantations, Nelson finds, Jamaican builders adopted the cruciform plan, providing direct visual links to the former power of the Spanish Catholic church and offering additional structural protection in the face of destructive hurricanes. The display of power and authority imbedded in these new churches was critical for reinforcing white authority in a social setting where whites were in the distinct minority.

In "The Myth of Agricultural Complacency," Kirk E. Ranzetta investigates the cultural dimensions of tobacco cultivation in 19th-century Tidewater Maryland. He discovers that rather than being a static form, the tobacco barn was continually modified by farmers adapting to unstable market and growing conditions and struggling against agricultural reforms like crop diversification. Ranzetta explains that tobacco cultivation and curing was "an intensely individualized and often intuitive process," and farmers made regular, small adjustments to their system of cultivation and curing that are evident in their barns (p. xvii).

"In the Lodge of the Chickadee" tells an intriguing story of the late-19th- to early-20th-century home of Crow chief Plenty Coups. Authors Thomas Carter, Edward Chappell, and Timothy McCleary explore the evolution of the house from a simple horizontal-log building to a more complex, multiroom structure. On the interior, the house was crafted to support the social and political organization of the tribe, while its exterior mitigated between the tribe and federal government. While seemingly holding little in common with the traditional Crow tipi, the authors' close reading uncovers features that connect Plenty Coups' house with earlier nomadic shelters. The house, they conclude, was an "artful blending of two traditions …" (p. xvii).

In "A Service Machine," Lisa Pfueller Davidson delves into large commercial hotels of the 1920s, looking at the transformation of spaces and services to accommodate new groups such as "single women, automobile tourists, and local patrons attending social functions" (p. xvii). Adopting concepts of modern hotel management, firms like E. M. Statler sought to welcome women guests by reshaping public spaces, attract tourists with new parking garage facilities, and "gain revenue from the steady stream of visitors and locals taking advantage of the semipublic spaces of the hotel" (p. 123).

Part III, Methods for Understanding Buildings, contains five essays that offer a "variety of approaches to vernacular architecture that are either somewhat unusual or have been generally under-explored by practitioners …" (p. xvii). Jeroen van den Hurk's "Architecture of New Netherland Revisited" draws on building contracts to develop a more accurate sense of the architectural landscape of early New Netherland. As the region's extant building stock is generally 18th century, van den Hurk argues that careful reading of these legal documents provides a critical body of evidence for reconstructing 17th-century buildings. His careful translation and analysis of these records allows him to speculate on the area's framing system(s) and finishing details. Van den Hurk also explores how these contracts might have been read by non-Netherlandic carpenters in the region.

In "Impermanent Architecture in the English Colonies of the Eastern Caribbean," Roger H. Leech also mines documentary records to recover early structures. Examining "compensation claims for buildings lost during a 1706 hurricane," he finds "evidence for a surprising number of earthfast dwellings" in the Caribbean (p. xvii). Leech also utilizes extensive archaeological data and an examination of the Hermitage, a surviving earthfast building in Nevis, to piece together this story. He discovers that earthfast construction was not just for impermanent structures, and may actually have been the preferred building style in hurricane-prone areas like the Caribbean.

Using a novel methodological approach, Travis McDonald excavates the small architectural interstices of Poplar Forest to explore everyday

life in this household. His "Rat Housing in Middle Virginia" utilizes architectural, archaeological, and ecological approaches to analyze the material collected by and stored in rats' nests within the house. The study demonstrates the potential for these "features" to yield artifacts (bits of fabric, paper, rope, etc.) that when combined with other evidence provide "fleeting glimpses of everyday life" and contribute to broad interpretive and explanation of human culture (p. 177–178).

Susan L. Buck's "Paint Discoveries" also takes an archaeological approach, analyzing paint colors in the Aiken-Rhett House kitchen and slave quarters in Charleston. With little historical material on the "secondary" spaces of the house, Buck employs "paint archaeology" to trace the development of these structures, providing "insights into the changing appearance of slave spaces during the 19th century" (p. 185). Her stratigraphic explorations uncover brilliant colors and faux finishes similar to those in the main house, leading her to speculate about material sources. Her evidence of "colored washes and faux finishes" in slave spaces challenges current museum interpretation that generally depicts stark "sanitized white-washed" walls.

Bryan Clark Green's essay, "At the Edge of Custom," focuses on the architectural career of Thomas R. Blackburn, an antebellum Virginia carpenter and architect. Reading Blackburn's sketchbooks, drawings, and correspondence, Green carefully lays out Blackburn's training and practice. Blackburn's interest in design blossomed while working on the University of Virginia as a carpenter. Studying with Jefferson and his assistants, he benefited from access to their extensive architectural libraries. Blackburn's career illustrates the fluid nature of the "craft" and "profession" of building at this time (p. 209), resulting in a blurring of traditional boundaries between vernacular and academic architecture.

In Part IV, Beyond Buildings, the editors have assembled a fine group of essays that move from a focus on buildings to coastal landscapes and fascinating architectural sculpture. In "Great Lakes Commercial Fishing Architecture," Michael J. Chiarappa presents a nuanced look at commercial fishing on Lake Michigan, exploring the interconnections between the environment, economy, and culture of the region. Reading the material remains of these "fisheries" and drawing on extensive ethnographic research, he traces the story of how the largest freshwater fishery "sustained itself and adapted to changing circumstances over 125 years" (p. 218).

Susan W. Fair's essay, "The Northern Umiak," examines a common skin-covered boat used by northern Native people. The boat was traditionally used for hunting and considered especially safe in Arctic waters. When turned on its side on the shore, it also served as shelter, carving studio, and ceremonial center. It is this architectural role that Fair explores in detail, looking at the ways in which these multiuse structures functioned to reinforce intergroup identity, as an invitation to trade and symbolic boundary separating host and guest, and as deterrent to hostile groups.

In "Reverence and Resistance in a Lithuanian Wayside Shrine," Milda Baksys Richardson investigates the tradition of fascinating totemic structures, examining the implications and uses of this type of folk art during the Communist period. Combining pagan and Christian imagery, early wayside shrines represented Lithuanian religious and ethnic identity. Richardson argues that a renaissance of building these structures in the 1970s "contravened the pan-Soviet atheistic ideology" (p. 249). The overtly religious "architectonic chapel" structures of the past, she notes, were replaced in the early-20th century with "totemlike sculptural poles, often with encoded political messages" (p. 250).

Pamela H. Simpson's "Cereal Architecture," provides a fine-grained look at extraordinary examples of crop art and grain palaces. Initially created for festivals of thanks for abundant harvests in drought times, she notes that they developed into sophisticated community and regional promotional schemes reflecting Gilded Age exuberance. Simpson relates that the "industrial revolution had profoundly changed western society, from scarcity and want to excess and desire," and that these examples of cereal architecture were both intended to impress and serve as ritual objects of plenty and bounty (p. 277).

The editors of this volume are to be congratulated for organizing and shepherding these essays into a coherent whole that benefits from both the continuities and disjunctions among the individual pieces. Breisch and Hoagland have

exercised balanced editorial control, allowing the voices of the individual authors to be heard while at the same time maintaining a connecting narrative style. Each of the chapters is filled with excellent illustrations, adding richness and detail to the essays. Minor complaints include the lack of editorial consistency in the captioning of the figures, making some of the graphics more useful than others, and the poor quality of a few images.

While these collected essays follow VAF's tradition of thinking about vernacular architecture as "less a kind of building than an approach to looking at buildings," they also push and extend the boundaries of studying the built environment in terms of geographic reach, chronology, typology, and methodology (p. xv). Buildings continue to dominate the discussion in this volume but are considered and presented within richly contextualized settings—at both a detailed micro level and synthetic macro level. Yet, buildings are not the whole story here. The essays in this volume seek to engage buildings as social places and spaces but fully populate their stories with people—owners, users, workers, and passersby. The articles also draw on a wide range of disciplinary approaches and ways of conceptualizing "building environments" that add immeasurably to their usefulness for scholars. There is much rich food for thought in this volume for the historical archaeologist and anthropologist, as well as for geographers, material culture scholars, architects, architectural historians, and a host of other practitioners.

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An Archaeological Guide to British Ceramics in Australia, 1788–1901

ALASDAIR BROOKS

The Australasian Society for Historical Archaeology and The La Trobe University Archaeology Program, Sydney and Melbourne, Australia, 2005. 87 pp., 62 figs., index, $35.00 paper.

This work is an essential reference for any archaeologist or archaeology student working with British ceramics from late-18th or 19th-century sites in Australia. It also provides very useful comparative material for those working outside Australia on similar period material. Alasdair Brooks has considerable experience in material culture and ceramics analysis not only in Australia but in the UK and the USA as well. He has drawn on that extensive knowledge to produce a highly practical guide to the identification of ware, form, decoration, and dating of primarily 19th-century British ceramics, which also provides a theoretically informed guide to the interpretive issues of economy, status, function, and meaning.

The book opens with a wide-ranging review of ceramics analysis in historical archaeology in Britain, the USA, and Australia, at least part of which is clearly derived from Brooks's PhD completed at the University of York in 2000. This chapter primarily concentrates on the Australian sources and provides a brief but useful introduction to what is a very extensive literature, as Brooks himself acknowledges. Chapter 2 critiques the traditional analytical model for ceramics discussed by Clive Orton, Paul Tyers, and Alan Vince (1993) and provides an alternative model for ceramics analysis consisting of a two-level structure of identification and analysis that is based on the fundamental premise that "if basic identifications are incorrect, all subsequent analysis will be faulty" (p. 1). Chapter 3 provides guidance on processing, cataloging, and curation of ceramics assemblages, which draws heavily on The Society for Historical Archaeology's "Standards and Guidelines for the Curation of Archaeological Assemblages" (reproduced in full as Appendix D). Brooks makes an important point about the need to (ideally) keep all of the ceramics assemblage from a site and not to practice deaccessioning or "culling ceramics or other materials from assemblages both before and after analysis" (p. 24). Deaccessioning is a common practice on Australian sites, usually for cost reasons, which, as Brooks shows, can result in skewed interpretations.

Chapter 4 is the real practical heart of this publication, considering issues of ware, decoration, form, and dating. It is extensively illustrated with photographs of British ceramics, often from Australian archaeological excavations. This chapter includes brief descriptions in the form of a glossary of the various common and uncommon ware types, decoration (patterns), and forms (shapes) of British ceramics. Many of the pieces selected for photographs are complete or almost complete, but occasionally the piece is really too small to provide a sense of the overall pattern, such as the Two Temples pattern shown in Figure 4.37. Overall, the book is illustrated with 55 black-and-white images of different ceramics, which could have been a problem because color is often an important identification feature for ceramics. This has been cleverly solved by providing an accompanying CD-ROM that reproduces all of the images in color in the same order that they appear in the text—an excellent feature and almost worth the purchase price alone.

Chapter 5 considers analysis and interpretation, which as Brooks claims, is not to suggest that there is "one sole and narrow 'correct' analytical path" but is intended to help remind historical archaeologists of the importance of thoughtful interpretation (p. 56). With regard to the interpretation of function, it is an indictment of Australian historical archaeology that the paucity of examples as well as the lack of discussion of function-based analysis have forced Brooks to use an example drawn from a reanalysis of glass bottles by Martin Carney. His point is that good interpretation has to be based

Historical Archaeology, 2007, 41(2):163–164.

on accurate quantification, adequate description, and the correct attribution of function. One of the real strengths of this chapter is Brooks's discussion of the symbolic and ideological meanings of ceramics. It draws extensively on Susan Lawrence's work on gender and identity using ceramics from a whaling-station site at Adventure Bay in Tasmania and a gold-mining site at Dolly's Creek in Victoria. Nevertheless, despite the excellent work of a few historical archaeologists like Lawrence, he makes the very valid point that "issues of meaning have hitherto been an under-represented part of ceramics analysis in Australia" (p. 67).

There are four very useful appendices, including a list of British pottery manufacturers known in Australia and a pottery timeline, which includes a reproduction of the registration marks used between 1842 and 1883 as well as an extensive bibliography. Overall, the text is clearly printed and mistakes are few, except that the texts of pages 34 and 35 are in reverse order—the text of page 35 should be on page 34 and vice versa. Despite the fairly high cost of $35 for what is a relatively slim volume (87 pages), which has proved a problem with ASHA special publications over the years, this is a must-have work for anyone working in Australian historical archaeology.

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Invitation to Vernacular Architecture: A Guide to the Study of Ordinary Buildings and Landscapes

THOMAS CARTER AND ELIZABETH COLLINS CROMLEY

University of Tennessee Press, Knoxville, 2005. 152 pp., 90 figs., index, $19.95 paper.

Buildings, like other material objects, often express the values of the culture that created them. Yet, buildings are complex artifacts that can be difficult to decode, especially for beginning students and those unfamiliar with architecture. Thomas Carter and Elizabeth Collins Cromley attempt to address this issue with their book, described as a "crash course" in vernacular architecture studies. The first volume in the Vernacular Architecture Forum's educational series promoting the study of vernacular architecture, *Invitation to Vernacular Architecture: A Guide to the Study of Ordinary Buildings and Landscapes* aims to provide an accessible and regionally broad introduction to the study of vernacular architecture based on the model of James Deetz's pocket-sized *Invitation to Archaeology* (1967). At just 95 pages of text, exclusive of notes and bibliography, the brevity of *Invitation to Vernacular Architecture* makes it suitable for classroom use.

The book is organized as an introduction, five chapters illustrated with photographs and line drawings, and a checklist of sources. As the authors observe, the field of vernacular architecture studies came of age during the 1970s and early 1980s. While traditional architectural history concentrated on great works by leading architects, vernacular architecture studies focused on everyday buildings. The notion that a broader range of buildings was worthy of study emerged partly from the populism of that era, partly from the lessened emphasis on connoisseurship in architectural history, and partly from the statewide building surveys mandated by the National Historic Preservation Act of 1966. Architectural surveyors soon found themselves pushing into uncharted territory because they were looking at communities that had not been studied previously and confronting a whole new range of ordinary building types. Existing frames of reference were of little use in assessing the ordinary architecture these surveyors encountered, and the term vernacular increasingly began to be used to describe those buildings that did not fit neatly into customary stylistic categories.

There are many good reasons for studying ordinary buildings: they can offer firsthand evidence that has largely remained untainted by the interpretations of others; they can relate stories of people who left no other records; they can express and shape cultural values; and they can reveal the most unarticulated aspects of everyday human behavior. How does one begin to study architecture that is so ordinary that nothing has been written about it? The best place to start, as Carter and Cromley explain, is with the buildings themselves, although the authors admit that one of the drawbacks of studying buildings is that they survive unevenly and are therefore not always representative. Fieldwork also takes a lot of time and effort.

In their second chapter, the authors offer a method for studying ordinary buildings. As with any other research project, one starts by defining the problem and then gathering evidence. Carter and Cromley recommend four basic steps: preliminary research, a field reconnaissance survey, architectural investigation, and extensive archival and ethnographic research. They explain each step briefly but focus mostly on architectural documentation: what to record, how to measure it, and how to read a building's physical fabric by considering clues such as construction technology and finish. Readers will need to have some knowledge of architecture, as terms are occasionally introduced but not defined, and the book lacks a glossary. The authors also interject several caveats, urging readers to get out and document buildings right away but advising them to learn about the cultural preferences and historical availability of building materials in their area before they can interpret building fabric effectively.

Historical Archaeology, 2007, 41(2):165–166.

A brief chapter entitled "A Framework for Analysis" discusses time, space, form, function, and technology as categories of architectural analysis. Readers learn the importance of looking for pattern in vernacular architecture and how to consider not just the building's physical fabric but also its history of ownership and occupancy, its spatial organization, its functions, its type and style, and the construction technologies that were used to produce it.

In their fourth chapter, the authors discuss the importance of theory in architectural interpretation and how the kinds of questions asked can shape the result. The chapter neatly summarizes the existing scholarship and the questions it addresses, showing how various scholars have interpreted vernacular architecture. For example, scholars have studied how building types can inform community and gender relationships, how style has been used to reinforce class distinctions, and how materials and techniques connect with ethnicity and migration patterns.

The final chapter applies the methodology outlined earlier to a single ordinary building in Buffalo, New York. The authors demonstrate how to build an architectural narrative by considering type, materials and construction technology, plan and space, arrangement of space over time, style, and the building's relationship to the broader cultural landscape. A topical bibliography, with citations organized under headings such as Theory in Vernacular Architecture, Vernacular Design Process, Influence of Printed Media on Vernacular Architecture, and Field Survey Techniques and Documentation Methods, provides a useful starting point for anyone interested in reading further. The publication dates of many of the works listed here concentrate in the late 1980s, reflecting the vigor and vitality of vernacular architecture studies during that period.

Invitation to Vernacular Architecture will be of interest to anyone who wants to learn more about ordinary buildings, from students to practicing archaeologists and architectural surveyors. Although the book assumes its readers will have some knowledge of architecture, one of its greatest strengths is that it provides a concise statement of the field of vernacular architecture studies today. The two final chapters and the bibliography are especially useful. The book's emphasis on documentation at the outset could prove somewhat intimidating to readers who have no architectural background and little idea of what could be important to look for or why they should devote so much time and effort to the documentation process. Still, by offering a brief and mostly accessible crash course in vernacular architecture and a fine introduction and supplement to the existing scholarship, *Invitation to Vernacular Architecture* makes a welcome contribution to the field.

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Chinese American Death Rituals: Respecting the Ancestors

SUE FAWN CHUNG AND PRISCILLA WEGARS (EDITORS)

AltaMira Press, Walnut Grove, CA, 2005. 320 pp., figs., bib., index, $34.95 paper.

In *Chinese American Death Rituals*, Sue Chung and Priscilla Wegars connect eight essays about late-19th- through early-21st-century Chinese American death rituals in the Western United States. The essays examine the caretaking of graves, funerals, and holidays. These death rituals are very much for the living. Chinese Americans in many states share common customs surrounding death. These include "feeding" the dead by leaving specific types of food and drink and leading elaborate processions to alert the community that someone has died. Such rituals are conducted in groups and allowed individuals to bond with their community. Chung and Wegars introduce the collection with a bibliography of works on the origins of Chinese death rituals. Then they shift to a brief history of feng shui, or geomancy, an ancient practice with Confucian and Daoist roots.

The first essay is Wendy L. Rouse's "What We Didn't Understand: A History of Chinese Death Ritual in China and California." Rouse writes that groups in 19th-century China such as large families or closely knit villages developed unique rites with prayers that combined Confucian, Buddhist, and Daoist beliefs. Individuals typically immigrated to the United States alone and then formed community associations to bury and care for their dead. These community associations used similar rites for all persons of Chinese descent.

In "On Dying American: Cantonese Rites for Death and Ghost-Spirits in an American City," Paul G. Chace explores the role of community associations. Chace focuses on the associations of Marysville, a northern California gold rush town, which became a regional Chinese center. In Marysville, district associations and *tongs*, or triad lodge brotherhoods, sponsored death rites. These organizations shared the common goal of trying to gain influence over Marysville's growing Chinese population. One of the most visible death rites was Bomb Day. This holiday, still celebrated by the Chinese American community of Marysville, involves feasting, sword work, and exploding numerous firecrackers around the Daoist temple. Chace says holidays such as Bomb Day solidified Marysville's Chinese community.

The next essay, by Wendy Rouse, is "Archaeological Excavation at Virginiatown's Chinese Cemeteries." Rouse describes the contents of two Chinese cemeteries outside Virginiatown, a late-19th-century mining camp in northern California. The city's white residents were so resentful of Chinese immigrants that they expelled Chinese bodies, dead and alive, from the town. Virginiatown's Chinese designed their separate, isolated cemeteries in accordance with the principles of feng shui. They usually buried people in omega-shaped graves (Ω) with their heads facing small hills. Yet, the Chinese sometimes veered away from traditional burial practice. They buried some people in Western clothing such as jeans. This is indicated by the presence of metal rivets in coffins. Virginiatown Chinese also placed Western grave goods such as U.S. coins and European American-style tobacco pipe stems with the dead. This indicates that the Chinese here chose to imitate whites even when whites were openly hostile to them.

Sue Fawn Chung, Fred P. Frampton, and Timothy W. Murphy's "Venerate These Bones: Chinese American Funerary and Burial Practices as Seen in Carlin, Elko County, Nevada," complements "Archaeological Excavation" by examining a similar Chinese cemetery in Carlin, a late-19th-century railroad hub in northeast Nevada. Like Virginiatown, Carlin had a separate Chinese cemetery, which was located in town only two blocks east of the public cemetery. All of the bodies in the Carlin Chinese cemetery are male. Many were buried in high-quality redwood coffins. The Carlin men were also sometimes buried in Western clothing and with Western grave goods.

Historical Archaeology, 2007, 41(2):167–168.

Terry Abraham and Priscilla Wegars's "Respecting the Dead: Chinese Cemeteries and Burial Practices in the Interior Pacific Northwest" looks at the history of Chinese American cemeteries in Idaho, Oregon, Washington, and British Columbia. Abraham and Wegars note a common feature in these cemeteries: the "burner," a brick or masonry structure in which people burned spiritual tributes. The authors are upset because many of the cemeteries are not well preserved.

Chung and Reiko Neizman's essay, "Remembering Ancestors in Hawai'i," looks at Chinese American cemeteries on Oahu and Maui. Many of the Chinese Americans buried here worked on pineapple or sugar plantations. Each grave has a unique marker associated with the individual's death. The earliest markers are written in Chinese; the middle markers are written in a mixture of Chinese and English; the most recent markers are written only in English. Today, Chinese American associations maintain the cemeteries. Many of the cemeteries are located in the middle of plantation fields.

Linda Sun Crowder's chapter, "The Chinese Mortuary Tradition in San Francisco Chinatown," is about the colorful, exuberant funeral processions in San Francisco's Chinatown. Crowder explains that San Francisco Chinese Americans employ flamboyant practices such as the use of a Chinatown Western-style marching band. In the late-19th century and early-20th century, families hired the Chinese Boys Band and the Cathay Club Band. The sole surviving band today is the Green Street Brass Band. This band plays mostly Western military and hymnal music and none of its members are of Chinese descent.

Roberta Greenwood's "Old Rituals in New Lands: Bringing the Ancestors to America," investigates Chinese Americans' history of transferring human remains. Greenwood says that in the late-19th and early-20th centuries, Chinese Americans sent their ancestors' remains back to China. They buried them in family cemeteries. Now Chinese Americans are increasingly exhuming their dead in China and bringing them to America. They want the chance to visit their ancestors more often.

Death Rituals is a very useful book for archaeologists and historians. This collection teaches researchers how to collaborate on similar topics. *Death Rituals* will perhaps inspire its readers to create new resources such as a manual on how to excavate Chinese American cemeteries.

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Rockingham Ware in American Culture, 1830–1930: Reading Historical Artifacts

JANE PERKINS CLANEY

University Press of New England, Lebanon, NH, 2004. 256 pp., 55 figs., append., bib., index, $29.95 paper.

In *Rockingham Ware in American Culture, 1830–1930*, Jane Perkins Claney makes a powerful argument for historical archaeology's utility in interpreting the meanings of past material culture through its interpretive focus on artifacts' use lives. Specifically, Claney examines this ceramic ware in terms of its symbolic engendered and class meanings in urban and rural 19th- and 20th-century American contexts. Noting that she herself comes from outside the realm of historical archaeology, the text details the author's attempt to broaden the interpretation of this ware from those typically produced within material culture studies, that is, from decontextualized art object to an interpretation of its use and significances in context.

Claney examines the ceramic ware in terms of its manufacturing and marketing history in the first half of the book, while in the second she discusses its potential symbolic meanings through an examination of the contexts of 131 archaeological sites from which 768 Rockingham vessels were recovered. In chapter 1, "Reading Historical Artifacts," Claney situates the study as a "material system study," which, quoting Lu Ann DeCunzo (1986), "begin[s] with an item of material culture (or a class of items) and move[s] outward to the constellation of associated objects, people, places, processes, performances and ideas" (p. 15). She recounts the various sources of information regarding ceramic use in the past and emphasizes that with the inclusion of archaeologically derived data, studies incorporating a variety of sources may effectively connect material culture with both the specific instances of its use as well as the broader social contexts of its time.

Chapters 2, 3, and 4 outline the history of the ware type itself. Although made in more than 80 vessel forms and found in many different archaeological contexts, Rockingham ware's popularity was limited to a few communal vessel forms. It usually accounts for a very small percentage of archaeological ceramic assemblages. Only five different vessel forms/categories were present in any number in the archaeological assemblages examined: teapots, spittoons, pitchers, mixing bowls, and nappies; each came in a variety of sizes and with a variety of decorative patterns. While found on sites of all types, the ware's patterned distribution in terms of vessel form and decoration was found to differ according to several factors. The remainder of the book examines how Rockingham ware was employed in expressing identity through a discussion of the nested factors of gender, class, and residence.

In chapter 5, the differential usage of Rockingham vessel forms and decoration according to gender is examined. Drawing on the considerable literature regarding the integral relationship between 19th-century ideals of womanhood and tea serving, Claney argues that the popularity of Rockingham ware teapots decorated with the Rebekah-at-the-Well motif was tied to such broader social trends. In contrast, Rockingham ware pitchers were primarily associated with men and typically depicted hunt scenes. These vessels, often presented as gifts, "filled gender-specific roles analogous to Rebekah-at-the-Well teapots; they were male accoutrements that expressed and reinforced the prevailing image of masculinity" (p. 91). Finally, Claney discusses the third most popular Rockingham ware form, the spittoon, noting that, although typically considered a "male" item of use, historical accounts do mention its use by women as well. The fact that the discussion of gender includes conceptions of both femininity *and* masculinity is notable, as many considerations of gender

Historical Archaeology, 2007, 41(2):169–170.

for this period tend to focus exclusively on essentialized feminine gender roles within the domestic sphere.

Claney refines her discussion of the gendered distribution of Rockingham vessel forms to include conceptions of social class in chapter 6. Breaking down the sample of archaeological sites studied into classes based on the head of the household's occupation, she finds that most lower class sites had Rockingham teapots, while middle-class sites instead tended to have pitchers. As Rockingham was one of the least expensive ceramic wares of the time, lower-class households likely used Rockingham teapots because they were affordable and allowed them to differentiate between their dining and tea wares, a key part of presenting an image of Victorian respectability. The popularity of the Rockingham pitchers in middle-class contexts, in contrast, may have been due to the masculine connotations of the hunt imagery, which Claney suggests overrode class-based affiliations.

Chapter 7 includes discussion of a third dimension of identity, urban versus rural residence. While noting that class appeared to be the most influential factor in selecting Rockingham ware forms, in general, rural sites predominantly possessed food preparation vessels (especially mixing bowls) and very few pitchers or teapots. In particular, mixing bowls tended to be found on middle-class rural sites. Claney argues this derives from the "old English" dining style used by farm families that involved placing serving dishes on the table from which individuals helped themselves—using vessels typically considered related to food preparation as tableware. Again, the choice of Rockingham vessels rather than cheaper yellowware to use as tableware reflects the Victorian emphasis on specialized dining items in connoting respectability.

This book provides an excellent discussion of the links that can be made between a single category of material culture and the broader social context of the period, and it effectively argues the case for historical archaeology's utility in such endeavors. Focused as it is on macroscale interpretations of identity, however, hegemonic notions of engendered, class- and residence-based dimensions are highlighted. Future historical archaeology studies will be able to utilize this text while focusing on the microscale, thereby adding nuance and texture to this necessarily broad discussion.

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The Line of Forts: Historical Archaeology on the Colonial Frontier of Massachusetts

MICHAEL D. COE

University Press of New England, Hanover, NH, 2006. 248 pp., 52 figs., append., bib., index, $19.95 paper.

Michael Coe is best known for his groundbreaking research into the great Maya and Olmec civilizations of Mesoamerica. In this extremely readable, well-illustrated volume, Coe turns his attention to the remains of two 18th-century forts located near his farm in western Massachusetts. In a masterful fashion, he interweaves archaeological findings with the history of the six prominent families, the so-called "River Gods," who wielded near-absolute power west of the Connecticut River in the mid-1700s. Greatest among these was the Williams family that "provided the leading officers of the forts and ran the commissary system that supplied them" (p. x). Williams College was founded by a legacy left by Ephraim Williams, Jr., who once commanded the line of forts and was later killed in the Battle of Lake George in 1755.

The line of forts was constructed by the English across the northern Berkshires in the 1740s, and the largest fort, Fort Massachusetts, was built in 1745 in North Adams, near the western end of the line. The next fort to the east was Fort Pelham, also built in 1745 in the town of Rowe; and Fort Shirley, built in 1744, 5 miles to the east in the town of Heath. These were small log forts, essentially palisaded blockhouses with garrisons of only 40–50 men, that were intended to protect the Massachusetts settlers from attacks by the French and their Indian allies. While Fort Massachusetts may appear more intrinsically interesting because it was repeatedly attacked by far superior forces of Indians and French, its remains now rest underneath the parking lot of a Price Chopper supermarket in North Adams and were never excavated. The sites of Fort Pelham and Fort Shirley fared much better over time. Fort Pelham was dug by Daniel Ingersoll and field schools from the University of Massachusetts, Amherst, in 1971 and 1972, while Fort Shirley was excavated by Coe and volunteers from Yale University and elsewhere in summer 1974.

It is a tribute to Coe's persistence—and his fascination with life in 18th-century Massachusetts—that his final report on Fort Shirley and Fort Pelham was published 32 years after he left the field. This book is much more than a simple site report. True, Coe does an excellent job in describing excavated features, artifact types, and field strategy, but he also includes a lengthy historical overview of the conduct of the French and Indian War; integrates much information from contemporary journals, muster rolls, and personal correspondence; and is at his best when describing "Daily Life in the Line of Forts" (chap. 7), which is an excellent blending of history and excavated material culture. Coe successfully integrates muster rolls with account books, evidence for food and drink, and information about personal hygiene, recreation, and religion. This definitely helps the soldiers "come alive" in a very personal way.

At the site of Fort Shirley, Coe excavated less than one-third of the blockhouse site (which had measured 60 ft. on a side), along with drainage ditches, barracks areas, and one of the fort's wood-lined wells. At Fort Pelham, Ingersoll's much larger excavation exposed a majority of the site, including the remains of a large barracks structure for which nail densities were plotted in an effort to determine the configuration of the building. Comparing findings at both Fort Shirley and Fort Pelham, Coe notes that almost none of the material culture at these frontier forts was locally made and that the militiamen who served at these forts were not just "Natty 'Hawkeye' Bumppo types"; rather, they were well-provisioned Englishmen "living on the outer fringes of the empire" (p. 115). Coe refers to the flood of consumer items into the forts as "The Consumer Revolution on the Massachusetts Frontier" (p. 136).

Historical Archaeology, 2007, 41(2):171–172.

The drawings and discussions of excavated artifacts are well done, and Coe also includes an analysis of "Military Foodways at Fort Pelham" by Joanne Bowen (Appendix 1), listings of "Paleobotanical Remains" (Appendix 2), a detailed historical summary of all of the forts in the line of forts (Appendix 3), and a lengthy series of "Biographical Sketches" that summarize many of the principal protagonists who served at the forts (Appendix 4). He also reproduces in its entirety the journal of Lieutenant John Hawks who served at the line of forts in 1756–57 and whose daily journal entries present a good sense of some of the dangers encountered while scouting on the frontier (Appendix 5).

In conclusion, Michael Coe has done a superb job of blending primary sources with his archaeological findings, and it is amazing how one summer's dig some 32 years ago became the catalyst for so much historical research and interpretation, culminating in this attractive volume. Along the way, Coe has told the story of settling the frontier in western Massachusetts, and his very polished writing style makes this an enjoyable case study.

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Ground-Penetrating Radar for Archaeology

LAWRENCE B. CONYERS
AltaMira Press, Walnut Grove, CA, 2005. 224 pp., 63 figs, ref., index, $32.95 paper.

The title of this book might lead readers to believe it is a how-to guide for designing ground penetrating radar (GPR) investigations at archaeological sites. Instead, readers are more widely introduced to the technology and the application of GPR for use in archaeological investigations. Lawrence Conyers states that the goal of this book is "to introduce all types of archaeological researchers to the power of GPR and to inform and guide those who hope to use, or have already used, these techniques in their work" (pp. 2–3). The eight chapters of this text smoothly guides readers through the technology, processing, and interpretation of GPR data. The technical focus and emphasis on data acquisition and processing is pointed more to archaeological researchers, who will either carry out their own GPR investigation or who will provide direct oversight to the acquisition of GPR data, rather than to the archaeological consumer of GPR data. The author missed the opportunity to widen the scope of his audience by excluding an emphasis on archaeological case studies and optimal field acquisition techniques.

The text begins by introducing some history of geophysical techniques and classic types of geophysical investigations, guiding readers through the transition of these classic investigations into the field of archaeology. Conyers clearly explains the book's purpose: "This book is not intended to be a complete 'how-to,' step-by-step manual" (p. 7). After a brief introduction to the GPR method and the role it can play in archaeological investigations, a straightforward discussion of GPR theory is presented along with a succinct explanation of data acquisition. This discussion leads into a lengthy account of the behavior of radar energy in the subsurface, thus highlighting the limitations of the technique and some common sources of data misinterpretation. It is important for consumers to understand the limitations and the potential for misinterpretation of GPR data because geophysical techniques are often oversold. Archaeologists are then left with disappointing results and unmet expectations.

The introduction to GPR is followed by an in-depth discussion of velocity analysis: its importance, proper field procedures to obtain it, and finally a dialogue of laboratory methods to directly measure soil properties and thus extract velocity information. Many readers will find this section to be outside of their scope of interest, but the flow rebounds as they are moved through the process of filtering GPR data. For those learning to understand and work with GPR data, filtering tends to be one of the most complicated elements. Yet, Conyers is able to provide a concise and clear explanation of these techniques.

Conyers addresses GPR data interpretation, which is the most important element of this process for the archaeological consumer of GPR results. It is necessary for the archaeologist to play an active role in the interpretation of geophysical data. Before tackling the details of the interpretation, a thorough discussion of synthetic modeling is presented. Although often incredibly helpful, synthetic modeling is time consuming, complicated, and rarely affordable within most budgets. Once completing this instruction, readers are pleasantly met with a clear and interesting discussion of data interpretation that is illustrated with wonderful field examples.

This book is designed to inform archaeologists how to be good consumers of GPR investigative services and contains a clear presentation of useful technical information as well as some great examples of true case studies. Conyers goes to great lengths, however, to discuss technical details and processes that go beyond the scope of educating a consumer. His presentation of the limitations of the GPR method is valuable and informative. He also includes an important discussion of the benefits to analyzing data in different presentations. The referencing is impressive and incredibly useful for the more

Historical Archaeology, 2007, 41(2):173–174.

interested readers. It would have been even more helpful to include references to equipment and software manufacturers. The author introduces some types of products available but provides no manufacturing information. Too much space was given to the explanation of soil properties and modeling, and consumers would be left better informed with a more detailed discussion of data interpretation, the importance of anomaly discrimination, data comparisons to true excavations, and more investigation examples.

This book is a wonderful resource for archaeologists studying the GPR technique, but standard consumers of GPR results may find it too theoretical. Such consumers should accompany the reading of this book with a collection of archaeological geophysics case studies.

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Dialogues in Cuban Archaeology
L. ANTONIO CURET, SHANNON LEE DAWDY, AND GAVINO LA ROSA CORZO (EDITORS)

University of Alabama Press, Tuscaloosa, 2005. 264 pp., $26.95 paper.

Contrary to what American hubris might lead people to think, Cuba has not remained completely isolated from the world during the past four decades that the U.S. embargo has been imposed. It has been isolated, however, from America not only in terms of embargoed products but also in the exchange of scholarly information. The text under review is an effort by the editors to breach the embargo and expose American readers to the contributions being made to archaeology by both Cuban archaeologists and American archaeologists who collaborate with them in Cuba. Their stated goals are to (1) "Provide a historically and politically informed review of Cuban archaeology, giving equal time to the Cuban perspective"; (2) "expose a North American audience to another archaeological world"; and (3) "present the results of some of these recent collaborations and to begin a conversation, or dialogue, that can provide a foundation for future coordinated efforts" (p. 8).

The book is divided into two sections. Part 1 chronicles the history of Cuban archaeology with contributions from Ramón Dacal Moure and David Watters; Mary Jane Berman, Jorge Febles, and Perry L Gnivecki; Lourdes S. Domínguez; and Marlene S. Linville. Part 2 provides a sampling of the significant archaeological research that has been undertaken in Cuba with chapters provided by Jorge Ulloa Hung; Roberto Valcárcel Rojas and César A. Rodríguez Arce; Pedro Godo; Gabino La Rosa Corzo; and Theresa Singleton.

Moure and Watters essay, "Three Stages in the History of Cuban Archaeology," provides a clear context for the evolution of archaeological pursuits in Cuba with an excellent synopsis of the trends, guiding theories, and personalities (both Cuban and North American) that characterize how archaeological endeavors were conducted in each stage. Also included is a comprehensive overview of the antiquities laws that were emplaced during each period. The section dealing with post-North American archaeology contains a fascinating history describing how academic programs in anthropology and archaeology evolved under socialism, along with the institutions that were created to support the field as well as protect archaeological resources.

Berman, Febles, and Gnivecki discuss in detail the formative years of Cuban archaeology: the institutions and agencies that arose as a result of the revolution, education and training programs, publications, and the impact on archaeological research of the USSR's withdrawal in the early 1990s. What is most profoundly conveyed in this essay is the determination the Cuban people have, in the face of tremendous political and economic challenges, to forge ahead with research and publication of their archaeological endeavors and to continue to educate future scientists, as well as the public, in the importance of their national heritage.

Domínguez's article, "Historical Archaeology in Cuba," reflects on the development of historical archaeology in Cuba, focusing on contributions made by research projects and restoration in Old Havana. Before the 1960s, research was based on "the rubric of Colonial Archaeology" (p. 65), utilizing the contact period and plantations with a view toward restoration and preservation. In the 1960s, the methodology became more scientific, but retained the underlying desire to preserve, protect, restore, and renew the use of historic structures in a socially conscious way. Domínguez's enthusiasm for the richness and diversity of Old Havana's archaeological potential is contagious.

Linville takes readers back in time to the prehistory of Cuba in her essay, "Cave Encounters: Rock Art Research in Cuba." She describes the long history of rupestrian archaeology (the study of items made of rock or inscribed on rock) on the island, discussing some of the varied sites discovered and the personalities who have

Historical Archaeology, 2007, 41(2):175–176.

studied them. A lengthy table of Cuban rock art includes 46 significant sites by type of art, color, motifs, artifacts, burials, site locations, cultural attribution, and date. The material provided in this article would be tremendously valuable to any student of Caribbean prehistory.

In "Approaches to Early Ceramics in the Caribbean: Between Diversity and Unilineality," Ulloa Hung introduces readers to some of the varying theoretical approaches and interpretations of ceramics analysis in the Caribbean. He also provides the results of relatively new research being conducted in Cuba in collaboration with the National Geographic Society. This thought-provoking essay critiques and re-evaluates the criteria that have been used in the past to interpret the development of ceramics usage throughout the Caribbean.

Mortuary practices can be very informative of a society's social structure. Valcárcel Rojas and Rodríguez Arce report on what appears to be an elite cemetery in their chapter, "El Chorro de Maíta: Social Inequality and Mortuary Space." Their study is comprehensive, covering not only grave goods but also bioarchaeological data from which they infer that the occupants of this site were relatively healthy. As a result of their analysis, the authors propose that the cemetery exhibits both the presence of "institutionalized social inequality and elements of community cohesion, characteristic of egalitarian groups" (pp. 144–145). Their study was well planned, their methodology sound, and the results informative about the beginnings of hierarchization in Cuba's prehistoric agricultural age.

Godo presents the preliminary results of his research into the use of symbols and systems of symbols expressed on the ceramics of prehistoric agricultural cultures in "Mythical Expressions in the Ceramic Art of Agricultural Groups in the Prehistoric Antilles." His research is informed by the works of Ferdinand Saussure, Umberto Eco, Claude Lévi-Strauss, and others, with emphasis placed on cognitive significances of the turtle, the frog, and the crying figures found in diverse regions of Cuba as well as other areas of the Antilles. This preliminary work is a significant contribution to continuing efforts to understand the cosmology of prehistoric societies in the Caribbean.

The resistance of escaped slaves, *cimarrones*, is the topic of La Rosa Corzo's essay, "Subsistence of Cimarrones: An Archaeological Study." One mountainous area, the Alturas del Norte de La Habana-Matanzas, has been the focus of research on *cimarrones* settlement patterns. La Rosa Corzo describes the evidence of subsistence patterns found within 5 of the 25 sites discovered in these mountains. The results support historical records regarding the theft of pigs, chickens, ducks, and dogs by raiding ex-slaves from plantations and raise further questions about the diet of slaves who were not fortunate enough to escape. La Rosa Corzo calls for further interdisciplinary research to answer questions about other foods consumed, like fruits and vegetables, the remains of which can be more difficult to identify.

In "An Archaeological Study of Slavery at a Cuban Coffee Plantation," Singleton discusses her work at Cafetal del Padre, located in western Cuba. The slave village at this plantation was surrounded by a wall and contained approximately 30 to 45 *bohios* or residences. She focuses on the lifeways of slaves on the plantation, including their domiciles, demographic information, and independent activities involving subsistence farming—the production of goods for personal use or trade. She also discusses artifacts representative of creative expression, entertainment, or spiritual nature. From the data Singleton has collected, she interprets a subtle form of resistance by slaves that is characterized by their informal slave economy. The archaeology of plantation slavery is very popular among historical archaeologists, and this essay is an important contribution to an understanding of slaves' lives.

Dialogues in Cuban Archaeology represents an important step forward in the exchange of scholarly information between a broader audience of North American and Cuban archaeologists and those who are interested in the field. It has the potential to dispel many myths and misunderstandings held on both sides of the Florida Straits, and it competently achieves the goals of the editors.

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Boomtown Saloons: Archaeology and History in Virginia City

KELLY J. DIXON

University of Nevada, Reno, 2005. 219 pp., 79 figs., bib., index, $34.95 cloth.

On the 29 March 1976 cover of *New Yorker* magazine was a drawing by Saul Steinberg, called "View of the World from 9th Avenue." The work represented New Yorkers' myopic sense of place where the bulk of their world consists of a few city blocks, while the remainder of the United States (extending from New Jersey westward) is an essentially undifferentiated empty space. Steinberg's work quickly became something of an iconic image that many urban centers on both the east and west coasts parodied with their own versions of willfully nearsighted perceptions of the U.S. As someone who now teaches and practices historical archaeology in the inland northwest, this image of a vast emptiness does come to mind when looking for historical archaeology books that focus on excavations done somewhere between the eastern and western seaboards of the U.S. In that vein, Kelly Dixon's work is a most welcome addition to the comparatively unexplored historical archaeology of the American West.

Dixon's work is a comparative study of materials recovered from the excavation of four saloons that were in operation from roughly the 1860s until the mid-1880s in Virginia City, Nevada. Two of the saloons were Irish owned, one African American owned, and one German owned. Beyond the novelty of a comparative saloon study, what makes this work so intriguing is that the patrons of these saloons represented a broad spectrum of Virginia City's population, thus presenting a unique opportunity to explore the interplay of race and class in a frontier setting.

The book consists of seven chapters plus an introduction and conclusion. The introduction presents a synopsis of what historical archaeology is, an overview of public archaeology in Virginia City, and an explanation of the field and lab methods employed at one of the saloons. The body of the text systematically addresses both the buildings that housed the saloons and saloon life itself. Chapter 1 provides the historical context for each the four saloons. Chapters 2 and 3 explore architectural elements of the saloons, with chapter 2 summarizing external architecture and chapter 3 exploring the building interiors. The next three chapters can be loosely framed as an investigation of saloon life. Chapter 4 explores what the people of Virginia City were eating and drinking in the saloons, while chapter 5 explores what the clientele was eating and drinking out of—in other words, the serving wares of the saloons. Chapter 6 presents the archaeological evidence of other social activities in saloons, such as gambling, smoking, etc. The final chapter is an innovative discussion of the use of forensic science in historical archaeology.

What makes this book so distinct is its capacity to serve as an introduction to historical archaeology as well as a challenge to examine race, class, and gender-based stereotypes about life in the American West. The book is extremely readable; Dixon's conversational writing style will make *Boomtown Saloons* an excellent entry to historical archaeology for students and others who are interested in the past. This work uses a wider array of material culture than is found in most historical archaeology books. In addition to the expected discussion of bottles, bones, and ceramics, Dixon also manages to incorporate artifact-based discussions of lighting, architectural elements, games, smoking, and DNA analysis, among other topics. Beyond potentially serving as an introductory text, the book is a fairly nuanced study of life in the frontier West. Through the saloons, Dixon presents what many will find to be an unexpected picture of frontier life. It was a community where class intersected with race in ways that generally contradict popular perceptions of the West, showing among other things the strong sense of Irish pride in the face of relative deprivation, the surprising opulence of the African American-owned saloon, and generally how a multiethnic community socialized on the frontier.

Historical Archaeology, 2007, 41(2):177–178.

Overall, the breadth of this work is to be commended, but by covering a great deal of ground in a fairly short book, some inconsistencies do appear from time to time. Of particular concern is how archaeological data is presented. Chapters 4 and 5 discuss materials that form the core of much of what historical archaeologists study, namely glass, ceramics, and bone. In some instances, considerable detail is given; in others, data are only presented in the most general terms. This is most apparent in chapter 4 where the section on intoxicating beverages (pp. 74–87) is laden with generalities. The text refers to the "largest quantities of intact bottles" or the "highest number of ... ," but actual numbers are given in only a few instances. These generalities are immediately followed by a section entitled Animal Bones and Saloon Meals (pp. 87–95), where multiple bar charts present bone frequency and meat cut counts (along with explanatory footnotes on methods of analysis). While ultimately these inconsistencies do not detract from the arguments being presented, they may curtail some ancillary uses of the text. Someone interested in faunal analysis can turn to this work for specific comparative information on saloon faunal assemblages, but the ceramicist or glass specialist will have to locate the related technical reports for full summaries of the glasswares and ceramics recovered from each of the saloons.

Despite such concerns, it is important to keep in mind the fact that this is a "big picture" book, meaning that the goal was to use archaeology to highlight the complexities of settling a boomtown and to ultimately challenge some of the most pernicious stereotypes about life in the 19th-century West. In that regard, this book is a rousing success; it is a work that is an important step towards filling in Steinberg's metaphorical empty spaces of the American West.

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Writing Archaeology: Telling Stories about the Past
BRIAN FAGAN
Left Coast Press, Walnut Creek, CA, 2006. 173 pp., ref., $24.95 paper.

The short version of this review is simply this: *Writing Archaeology* should be required reading for archaeologists. Whether crafting a book, an article, a chapter or anything else that is meant to inform either colleagues or the public about archaeology, writers will find this book useful and audiences of the resultant improved products will be thankful that Brian Fagan's advice was taken seriously.

Fagan probably has more experience in writing about archaeology than any other living archaeologist, and he has provided a career's worth of advice "on self-discipline, on the habit of writing, and on the process of having an idea and turning it into an article or a book" (p. 11). There are nine chapters and a very useful section on resources. The references are useful too as they include many of the trade books published about archaeology. Each chapter has an associated writing rule. For example, the one for chapter 7 ("Revision, Revision") is that "Revision is the essence of good writing. Listen to criticism and leave your ego at home." This rule calls attention to the importance of self-discipline and hard work that Fagan emphasizes throughout the book in a helpful rather than daunting way.

The chapter on articles and columns is about writing for magazines and newspapers rather than for academic journals. Writers will find ideas for where to submit as well as what to submit. They will also learn about how to behave as they become a participant-observers in the deadline-defined world of publishing. (It does strike this reviewer that a little anthropological training can help one to maintain perspective in that world.)

Chapters 3 through 8 cover the process of writing a book for the general market. The "Genesis" chapter is about coming up with the book idea and explains the market, the odds of success, and the requirements of a winning idea. The chapter on writing a proposal discusses required elements and the ways in which publishers make decisions. Chapter 5 covers relationships between writers and editors. It also discusses the pros and cons of getting an agent. Not until chapter 6 is there guidance about writing the first draft. This sequence of chapters provides a clue to those outside the book trade about what is actually involved in the process. Fagan's advice that writing needs to be a daily habit rings true, if inconvenient! The chapter on revision discusses strategies for revising the manuscript. It is a little sobering to read that "You'll probably do through at least four drafts before you feel that you have achieved the final one" (p. 120). Fagan provides some "writing mantras," however, such as "passion, passion" and "above all, write, write, write" to help authors survive the process. The final chapter about writing a book is entitled "Production and Beyond" and is a reminder that there is a lot of work even after writing—copyediting, proofing, indexing, and marketing.

The final chapter before a brief conclusion is on writing textbooks. Textbooks are different from trade books, not least because they require regular revision on a three- or four-year cycle. One of the bits of advice for textbook revision is relevant, regardless of the product: "Check that the themes and narrative flow together in a seamless whole and make sure you have not been diverted into irrelevant detail" (p. 154).

Most of the chapters have inset text boxes with highlights pulled out so that they can be easily found again without rereading the whole chapter. There is no advice specific to writing for the Web, which is somewhat different than static media discussed here and is a growing requirement for archaeological work. It requires a slightly different approach due to the nature of the Internet. Because much of the advice about constructing a story with plot and passion is relevant and transferable, it is not a major omission in the book.

To provide both models and cautions, Fagan describes some of the books that have been

Historical Archaeology, 2007, 41(2):179–180.

published in archaeology as well as his own experience. As archaeologists have turned more attention to the value of offering their work and insights to a general readership, they have struggled with the translation of their work from jargon into more accessible prose. Seldom do they realize that there is more to "getting the story out" than just being able to tell it well. There is also the business and culture of publishing. *Writing Archaeology: Telling Stories about the Past* helps would-be authors negotiate both aspects of this part of a public archaeology.

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Viking Empires
ANGELO FORTE, RICHARD ORAM, AND FREDERIK PEDERSEN
Cambridge University Press, Cambridge, England, 2005. 447 pp., 70 figs., bib., index, $ 40.00 cloth.

Viking Empires, authored by scholars of European history, Scottish medieval history, and commercial law, presents a new and detailed synthesis of 500 years of Scandinavian history and culture. Through the interweaving of historical sources, archaeological data, and scholarly critique, Angelo Forte, Richard Oram, and Frederik Pedersen trace the roots of Viking economic, political, and cultural expansion from the Roman defeat at Teutoburg Forest in A.D. 9 to the later incorporation of Scandinavian kingdoms into Christian European states of the late-13th century. The resulting analysis places the Viking Age and Scandinavian kingdoms as major players in the formation of early modern Europe and the fate of the Holy Roman Empire.

Viking Empires aims to dismantle errant and often homogenous, views of early Scandinavian history and culture. As early as the 1st century A.D., Roman military, territorial, and economic expansion involved highly skilled Scandinavian mercenaries and brought an influx of material and monetary wealth to northern regions. The authors maintain that Scandinavian social, political, and economic interactions with the Roman Empire led to increasing social differentiation within households and settlements, marked agricultural and territorial expansion, and an increase in regional communication and political consolidation through the construction of infrastructure such as roads and defensive works. The development of renowned Scandinavian ship design with dropped keels and sails further enabled the expansion of Viking raiding, trading, colonization, and ultimately led to the emergence of independent and politically powerful northern kingdoms.

The *Anglo-Saxon Chronicle* accounts of the late-8th and 9th-century Scandinavian raids on Lindisfarne, Wearmouth, and Jarrow have long been used by scholars to stereotype Scandinavians as swift, brutal, and avaricious in their encounters with North Atlantic islands and people. *Viking Empires* presents a more nuanced study of the diversity of Scandinavian cultures and historical developments with the consideration of other aspects of the age, such as territorial expansion, mercantilism, and colonialism. The authors present their detailed historical analysis in chapters arranged according to the chronology of Viking raiding, colonization, and political activities in the North Atlantic (England, Ireland, Scotland, Orkney, Shetland, Greenland, Iceland, and North America). The text strongly emphasizes that Scandinavian activities in these foreign lands were not isolated geographic or political events but were complexly entwined within larger processes of migration, ethnic interaction, and nation building.

Viking Empires is an historical text in which the authors' larger historical and cultural analysis is enhanced by the consideration of archaeological sites and material culture. The chapters are richly detailed in providing accounts of northern conquests, influential Scandinavian rulers, and the critical analyses of chronicles, annals, sagas, and poems. The authors discuss archaeological findings from the earliest chapters in which they specifically identify a pattern of increasingly few weapon sacrifice sites, wealthy interments, and fortifications in southern Scandinavia from the late-5th to late-8th centuries. They argue that these patterns need not be interpreted as regional demographic or economic crises but, instead, could reflect early political centralization. Such a suggestion is intriguing, although archaeologists will require that these assertions need further substantiation with more detailed and comparative analyses of regional archaeological records—indeed, a monograph-length detailed study in itself.

Archaeological data, material culture, and iconography are more convincingly incorporated in later chapters in which a discussion of such finds as the Skuldelev vessels and iconographic interpretation of the Bayeux Tapestry reveal

Historical Archaeology, 2007, 41(2):181–182.

details of the true power behind Scandinavian expansion, the famed Viking ships.

Two highly detailed, but surprisingly separate, chapters are presented on the renowned method of Scandinavian expansion: shipbuilding and seafaring. Chapter 5 evaluates the diverse historical sources, archaeological data, and iconography commonly used as sources of information on Scandinavian shipbuilding, ship design, and the role of sail in territorial expansion, mercantilism, and cultural interactions. Chapter 12 continues the examination of Scandinavian seamanship from a perspective bound to those factors integral to northern seafaring culture: sailing conditions, navigation, and a consideration of distance and sailing rates. The latter chapter critically evaluates the findings of experimental archaeology and the extent to which reconstructions of the early Scandinavian vessels enhance what is known from the literary sources such as the *Grænlendinga Saga, Flateyarbók*, and *Konungs Skuggsjá*.

The authors encourage readers to be critical of early historical sources and aware of the larger social and economic context in which they were written. Early classical writings concerning the north and Scandinavian peoples were more political than ethnographic, and one of the strengths of the text is its ability to confront the various sources on their analytical strength towards understanding larger social processes. While consolidation and expansion of Scandinavian kingdoms were recorded in numerous annals and chronicles across Europe and the North Atlantic, the authors warn that such sources are nonetheless biased and sporadic, homogenizing the diverse nature and experiences of the different Scandinavian kingdoms. An important outcome of this analysis is the text's recognition of the diversity of numerous ethnic groups and kingdoms that Scandinavians encountered on their territorial and commercial journeys. For this reason, *Viking Empires* is just as much a study of the history and culture of the Anglo-Saxons, Picts, Irish, and Scots as it is about the history and culture of diverse Scandinavian groups.

Viking Empires is rich in historical detail and presents a new perspective of the western expansion of Scandinavian culture from the 1st to late-13th centuries A.D. Through the analysis of diverse historical sources and supplemented by select archaeological data, the authors ultimately provide a wide-ranging, yet detailed, study of the complexities of society, economy, and politics in western Europe, the British Isles, and North Atlantic islands. This text is particularly useful not only in its contribution to the study of northern and Scandinavian cultures in the European migration period and Viking Age but also as a study that can be strongly integrated into courses on historical analysis, culture contact, and ethnohistory. Overall, the resultant text is an important and substantive addition to recent archaeological exhibitions and historical studies of Viking Age history, culture, and social transformation.

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Before the Mast: Life and Death aboard the Mary Rose

JULIE GARDINER AND MICHAEL J. ALLEN (EDITORS)

The Mary Rose Trust, Portsmouth, England, 2006. 760 pp., figs., index, $100.00 cloth.

At last, the complete *Mary Rose* artifact assemblage is available. This huge book is not something to read as if it were a text. It is a reference work, par excellence, and once an initial perusing is completed, it will be read as research is needed. *Before the Mast* is the fourth of five volumes reporting on the *Mary Rose*, King Henry VIII's flagship that sank 19 July 1545. Discovered in 1971, the site underwent more than a decade of excavation before the vessel was raised in 1982. The text exceeds other reports on sunken vessels with large collections, some of which are still in the report-writing stages. The impressive coverage was made possible by funding from the Mary Rose Trust that allowed publishing multiple volumes about the ship. *Before the Mast* sets a standard for reporting that will be hard to match.

Differential preservation caused the loss of most iron, horn, flesh, and vegetable fibers. What survived is still an outstanding cross section of Tudor material culture with implications for English and sailor lifeways a century before and after the sinking. This is the single most important collection of Tudor artifacts because the materials are firmly dated and in context. The fantastic array of artifacts is backed up with well-reasoned interpretations of shipboard life based on recovered specimens, museum examples, and documentary sources.

The book is divided into two major parts: ship contents and scientific studies. The part on ship contents includes clothing, personal possessions, medical materials, music, money, tools for daily repairs, furniture, food, and stowage. The part on scientific studies includes evidence for provisioning the ship; a section on shipboard conditions involving pests and parasites; and detailed research about the vessel, the crew (DNA), chemical analysis of medicines, and the like. A short conclusion suggests future research.

A wide-ranging bibliography presents research on comparative material in other collections as well as other sources. The references allow researchers to identify additional resources relating to 16th-century material culture, thereby supplementing textual information. The outstanding presentation of a complex array of artifacts is aided by excellent line drawings and photographs, good enough to allow replication of items. Distribution information about where the various artifacts were found is included and interpretations suggested.

With so many different artifact classes represented, only a few can be discussed in a brief review. The large sample size for many artifact types makes the detailed research very fruitful. As one example, the large number of wooden bowls, dishes, and platters sheds light on makers, official, royal, and individual markings. This section on turned woodenware begins with discussion of how the block of wood was chosen and fitted to a lathe as well as what types of tools were used to do the cutting, complete with woodcuts and modern efforts to duplicate the work. A comparison with museum collections adds important elements noted on *Mary Rose* examples.

Nearly half of the 60 bowls are the subject of detailed examination. More than half of the bowls are marked in one way or another. At least 134 dishes and platters have decorative turning, but only 23 display any markings. This is a shift away from the bowls, on which even bowls "with crude knife cuts … would serve to instantly distinguish one bowl from another." Most markings are probably "made by the individual owner of the bowl" (p. 481). This is somewhat simplistic because many "individual marks" seem to include an arrow, possibly indicating official navy issue, if not ownership. Some bowls (4) and dishes (5), have an *H* brand that is thought to be a royal mark. Numerous bowls (and many other objects) have a broad arrow, today's British military identification,

Historical Archaeology, 2007, 41(2):183–184.

although the arrow is often obscured by additional, individual markings. Finally, there is at least one possible maker's mark on a bowl and a tankard lid, ascribed to one Ny Cooper. Clearly, with so many similar objects on board, marking personal property became important for identification. Since these marks appear in use as early as 1545, finding them on any military site should not be surprising and may help clarify thoughts about marks found on more recent military sites.

The chapter on clothing and textiles draws from numerous experts in the field. With some items, shoes, and jerkins, for example, there is no problem with small sample size. Nearly 50 jerkins and at least 330 footwear items were found. The physical detailing and interpretive information is very good and so amply illustrated that reconstruction is a simple matter. In fact, it almost seems as if reconstruction is a project goal because reproduced clothing elements are included as illustrations. The distribution of finds associated with skeletal material throughout the ship says something about the last minutes of the *Mary Rose.*

The containers include wooden casks, chests, boxes, and baskets. These are discussed in terms of materials, construction techniques, contents, and distribution. It is possible to make statements about how containers for stowing gear and supplies were arranged in the hold, often including assessments about their contents and from them, possible owners. Containers from other decks provide evidence of stowing gear ready for use.

This text is an impressive tour de force, but it is not the final word. As a report, it can stand alone, but the many comparisons with museum collections show new research avenues. There is also a plea for help in identifying unique items. The Mary Rose Trust is to be congratulated for reporting this material in a form suitable for the general public. Archaeologists, historians, museologists, and living historians should all have *Before the Mast* on their bookshelves.

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Detention Castles of Stone and Steel: Landscape, Labor, and the Urban Penitentiary

JAMES C. GARMAN

University of Tennessee Press, Knoxville, 2005. 256 pp., 35 figs., refs., index, $37.00 cloth.

Ever since Michel Foucault first mesmerized the social sciences with his quasi-historical *Discipline and Punish* (1977), institutions of confinement (and prisons in particular) have been inextricably linked with the material expression and experience of power. But despite this passionate (and frequently lurid) fascination with both the architectural fabrication and sociological process of institutional discipline, only a few archaeological studies of penal sites have been undertaken and even fewer published. James Garman's study addresses that lacuna, offering an intriguing glimpse into the material world of an early-American penitentiary—the first Rhode Island State Prison.

Operating from 1838, the prison was originally constructed as one of the new monumental reformist institutions established during the Jacksonian era. With a distinctive "carcereal enthusiasm" gripping the young nation, passionate debates raged amongst American social welfare advocates and state legislators over the optimal designs for the progressive (or reformed) institution. Two competing models rapidly emerged to guide the architecture and internal operations of these new "palaces for felons." While the purist Pennsylvania (or separate) plan required a perpetual isolation of inmates for the duration of confinement, the fiscally pragmatic Auburn (or congregate) plan assigned inmates to daily periods of silent labor within communal (and frequently industrial) workshops inside the penal compound. Despite the lofty rhetoric and ideal templates, Garman's detailed archival work reveals the institutional history of the Rhode Island State Prison as a model of "haphazard development" (p. 65). Although original designs called for a Pennsylvania plan prison, the exorbitant costs associated with this scheme quickly encouraged Rhode Island officials to adopt elements of the Auburn system. As early as 1845, communal workshops were added to the compound, with subsequent rebuilding programs undertaken from 1851 through 1855 and again during the 1860s (pp. 87–90). Garman's volume offers a comprehensive documentary study of the stark disjunctures between ideal penal designs (including those championed by Michel Foucault) and the partial, opportunistic, pragmatic, or indifferent modifications that more typically characterize the built institutional environment.

More significantly, Garman's work exposes a growing symbiosis between industrialized labor and institutional confinement over the course of the 19th century. As unfree labor was itself transformed into an essential disciplinary mechanism, prison administrators struggled to establish profit-generating prison industries. Drawing upon archival sources, Garman traces the rise and fall of a scheme for the manufacture of decorative ladies' fans within the Rhode Island State Prison. Established as assembly-line style production, fan manufacture was uniquely suited to the semiskilled, repetitive taskwork, and rigid surveillance required for the management of prison labor. Despite early returns, the fan enterprise proved an expensive failure, doomed, as Garman observes (pp. 140–144), through a combination of negligent and inflexible institutional bureaucracy, inconsistent distribution networks for finished commodities, and intentional inefficiencies or "foot-dragging strategies" (p. 146) adopted by inmate workers.

This last point illustrates one of the strongest elements of this volume. By approaching resistance as a "contestation of power" (p. 175) rather than direct reactionary response to domination, Garman is able to advance beyond the traditional (and somewhat simplistic) binary models typically adopted by Foucaultian devotees. In a particularly revealing "Geography of Resistance," Garman maps collective patterns of resistance across excavated architectural features by locating "intra-institutional" offenses from 1872 through 1877 according to specific

Historical Archaeology, 2007, 41(2):185–186.

activity zone (p. 170). His results suggested a clear focus of contestations, with 60% of all recalcitrant behaviors occurring within the penitentiary workshops. Documented infractions ranged from challenges to the code of silence and refusal to work, to outright destruction of prison property. Garman further reads the efficacy of inmate resistance through continuous modifications of the workshop structures, the built environment itself providing a durable record of administrative responses to convict insubordination. Designs for fireproofing, elaborated cobble-stone pathways, and even the addition of eight "dark cells" to the basement of the west wing are all read as examples of the diverse power contestations that ultimately shaped the Rhode Island State Prison. His book provides a worthy example of the situational, opportunistic, and essentially reciprocal nature of power relations under institutional confinement.

A few problems do hinder the scope of Garman's study. One obvious oversight relates to the general lack of attention to female incarceration at the prison, with only mere hints at the constant institutional presence of female inmates scattered in passing throughout the manuscript (for example, p. 145). Although dedicated female penal institutions were not established until a generation after the closure of the Rhode Island State Prison, the accommodation of convict women (and their dependant children) was a major source of anxiety for civic leaders and social reformers throughout the 19th century. Given the shadowy presence of female inmates at this penal site, Garman's research would be enhanced by a properly sustained analysis of their institutional experiences or at least by a brief consideration of how the passionate international debates over female incarceration may have also influenced the "haphazard development" of the prison.

Garman's arguments could also have drawn more fully upon the materiality of incarceration. In this respect, a strength of the volume (its sophisticated engagement with archival sources) may also be its flaw. When material culture does appear, it tends to consist of either architectural features (drains or structural foundations) or items from museum collections (examples of the decorative fans). Where are the excavated assemblages created by the convicts themselves? Did the inmates not leave their own material signature within this prison? Does the scarcity of such analysis reflect the absence of artifacts or the limited comparative scope of Garman's study? A diverse literature on institutional confinement currently exists, with a growing number of both architectural and archaeological studies of 19th-century penal sites emerging from Australia, Ireland, France, Great Britain, and indeed, America. Perhaps a broader engagement with these comparative projects might have suggested ways to integrate excavated assemblages into analysis or interpretations. Again, the strength of Garman's volume (its richly detailed site history) may also reflect its limits.

Despite these obstacles, this volume ultimately offers new scholarly insight into an aspect of America's recent past. By illuminating both the profound role of unfree labor and the dialectical nature of social power through this fine-grained case study, Garman offers new theoretical directions to the study of penal incarceration.

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Preserving Western History
ANDREW GULLIFORD (EDITOR)
University of New Mexico Press, Albuquerque, 2005. 415 pp, 163 figs., index, $34.95 paper.

As the first of its kind, Andrew Gulliford's conglomerate volume, *Preserving Western History*, focuses on the necessary role of public history in today's American West by bringing together an impressive variety of essays ranging from the archaeological to the ethnographic. It is the expressed intent of the editor to present a volume that provides the foundations and introduction to a public history regime situated firmly in the rich texture of lands west of the Mississippi River. This volume is a direct response to the bounty of such public history texts set amongst the eastern states. Gulliford and the volume's plethora of contributors hope to construct a text that will form the basis for training future students and awakening those professionals in entrenched positions to the utility and necessity of using their distinct educational background and expertise to enlighten the public on the American West's rich history. The publically funded archaeological endeavors support environmental action movements and run the local, state, and federal governments that control the fate of western heritage.

Initially looking at the cover of the book and its organization brings back the nostalgic remembrances of the high school history texts of youth. On closer examination, this volume takes all the best elements of those dust-jacketed history textbooks, namely the directness of flow, a focus on clear language, and the reconnection of major themes through each section or essay, and exponentially increases the information contained therein. Textbooks, either high school or even introductory college, tend to recount the simple facts and figures of history. The essays within this volume offer subjective accounts of historical, political, and environmental activities and force readers to engage the topics in new ways. As this volume tailors to universities already within the American West, students in these classes will sometimes have preconceived opinions on these topics, and the essays will either support or challenge their positions.

To create an introductory text about the multifaceted history of the American West, Gulliford called on the expertise of more than 35 contributors across 11 sections. These sections focus on the diversity inherent in the West, and contributions ranged from archaeological investigations at the Little Bighorn Battlefield National Monument by Douglas D. Scott to discussion of public policy and the Sand Creek Massacre site, authored by former Colorado Senator Ben Nighthorse Campbell. Additional sections focus on the inclusion of normally muted participants in the mainstream discussions within western history texts. Some of the most informative and intriguing essays in the volume come from historians and ethnographers dealing with the roles of women, Hispanics, environmentalists, and mining landscapes in shaping the modern-day image of the West. Environmental contributions to this volume are not solely dogmatic discussions of water rights and land preservation; instead, the essays focus on a broad palette of topics ranging from memorials to wild-land firefighting and ecotourism to the Wilderness Act's role in public history.

Of interest specifically to working archaeologists in the American West who range from federal land managers, contract cultural resource firms, museum curators and interpreters to those in academia are the discussions of two distinct investigations in Wyoming and Colorado. These two essays about Little Bighorn and the Colorado Coalfield War illustrate the distinct and privileged role of archaeology in relating the past to the public. Douglas D. Scott's contribution details how archaeology can actually write history by cutting through more than a century of misinformation, myth, and even outright racism. Within his essay, Scott outlines how managers can use archaeology to support ongoing interpretation, increase visitation, and enlighten a public fascinated by the discoveries of trowel and screen. Staying within the

Historical Archaeology, 2007, 41(2):187–188.

theme of public history, the archaeologists and historians of the Colorado Coalfield War Archaeological Project successfully attempted to use the ongoing excavations to highlight the connections of past labor struggles to the present. The authors of this essay put it best as they say the project, "is an excellent example of how archaeology and history can be synthesized to provide much more comprehensive understanding of the past than could be achieved by either discipline alone" (p. 41). Like the rest of the historical archaeology west of the Mississippi and east of the Sierra Nevada, the predominantly Atlantic Seaboard-centered discipline significantly overlooks the Coalfield War archaeology. It is the inclusive power of this book's essays to highlight the local, regional, and national importance of every topic discussed therein.

Unfortunately, the strength of this volume is also its weakness. The impressive variety of topics covered by the essays provides a broad sweep of the emerging public history movement in the West. This book is tailored to universities with programs dealing in part with western history, public history, or a number of other disciplines. In these types of classes in college or even secondary schools, this book will find wide appreciation for its breadth and depth. How many classes of this type are out there today though? Most classes taken in today's universities will focus on one or two of this volume's sections at most. In this case, educators with a limited budget will want volumes that focus to their particular syllabi. While this volume may have a limited run in the classroom, the articles compiled within will be a treasure trove of resources to students in the library. Perhaps if the realm of public history expands to a widely mandated western history curriculum in secondary schools throughout the region, this book will find its true niche. As the hopes of the editors and the authors were to compile a work that attempted to cover the broad and varied history of the American West, they completely succeeded. Written in a simple, straightforward manner, these articles clearly relate important information and themes to both professional and lay audiences. This book is indispensable for those interested in the untold stories of the West and will find fans and utility for years to come.

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The Antiquities Act: A Century of American Archaeology, Historic Preservation, and Nature Conservation

DAVID HARMON, FRANCIS MCMANAMON, AND DWIGHT PITCAITHLEY (EDITORS)

University of Arizona Press, Tucson, 2006. 264 pp., bib., index, $19.95 paper.

The centennial year is over, although the celebratory venues have not entirely gone away. The Department of Interior Museum opened an exhibit on 7 June 2006 about the National Park Service's role in protecting cultural and natural resources as provided for in the Antiquities Act. The summer 2006 issue of *Common Ground* has a long cover article entitled "Monumental Endeavor: The Life and Times of the Antiquities Act." The symposium, put together by Frank McManamon and Hilary Soderland for the Puerto Rico SAA conference, ended with an after-papers lively discussion amongst the presenters and the audience about the importance of vigilance, making sure that the heritage of the Antiquities Act was not lost through lack of attention to what is presently going on in Congress. Finally, if "Antiquities Act 1906–2006" is put into a Web search engine, links to the National Park Service (NPS) website as well as one by Bureau of Land Management (BLM) and the U.S. Fish and Wildlife Service (USFWS) will appear.

Even if readers think they know all about the Antiquities Act—it is, after all, not complicated, containing only four sections and a total of 269 words—reading this book will give them insights and set them straight on a number of things. It provides detail, background, and gossip far beyond the preservation of "antiquities" (the editors point out at the beginning that the title is misleading).

In addition to an introduction and a final assessment by the editors and an interesting appendix on "Essential Facts and Figures on the National Monuments," there are four parts: The Origins and Architects of the Act (4 chap.); Presidential Audacity and Its Discontents: The Act's Legacy of Controversy (4 chap.); More than Monuments: The Act's Impact on Archaeology, Historic Preservation, and Nature Conservation (4 chap.); and New Horizons for the Act (3 chap.).

Part 1 has an abridged version of Ronald Lee's administrative history of the act published in 1970; an "abbreviated" version of Ray Thompson's (2000) longer article ("Edgar Lee Hewett and the Political Process," *Journal of the American Southwest* 42[2]:260–318), here titled "Edgar Lee Hewett and the Politics of Archaeology" (did you know that Congress passed the draft of the act, which Hewett had written, without changing a word?); Rebecca Conard's (a public historian at Middle Tennessee State University) review of the life and status in Congress of Senator John F. Lacey the sponsor of the bill; and Chad Miller's (professor of history at Trinity University in San Antonio) assessment of the power given to the president by Congress to create national monuments. Miller considered this part of the act to be a "landmark decision" by which Theodore Roosevelt set precedent (which has not been challenged successfully in 100 years) by creating "sacred spaces" such as the first declared monument, Devil's Tower in Wyoming. By the time he left office, Roosevelt had created 18 monuments that all together contained more than 1.2 million acres. (Is this really what Congress meant to do? Read Section 2 of the act.)

All the authors of part 2 discuss the controversy over the years created by the presidential authority to declare monuments and how various presidents handled the problem, or side stepped it, or listened to what Congress, states, and the public were saying. No archeologists in this section—an historian, two lawyers, and Cecil Andrus, a politician (also Secretary of the Department of Interior in the Carter Administration), and his coauthor, a political scientist. This section gives new insight into the history of the politics of preservation legislation and

Historical Archaeology, 2007, 41(2):189–191.

executive power, and the intricacies of both Department of Interior and NPS working with Congress and the executive branch of government. Fascinating stuff.

Part 3 is equally as interesting. Frank McManamon provides the long view of the impact of the act on federal archeology and the NPS in particular; Jerry Rogers discusses the act as setting new policy relative to the government's responsibilities to preserve significant historic properties, rather than "getting rid of public land" as had been the policy prior to 1900. (It was the Government Land Office's job to find buyers or homesteaders for all "public" land.) Rogers also discusses the relationship among the many land-managing agencies that must now deal with historic properties. Joe Watkins presents the Native American perspective, indicating, among other things, that the act reinforced the contemporary attitudes toward Native Americans by not giving them any say in what should be preserved, much less why. Finally, David Harman (a conservationist and executive director of the George Write Society) discusses how the act influenced attitudes toward the conservation of natural resources.

Part 4 covers matters that are more contemporary. Until President Carter's administration, all national monuments were under the administrative management of NPS. Two of Carter's declared 15 monuments were under the jurisdiction of the USFWS and two under the U.S. Forest Service (USFS). President Clinton declared 20 areas as national monuments and gave authority to BLM for 12 of them; one each to USFWS and USFS, but then went even further and designated joint authority in three cases—two to BLM and NPS, and one, the President Lincoln and Soldier's Home National Monument, to the Armed Forces Retirement Home and NPS.

The chapter by Elena Daly and Geoffrey B. Middaugh, both BLM administrators, discusses BLM's struggles to take on this new responsibility for protection/preservation, given its mission of multiuse as outlined in its organic act, the Federal Land Policy and Management Act. Darla Sidles (BLM) and Dennis Curtis (NPS) describe the successes, failures, and frustrations of working out a plan for administration of the Grand Canyon-Parashant National Monument (containing more than one million acres). They admit that the differing "cultures" of the two agencies produced some major hurdles to overcome. Anyone with experience in or of these agencies can read between the lines and imagine the headaches these two superintendents went home with after the myriad of meetings. They say their first naive idea was to create "one filing system, one budget, one computer system," etc., for use by both agencies, but that did not work (p. 242). The bureaucracy could not handle it. "The transition has been a little rocky ... " (p. 247).

The final chapter in this part is devoted to "The Application of the Antiquities Act to the Oceans." One presumes that in 1906 this possibility had not been thought of, and it was not until Kennedy's administration that the first coral reef (Buck Island in the Virgin Islands) was named a national monument. The authors (Brad Barr of the National Oceanic and Atmospheric Administration and Katrina Van Dine, a marine scientist, currently "research counsel at the Roger Williams University School of Law Marine Affairs Institute" [p. 316]) review the problems of protecting underwater ecosystems, which include cultural resources such as shipwrecks that can be "irretrievably altered and resources depleted in a surprisingly short period of time" (p. 256). They discuss the example of the Northwestern Hawaiian Islands Coral Reef Ecosystem Reserve, created by President Clinton through two executive orders, one in 2000 and one in 2001. This presumably was to buy time for NOAA and others to build constituencies, needed for declaration by Congress of a National Marine Sanctuary. The reserve covers 100,000 square miles, "believed to contain 70% of the nation's coral reefs, along with Native Hawaiian cultural resources" (p. 257). The difference in protection, management, and administration between a reserve, a sanctuary, and a national monument is not clear, but an executive order can be "vacated" by another president. The authors do not think, however, that monument status would work because authority might be given jointly to NOAA and NPS, and "agency cultures have not yet evolved sufficiently to make such a collaboration work effectively" (p. 261).

Before reading this chapter, however, this reviewer had seen in the newspaper that, on 15 June 2006, President Bush had used his

authority to declare national monuments by creating the Northwestern Hawaiian Islands Marine National Monument. It is, indeed, to be administered jointly (but not with involvement of NPS) by NOAA (Commerce Department) and USFWS (Department of Interior). There is a website on this latest, and largest, national monument.

All in all, it is fascinating reading from which much can be learned. For example, despite all the controversy about establishment of monuments by presidential decree, there has never been any serious effort to amend the Antiquities Act, not even when the word antiquities was declared by the Ninth Circuit Court to be "fatally vague," which essentially negated the protection to archaeological sites. Archaeologists went to work on this problem, and the 1979 Archaeological Resource Protection Act resulted, but someone must have advised them to stay clear of touching the Antiquity Act itself. Good advice. The other good thing to say about this book it that it is one of the few in this reviewer's experience where there is very little redundancy, yet the theme is intact. The fact that the authors' expertise spans history, public history, law, political science, politics, conservation, and archaeology makes it that much more interesting. Knowledge of the political system that is needed to get laws passed has certainly not changed significantly over the last 100 years, and as a consequence, if for no other reason, this book should be required reading for any history of archaeology, historic preservation, nature conservation, or CRM courses.

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From Stonehenge to Las Vegas: Archaeology as Popular Culture

CORNELIUS HOLTORF

AltaMira Press, Walnut Creek, CA, 2005. 200 pp., bib., index, $24.95 paper.

Historical fiction, or storytelling, has emerged as a way to disseminate technical archaeological interpretations to the lay public. This technique is laden with ethical concerns because some members of the public may not realize that they are experiencing fabricated presentations of past events, especially if the source is a trustworthy archaeologist. Does the public even care if it is being fed fact or fiction? Does it care whether there is a disconnection between narrative and empirical validity? This book deliberates similar questions and provides some examples of members of the public who do not care if they are treated to authenticity. Rather, those individuals place more importance on the experience, be it a themed environment or a prehistoric monument. While there are certainly a variety of audiences out there that places different values on the genuineness the past, it is clear that many members of the lay public maintain an inherent fascination with archaeology. Cornelius Holtorf's *From Stonehenge to Las Vegas* takes a closer look at this phenomenon. In doing so, he adds another dimension to the intellectual conversations associated with public archaeology and influences readers to contemplate the power of archaeologists as purveyors of the past.

Holtorf examines Indiana Jones, Lara Croft, and archaeological clichés to scrutinize archaeology's universal appeal in the contemporary Western world. Drawing from a mosaic of fields (cultural anthropology, psychology, sociology, geography, art, and futurology), the author outlines a series of motifs that have fueled the appeal. Chapters 2, 3, and 4 highlight these themes, addressing the mystique of the underground, the adventure of fieldwork, the quest for discovery, and the sensation of detective work associated with interpretation. Regarding the latter, the author asserts that it is the process of hunting for and interpreting clues that render archaeology so irresistible to the general public. Holtorf delineates his argument by shifting from topic to topic, highlighting examples such as archaeological romance-mystery as a literary genre, the trendy literature addressing memory, and Freud's archaeology of the human soul. These, along with an array of other cases, are presented in such a way that they "circumscribe" the issues instead of making direct assertions. If readers happen to miss any points because of this style, the author includes brief theses as insets throughout, including a one-page, text-box summary of the book's major focal points in the final chapter.

Among Holtorf's major premises are, first, that interpretation is contextual and, second, that archaeological phenomena can subsequently be explained in diverse ways, rendering authenticity a mere construct of the beholder. This relativist stance leads him to question the intellectual authority that guides many meanings of artifacts and archaeological sites: such meanings may be "no more or less appropriate for that object than what others may have thought in the past or may think now" (p. 78). To demonstrate how the meaning of archaeological objects and monuments change over time, Holtorf dedicates chapter 5 to two case studies from European prehistory: Neolithic stone axes and Neolithic megaliths, the latter being one of his research interests. In order to demonstrate the evocative nature of stone monuments for people in the present, chapter 6 includes the results of his qualitative analysis, which are summarized in a number of categories, to determine what about those monuments is important to people living in the present. Monumentality, commerce, remembrance, identity, aura, and aesthetic are some examples of the categories he developed based on responses to surveys. In a future edition, Holtorf may need to rewrite segments of chapter 6 to explicitly outline methodical details of his "specifically ethnographic approach" (p. 112).

The last three chapters (7, 8, and 9) delve into authenticity and the "aura" of genuine artifacts; the past as a renewable resource;

Historical Archaeology, 2007, 41(2):192–193.

and the attractiveness of archaeology, a trend he calls "archaeo-appeal," in Western society. His treatment of the past as a renewable resource, along with many other assertions, is courageous and will be interpreted by some as unsuited to traditional archaeology. Even if some archaeologists disagree, Holtorf's declaration is worthy of consideration: "no other societies have surrounded themselves with as many archaeological sites and objects … as our modern Western societies" (p. 131). Whether or not readers agree with some of the author's ideas does not detract from the fact that this is an issue in need of deliberation as archaeologists struggle with the ethics of justifying professional recommendations to themselves as well as to project planners, land managers, developers, and the like.

Most historical archaeologists realize the importance of public outreach, and public archaeology has become status quo on the majority of their projects. While there are many publics out there, and the archaeo-appeal described in this book may not necessarily have universal application to the complex audiences attracted to archaeology, the underlying themes of the book should not be overlooked by quibbling about such things. Rather, it is important to keep Holtorf's goal in mind: to bridge what he sees as a gulf between professional realms of archaeology and popular ways of appreciating the vast expanse of human heritage.

It is rather fortunate that archaeology is a science that "guides our age," and this book should remind archaeologists to reflect upon and make the most of their ethical roles as trusted scientists of the past. *From Stonehenge to Las Vegas* will also influence readers to contemplate a cultural anthropology of modern archaeology and will be useful for sparking debates in graduate seminars dedicated to public archaeology, public history, or CRM. Heritage managers may also find it helpful for planning related to public outreach. Whatever use one makes of it, this book is provocative and should inspire professional archaeologists to rekindle the senses of wonder that attracted them to this discipline in the first place.

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Ceramics in America 2005
ROBERT HUNTER (EDITOR)
The Chipstone Foundation, Milwaukee, WI, 2005. 320 pp., figs., index, $60.00 paper.

Archaeologists need picture books. This is not a derogatory comment about the intelligence of practitioners; it is simple recognition of the fact that archaeologists deal with things as well as concepts, three-dimensional objects as well as non-dimensional ideas. Determining the origins and uses of objects necessarily precedes most hypothesis testing. In short, artifact identification lies at the heart of archaeology. The fifth in an annual series, *Ceramics in America 2005* contributes to collective knowledge of one class of artifacts, and it does so clearly and vividly.

Editor Robert Hunter has collected nine research papers, most dealing with 19th-century American stonewares, by archaeologists, collectors, connoisseurs, potters, and descendants of potters. The "New Discoveries" editor, Merry Outlaw, shares 13 brief reports of recent finds, and book reviews editor Amy Earles offers 10 reviews and a list of recent publications on ceramics. The research papers include artifact biographies (2), descriptions of the work of American and English potters or potteries (6), and a survey of pots from Baltimore, Maryland. Three of the articles draw on archaeologically recovered collections, four on the authors' collections, one on a private collection, and one on the oeuvre of 20th-century potter and designer J. Palin Thorley.

Artifact biographies—a species of artifact study currently popular at archaeological conferences—relate the histories of specific objects to larger events or trends, finding an event or trend in an object. George Lukacs does just this in his analysis of a butter pot produced in Poughkeepsie, New York, a pot that likely conveyed a donation of locally made butter to yellow-fever-embattled New York City in 1798. S. Robert Teitelman relates a pair of ca. 1804 pearlware jugs to the family that owned and commissioned them, the daughter who allegedly provided images of her family's life, and the potter who painted those images and texts on the two vessels. The two studies elicit community and family values from individual objects. Neither offers an explicit model for developing artifact biographies, but both draw on evidence provided by the objects and develop contexts from written sources.

Other papers in the volume examine the ceramic products of individual potters, potteries, and regions. Kurt Russ and W. Sterling Schermerhorn offer readers a biography of the more conventional kind: the life, career, and professional associations of potter John Poole Schermerhorn, from his forays into potting in New York and New Jersey to his work at the DuVal pottery in Richmond, Virginia, and eventual establishment of his own firm nearby in the second quarter of the 19th century. They find Schermerhorn's training, experiences, and associations with other potters expressed in the forms and decorations of surviving marked and attributed stoneware pots.

Ivor Noël Hume's minute analysis of a two-gallon, mid-19th-century stoneware jug aids the attribution of another jug and a mug to Staffordshire potter John Bacon and provides a point of reference for attributing other unmarked pieces. Similarly, Rob Hunter and Marshall Goodman develop constellations of forms, finishes, marks, and decorations for Benjamin DuVal's richly documented early-19th-century tile and stoneware pottery in Richmond, Virginia. They report on sherds salvaged from the surface of a long-known pottery site, materials they collected with other volunteers as machinery prepared the site for redevelopment. Hunter and Goodman's ongoing study demonstrates the wide range of variation in forms and treatments at a single, relatively short-lived pottery, variation that embodies the skills and judgments of the journeyman and master potters employed by the firm. The paper also reveals a stunning failure of government in preserving historically significant archaeological sites as well as the importance of timely and energetic responses to such failures by local archaeologists and collectors. John Kille, drawing largely on his private collection

Historical Archaeology, 2007, 41(2):194–195.

of stoneware vessels and related documents, characterizes the work not of a single potter or pottery but of the potters of 19th-century Baltimore, Maryland. He offers readers a visual catalog of forms and decorations.

The volume includes two pieces on pottery excavations: Richard Veit and Judson Kratzer's work at the 1862–1901 New Brunswick Stoneware Pottery in New Jersey, and Barbara Gundy and Deborah Casselberry's work at the 1842–1912 Mansion Pottery in East Liverpool, Ohio. Veit and Kratzer's description is disappointingly brief, lacking drawings of a bottle kiln and its rectangular successor and of the sherds recovered. They report a minimum number of 119 vessels calculated on 721 sherds but provide no table listing vessel types or the numbers of sherds by which they are represented. Gundy and Casselberry offer a slightly more detailed view of two yellowware kilns at one of East Liverpool's earliest potteries. They also illustrate the range of forms and decorative techniques (Rockingham, cabled, banded, cat's eyes) represented on the site.

The longest piece in the volume, and just the first of a two-parter at that, is John C. Austin's article on potter and designer J. Palin Thorley (1892–1987). Austin, who knew the British expatriate and has access to his work and personal papers, describes Thorley's life and career—relying extensively on Thorley's reminiscences—from his apprenticeship in his hometown of Stoke-on-Trent to his work in East Liverpool. The work is replete with illustrations of forms and patterns. While the details of Thorley's work may hold little interest for archaeologists in the short-term, the independent and creative spirit of this artist must be considered in viewing the works of potters through the ages. What conditions encouraged, or restricted and channeled, his artistic expression? Might those conditions explain why the unmarked stonewares of DuVal and Schermerhorn—and those of the myriad and largely unnamed potters of Baltimore, New Brunswick, and East Liverpool—are indistinguishable from those of their contemporaries? None of the papers answers these questions, but they provide case studies upon which discussion can begin.

Regard with suspicion literature that claims to be about material culture but that has few or no illustrations or tables. Illustrations and lists without scholarship have little to offer the scholar, and it is the combination that provides a substantial base from which larger studies might proceed. *Ceramics in America 2005* is not a simple portfolio of pretty pictures, nor is it illustrated scholarship. The scholarship grows out of meticulous study of objects of known provenance in conjunction with related documents. The pictures are, to a considerable extent, the data, and thanks to photographer Gavin Ashworth, the numerous color photographs present that data vividly. Some might be enlarged by a factor of two, and simple summary tables would give readers greater confidence in conclusions about form and decoration drawn on the products of particular potters, potteries, or regions; this volume is an excellent addition to the body of ceramic literature.

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The Herculaneum Pottery: Liverpool's Forgotten Glory

PETER HYLAND

Liverpool University Press, Liverpool, England, 2006. 336 pp., 209 figs., append., index, $39.25 paper.

Peter Hyland's book, *The Herculaneum Pottery: Liverpool's Forgotten Glory* builds on earlier work by Alan Smith, *The Illustrated Guide to Liverpool Herculaneum pottery 1796–1840,* published in 1970, and an exhibit entitled Herculanuem: The Last Liverpool Pottery shown at the Warrington Museum and Art Gallery in 1983. Hyland's book will inevitably be referred to as the new "bible" on the Herculaneum Pottery, as Smith's book was earlier. This work adds background to the previous works with names and occasionally faces of the people who worked and lived at the factory complex.

The Herculaneum Pottery was a thriving pottery operating in the shadow of the Staffordshire pottery district from 1796 to 1840. Located in the seaport of Liverpool, the pottery took advantage of its location to ship ceramics throughout the British Isles and abroad to Canada, America, the West Indies, Peru, Brazil, Spain, Portugal, Malta, Italy, India, Holland, and Norway. The pottery's location was also perfect for receiving raw materials fuel (coal), clays, colors, china stone (or Cornish stone), flint, and bones. On 8 December 1796, the 60-employee factory opened with much pomp and circumstance, and the festivity included a military band. Early ware-types consisted of creamware, pearlware, and a variety of refined, molded stonewares equal to any produced in Staffordshire. The quality of the Herculaneum Pottery was due in part to the managers' recruiting efforts in the Staffordshire district. By 1802 the pottery had moved into the production of porcelain, although manufacturing large quantities of cheaper earthenware for the British home and export market was still the primary objective of the factory.

Blue transfer-printed earthenwares with scenic patterns became the Herculaneum Pottery's most successful and profitable line of wares. As with most potteries of the 19th century, patterns were taken from engraved prints in published works. The India patterns, for example, were taken from Thomas and William Daniell's *Oriental Scenery: Twenty-Four Views of Hindoostan*. Images were combined to fill open spaces, in turn creating fictitious scenes of actual places with floral borders. These vessels are highly prized in today's market. Hyland dissects the views and explains each element and its relationship to the others. He similarly explains the British Views series, which to date consists of 21 different views. The factory changed with the times and tastes to compete with the Staffordshire potteries making various shapes and forms in a variety transfer and hand-painted colors.

Many publications suggest the demise of the Herculaneum Pottery was due to intense competition from the Staffordshire potteries. Hyland points out that this competition existed from the time of the factory's establishment in 1796 and that many of the competing Staffordshire potteries had fallen victim to changing tastes and the need for more efficient production methods. Hyland attributes the downfall of the Herculaneum Pottery to the lack of capital investment to replace ovens/kilns, molds, tools, and all other necessary equipment and buildings. The lack of capital investment that was required may have been brought on by the high turnover of "short-termist" proprietors who were more concerned with reaping profits than reinvestment. The fact that the Herculaneum Pottery endured as a major manufacturer for more than 40 years at a time when countless Staffordshire potteries lasted 4 years or less is a tribute to its success.

The Herculaneum Pottery contains five important appendices—A: "Herculaneum Factory Marks" (with color photographs of actual maker's marks); B: "Problem Pieces," (unmarked pieces that have been linked to the Herculaneum Pottery based on similar characteristics); C: "A Visit to Herculaneum" (taken from *The Liverpool Albion* in 1827); D: "List of Workmen" (a list of names and their occupations compiled by

Historical Archaeology, 2007, 41(2):196–197.

Peter Entwhistle, ceramics curator at the Liverpool Museum in the early-20th century); and E: "Extracts from the Tomkinson Papers" (these papers contain price lists; recipes for bodies, glazes, and colors; and observations upon the bodies and wages paid to workmen for various articles and processes).

The history of the Herculaneum Pottery is very similar to that of the potteries located in Trenton, New Jersey, in that both have been forgotten and overshadowed over time by larger pottery districts—the Herculaneum Pottery by the Staffordshire district and the Trenton potteries (ironically) by the East Liverpool, Ohio, district. Advances in technology are bringing new sources of information to light by leaps and bounds. Potteries long forgotten are now being rightfully recognized for their contributions.

The Herculaneum Pottery: Liverpool's Forgotten Glory is an important addition to the literature on Liverpool's best-known pottery and provides a nice overview of the types of ceramics produced in the first half of the 19th century. Well-illustrated, crisp, and clear color images make for an educational as well as entertaining read. Since few archival records are known to exist, chapters dealing with the early years of operations are strung together with couched phases such as "It is likely"(p. 68) and "The circumstantial evidence available today supports this theory" (p. 79). Although not written from an archaeological perspective, this work could have benefited from excavated examples to support theories of production. Perhaps the next evolutionary step in advancing knowledge of the wares produced at the Herculaneum Pottery would be to excavate the waster dumps to identify unmarked wares produced at the factory with more certainty. The bibliography also appears to be a bit thin for a volume of this size. Hyland does acknowledge assistance from Geoffrey Godden but states that his works are too numerous to list. Although Godden's works are well known, a full bibliography (no matter how long) is always a useful tool to the next researcher who wants to further the study.

Peter Hyland has gone to great lengths to assemble all of the available information on the Herculaneum Pottery. His passion is to be commended and congratulations are extended for a job well done.

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Cheap and Tasteful Dwellings: Design Competitions and the Convenient Interior, 1879–1909

JAN JENNINGS

University of Tennessee Press, Knoxville, 2005. 313 pp., 111 figs., append., bib., index, $48.00 cloth.

Cheap and Tasteful Dwellings by Jan Jennings, the author of several books on vernacular architecture, explores the role of design competitions in the development of late-19th- and early-20th-century architecture and examines the role of the architects, carpenters, and builders who participated in these competitions. The book draws heavily on Jennings's analysis of the trade magazine *Carpentry and Building*, which was published from 1879 until 1910 when it changed names, becoming *Building Age,* a journal that catered to professional builders. Jennings argues that the cheap and tasteful dwellings advocated by *Carpentry and Building* provide a window into late-19th-century ideas regarding proper house design.

Jennings demonstrates the importance of *Carpentry and Building* as a source for understanding architectural culture. During its 30-year existence, *Carpentry and Building* sponsored 42 building competitions. Entries flooded in, and the magazine published both the winning designs and runners up. The magazine also printed floor plans and perspective views of the submissions and provided extensive commentary on the buildings and their merits. The result is a strong visual record of what ambitious architects were interested in during the later 19th century.

Carpentry and Building was published during a transitional period in American architecture when the growth of suburbs, new architectural styles, and the growing popularity of balloon framing were transforming the built landscape. As Jennings highlights, the competitors who submitted entries are of interest because they were the everyman of architecture at the time. Some went on to great fame, and some quickly faded away, but most were ordinary or middling practitioners who represented the mainstream of thought. As the book's title notes, the authors were advocates of "cheap and tasteful" dwellings: pragmatic, inexpensive, well-designed buildings that could be built on a limited budget.

The volume is divided into three parts. The first part discusses architects, architectural competitions, and the business of architecture. The second part describes a gallery of elevations and plan drawings reproduced from *Carpentry and Builder.* The third and final part of the book reviews the body of work represented in the magazine. Of the two appendices, one presents biographies of the architects discussed in the book; the second is in fact three tables, listing the competitions, the winners, and the other competitors. The book is well organized, and it follows a logical format.

The first chapter, titled "Cooperative Competition," examines the types of competitions sponsored by *Carpentry and Building*. Jennings provides an interesting history of building competitions in the United States from the 18th century through the Victorian period. *Carpentry and Building* differed from its precursors in that it ran serial competitions, thereby luring architects into producing drawings that were subsequently published in the journal and widely disseminated. Readers also commented on the designs, providing further information about attitudes towards architecture. Jennings does a good job of defining the individuals who participated in the competitions and the competition process. She discusses the geographic distribution of the competitors, and readers arrive at a picture of how architects worked at the end of the 19th century.

The second chapter focuses on practical architects, examining a group of competition winners and runners-up. With the exception of Laura Kingston, a talented young woman who came from a family of architects, all of the winning competitors were young and middle-aged white men. Jennings provides life histories of some of the architects and talks about their training. Many were self-made individuals who worked their way up from carpenter to builder.

Historical Archaeology, 2007, 41(2):198–199.

Others had attended college or, more commonly, correspondence schools. Increasingly, attendance at a college became an important avenue to architectural success. Jennings does a good job of contextualizing the architects she is interested in and showing how their training, particularly in drafting, influenced their work.

Chapter 3, "The Shape of Practice," describes the changing practice of architecture and the growth of professional architectural organizations during the 19th century. The rise of the architecture degree and the licensing of architects are also presented. She elaborates on the career paths of architects from this period. Chapter 3 is followed by a section titled Gallery, which reproduces many of the successful designs published in *Carpenter and Builder.*

The fourth chapter focuses on the "cheap and tasteful" dwellings advocated by *Carpenter and Builder*. Jennings makes the point that the term cheap had more positive connotations in the late-19th century than it does today. As the book shows, cheap did not mean poorly constructed, it meant straightforward, simple, and affordable. Of course, the architect's problem was how to design a cheap house that was also tasteful.

Chapter 5 focuses on practical cottages. In it, Jennings discusses the philosophical underpinnings that lay behind these houses. She discusses numerous house models and their characteristics. In her conclusions, she notes that these houses, although often designed at very low cost by architects who were not among the most famous in their generations, are particularly valuable because they provide the public with a glimpse into the society of the time and the lives and aspirations of architects. Moreover, she highlights the importance of interiors over exteriors in house design, a fact easily overlooked by students of architecture who find facades more accessible than interiors.

Today, some of the buildings described in the text still stand. A few are listed on the National Register. A handful has even made it into the major texts on American architectural history. Whether buildings survive simply as drawings in a century-old magazine or as clapboard-and-frame originals, they speak to the architects and architecture of a particular time.

The book is well written, although occasionally a bit dry. Jennings does a good job of taking the disparate threads found in *Carpenter and Builder* and weaving them into a convincing story. The volume is a worthwhile addition to the growing body of literature on late-19th-century residential architecture and provides considerable new information about the practice and products of 19th-century architects. Handsomely produced with excellent graphics, the book will be of great value to architectural historians; however, archaeologists may find it less directly relevant to their own work. Nonetheless, this volume provides an insightful look at how builders and architects strove to construct appropriate and comfortable houses at the end of the 19th century.

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Cultural Resource Laws and Practice: An Introductory Guide, 2nd Edition

THOMAS F. KING

AltaMira Press, Walnut Creek, CA, 2004. 304 pp., 9 figs., append., refs., index. $26.95 paper.

For many archaeology students, the pathway to a full-time career leads them into cultural resources management (CRM). Yet, relatively few undergraduates receive formal academic training in the myriad laws and regulations that govern the practice of consulting archaeology in the United States. Add to this situation the facts that many of the laws are contradictory and lacking in detail; CRM spans historic preservation as well as environmental planning; government reviewers vary significantly in their interpretations of their own rules; clients demand ever faster and cheaper solutions; and the voices of various stakeholders in the process have grown louder and more discordant since the National Historic Preservation Act was first enacted in 1966. Thankfully for students, CRM veterans, and state historic preservation office (SHPO) staff members alike, Thomas F. King is still on the watch that he began in the early 1970s. With the second edition of his superb 1998 book *Cultural Resource Laws and Practice: An Introductory Guide*, King continues to demystify the consultation process while also raising salient points of law, identifying potential conflicts, and offering thought-provoking opinions.

A readily accessible book written in an informal, friendly tone, this edition includes very useful models of a Section 106 memorandum of agreement as well as a plan of action for a fictional project located on tribal lands written in accordance with the Native American Graves Protection and Repatriation Act (NAGPRA). King carefully explains and defines the seemingly unending number of acronyms and abbreviations encountered in the CRM and National Environmental Policy Act (NEPA) regulations (Appendix 1) and provides a handy list of the federal regulations by code number. Appendix 3 summarizes the key laws, regulations, and the often-overlooked executive orders that all CRM practitioners need to be familiar with, neatly organized by subject. Recognizing the importance of the Internet in providing the most current information in the rapidly changing consulting world, King also includes a list of relevant websites (as of 2003) that address a wide range of preservation and environmental planning topics.

The text itself contains a concise history of CRM, including an insightful explanation (p. 25) of many archaeologists' misgivings regarding their alliance with historic preservationists at the birth of CRM and articulated in the Archaeological and Historic Preservation Act of 1974 (the Moss-Bennett Act). King notes that over the ensuring 30 years the resulting, although inadvertent, conflation of archaeology with CRM has often lead clients, project planners, and agency officials to overlook other types of nonarchaeological cultural resources that also need to be addressed. Chapter 3 provides a handy scorecard of the players involved in the CRM consultation process, making sure to note the Council on Environmental Quality (CEQ) and the Environmental Protection Agency (EPA), two often-forgotten agencies that are significant, given CRM's role in contributing to the environmental assessments required by NEPA.

King devotes one entire chapter each to NEPA and the Section 106 process, which together comprise the regulatory heart of CRM practice. Deftly using both fictional and actual case studies, King describes how the Section 106 process was intended to work, at least from his perspective. The CRM practitioner will appreciate the sections in chapter 5 on determining eligibility of resources (pp. 129–137), coordinating the Section 106 process with NEPA (pp. 169–170), and King's comments (pp. 174–181) regarding the uses and misuses of programmatic agreements. King is not shy about expressing his frustrations with the untidy Section 106 process, particularly how it is deferred until near the end of many NEPA reviews due to its complexity. He also identifies the SHPOs' central role in the review and approval process, an "intricate

Historical Archaeology, 2007, 41(2):200–201.

dance" between agencies, as problematic and potentially precluding the active involvement and engagement of other interested parties.

Beyond NEPA and Section 106, King rightfully emphasizes several other aspects of CRM practice that have become more prevalent over the last 20 years. These include the thorny issues associated with NAGPRA, especially inadvertent discoveries of Native American cultural items or burials, and the growing field of environmental justice. It is fascinating to read King's comments and suggestions regarding the evolving focus on sociocultural aspects in CRM, an area that will continue to grow as development spreads into depressed communities with significant minority populations.

This book has very few shortcomings. It is logically organized, appropriately referenced, and generally easy to read and understand. Only one obvious typographical error was noticed—Terrance W. Epperson's paper on the African Burial Ground cited on page 18 was published in 1997, not 1977. As a valuable reference that will be consulted often, it might be better if the book was available in a spiral-bound format to facilitate its use.

According to the introduction, this book is designed for use in college and continuing education classes in CRM, preservation, and environmental studies. It is fully appropriate for these audiences and is priced to be accessible to students. Instructors must remember that the book embodies one individual's view of CRM and preservation, and it is permeated by the author's strong opinions regarding many aspects of these fields. King's opinions and comments, however, are well informed, and they are based on broad, direct experience. As such, they add to the readability of what otherwise could have been a tedious exploration of dry laws, impenetrable regulations, and bureaucratic details.

King's previous publications and the first edition of *Cultural Resource Laws and Practice* effectively guided this reviewer through the morass of CRM rules and regulations, first as a graduate student and later as a principal archaeologist at two CRM firms. Now the second edition is used to teach students about the business of archaeology and the laws that protect America's historic resources. Much like Thomas F. King himself, this book is a classic in the CRM field and an indispensable asset.

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Doing Archaeology: A Cultural Resource Management Perspective

THOMAS F. KING

Left Coast Press, Inc., Walnut Creek, CA, 2005. 160 pp., 22 figs., append., index, $21.95 cloth.

Based on various questions that archaeologists are often asked, it seems that the public has certain misconceptions about archaeology. Many of these conceptions spring from a misunderstanding of the nature of archaeology, which is evident by the constant questions about dinosaurs. Other misconceptions seem to be rooted in the entertainment media. In this book, Thomas F. King sets out to eliminate these misconceptions by educating the lay person about what archaeology is and what archaeologists do within the realm of cultural resource management (CRM). From the beginning, it is clear that this book is intended as an introductory reference. In the first half of the book, King concentrates on what archaeology is and is not, then he introduces certain terms and principles that are central to this field of study. The second half of the book focuses on CRM and its relationship to archaeology.

In the first chapter, King supplies a basic definition of both archaeology and CRM. He also provides a very brief autobiography, explaining how he went from being a "pot hunter" to an amateur archaeologist to a professional archaeologist. After providing a section entitled, What Archaeology Is Not, which attempts to clear up some of the public misconceptions about this field, King briefly outlines the various subfields of archaeology. The chapter ends with an explanation of various terms that are central to archaeology and used throughout the rest of the book (archaeological site, artifact, culture, data, etc.).

In the second chapter, King poses the question, "why do archaeology," and begins with a more detailed discussion of archaeological sites. While not answering his own question completely, King does describe various reasons archaeological sites may be studied and what can be learned from them. Even though this chapter refers specifically to archaeological sites, readers also receive a basic impression of archaeology's importance.

In the third chapter, King describes certain basic principles that are used in the practice of archaeology but not before touching on some of the reasons for studying the past. This section feels as if it belongs in the previous chapter since it gets down to the heart of the question, "why do archaeology?" King goes into more detail about the terms he introduced in the first chapter, (artifacts, data, and stratigraphy) and introduces new terms (features and context), after which he discusses the relationship of property ownership to archaeology. The chapter concludes with a brief explanation of who pays for archaeological research, which, as with the topic of ownership, he uses to clarify common public misconceptions.

In chapter 4, King outlines the different steps of an archaeological project, starting with administrative tasks and pre-field research. He lists different ways archaeologists survey for sites and explains the different levels of excavation. King ends by briefly explaining processes of data analysis, report preparation, and curation.

Having concluded his introduction to archaeology, King discusses CRM and its relationship to archaeology in depth. He begins with a definition of cultural resources and the three general ways in which they are managed: the "direct management of resources," public "encouragement," and "impact management" (pp. 87–89). King briefly touches on how laws affect CRM, focusing on Section 106 of the National Historic Preservation Act. He concludes by describing how archaeology can be used as a tool to manage cultural resources.

Readers should be aware, by chapter 6, of the breadth of the field of archaeology. King identifies many of the positions that archaeologists hold within CRM, from the academic archaeologist, to the archaeological businessperson, down to the entry-level "shovel bum." He also describes other individuals that the archaeologist

Historical Archaeology, 2007, 41(2):202–203.

encounters, such as specialists from other fields, clients, employers, vandals, and the public.

King concludes the volume by describing several scenarios in which he poses a number of questions. He notes that there are no right answers to these questions; they are merely intended to get readers thinking. Each exercise assists readers' understanding that archaeologists do not arbitrarily excavate sites simply because they can.

King makes an excellent effort to educate the beginning student and layperson about the role archaeologists play within the CRM arena. His decision to concentrate this book on CRM works for two reasons. First, it puts to rest the misconception that archaeologists have to travel to some faraway exotic land in order to "do archaeology" by explaining to readers that most archaeologists practice their profession locally. Second, this book should make readers aware of certain cultural resource issues and policies and perhaps influence their behavior toward such issues in the future.

Like many of his previous works, the definitions and explanations in this book are often King's own views. When his own opinions run counter to the view more commonly held, he does provide readers with both sides. The examples King uses for archaeological sites and projects are well chosen for a lay audience. His work with the International Group for Historic Aircraft Recovery, for example, is accessible because of its high-profile association with Amelia Earhart. Still, King does not overwhelm readers with an overabundance of examples and statistics. In the section about the laws and policies concerning CRM, King touches on a couple of the major pieces of legislation and moves on. The ones not mentioned there are listed in an appendix.

The various scenarios and questions King provides may make excellent exercises for professors who choose to use this book in introductory courses. Students will also benefit from descriptions of various archaeological career choices and the brief biographies of a few well-known archaeologists, perhaps even inspiring students to better prepare for a future in archaeology or a related field.

One concern that other archaeologists may have with this work is King's call for others to accept "pot hunters" and private collectors as colleagues. This should not come as a surprise since one of the goals of this book is to educate those who are interested in archaeology. Archaeological work needs to be undertaken correctly the first time because there is no second time for an archaeological site. This book should be made available to all beginning students, amateur archaeologists, and all others who have ever asked an archaeologist about finding dinosaur bones.

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Hunting for Hides: Deerskins, Status, and Cultural Change in the Protohistoric Appalachians

HEATHER A. LAPHAM

University of Alabama Press, Tuscaloosa, 2006. 200 pp., 38 figs., ref., index, $29.95 paper.

Hunting for Hides, a revision of Heather Lapham's 2002 dissertation at the University of Virginia, emphasizes the dynamic relationship between economic intensification and shifting status among Native Americans in protohistoric southwestern Virginia. Using two Late Woodland (A.D. 1400–1600) sites and one protohistoric (A.D. 1600–1700) site, Lapham deftly combines zooarchaeological data and mortuary patterns into an explanation of Native American participation in the deerskin trade. Native Americans chose to intensify production and create a surplus of deerskins in the protohistoric period in order to obtain nonlocal prestige goods such as marine shell, copper, and glass through trading and gift exchange. The contact-period deerskin trade opened up a previously unused path to social mobility within Native American society that incorporated elements from both traditional cultural practices and new socioeconomic relationships.

Lapham takes a two-pronged approach to describing culture change from the Late Woodland to the protohistoric periods: she first analyzes faunal data for evidence of Native American exploitation of white-tailed deer and then investigates the prevalence of nonlocal prestige goods in the mortuary record. The sites chosen for this study are located in the Ridge and Valley region of southwestern Virginia. Crab Orchard (44TZ1) and Hoge (44TZ6) date to the Late Woodland, and Trigg (44MY3) dates to the protohistoric period. Lapham begins her discussion of deer hunting by suggesting that if Native Americans were choosing to exploit primarily large deer in an attempt to maximize their returns with European traders, the faunal assemblage should indicate a hunting strategy that focuses on prime-age deer killed before or after molting season. Based on MNI, NISP, and biomass measurements, the most prominent species are deer, black bear, wapiti, and wild turkey. The Trigg site shows a significant increase in the biomass of white-tailed deer and a concomitant decrease in the biomass of black bear and wapiti compared to Crab Orchard and Hoge. Further, compared to the two Late Woodland sites, the Trigg faunal assemblage shows evidence of an exploitation strategy that favored older deer and favored male over female deer. Deer were killed in all months of the year at Trigg, but the lowest numbers occur in May and August, the main deer molting months. Based on these data, Native Americans in the protohistoric period were choosing to exploit mature male deer at a time of the year when their hides would have been most attractive. To further investigate the extent of deer exploitation, Lapham notes evidence of hide removal and hide processing on the faunal remains. Marks consistent with skinning are more prevalent on the mandibles, distal metapodials, and phalanges of deer in the Trigg assemblage. Smoking pits and beamers, tools used to scrape skins, were found more often at Trigg than at Crab Orchard and Hoge, providing evidence of an increase in hide processing and tanning. Lapham concludes the faunal discussion by situating the assemblages within the greater context of archaeological sites in the Middle Atlantic. Although a map of the comparative sites mentioned would have been useful, it appears that similar hunting and processing strategies were used at other protohistoric sites in the region.

The preferred mortuary practice in the Ridge and Valley region involved single, flexed interments. Previous archaeological investigations have shown that marine shell and copper artifacts are found in graves of high-status individuals, and historical records from European colonists note that glass beads were often requested by Native American trading partners. If social status can be seen in the archaeological record of this period, Lapham expects that the presence and quantity of these nonlocal goods are the

Historical Archaeology, 2007, 41(2):204–205.

best ways to identify changes in sociopolitical dimensions that reflect conscious manipulation of status symbols. Lapham's explanation of the relationship between faunal analysis and mortuary goods is that "surplus deerskins provided the material means to obtain valued, nonlocal materials that conveyed individual and household wealth, prestige, and power to others within the community" (p. 105). In the protohistoric period, there are more burials with nonperishable material such as large quantities of marine shell and more copper artifacts. This evidence suggests to Lapham a change in ideology that places more emphasis on social differentiation. As opposed to the pattern in the Late Woodland in which older males had more artifacts, the individuals who had these nonperishable materials in their graves at Trigg were largely young males, possibly because they were "entrepreneurs in the deerskin trade" and thereby gained access to nonlocal goods (p. 136). In both time periods, there are multiple inhumations. Although multiple burials occur 18 times (15 double, 2 triple, and 1 quadruple burial) at Trigg and 8 times (all double inhumations) at Crab Orchard, Lapham does not distinguish in her analysis between artifacts from single inhumations and artifacts from multiple inhumations. The increase in multiple inhumations from the Late Woodland to the protohistoric would suggest that burial customs were changing, and the grave goods from multiple inhumations could provide further evidence for social differentiation if examined separately from single inhumations.

Lapham concludes the volume by posing one of the main questions raised in her discussion of hide processing, whether there was gendered differentiation of labor. Based on ethnohistoric literature, women were probably not hunting deer but were likely active in dressing and processing deerskins. The presence of nonlocal goods primarily in the graves of young males indicates that this segment of the Trigg population was able to obtain symbols of power. Just as young men's status shifted from the Late Woodland to the protohistoric period, Lapham sees a shift in women's status as well. With the growing demand for deerskins by European traders, Native American women's work likely shifted from producing skins for consumption at the household or village level to producing skins to be sold by their male kin who obtained finished goods in return. Two possible explanations are given for why fewer women are found with nonlocal goods in the protohistoric period: either women distanced themselves from nonlocal items because they were displeased with these European goods, or status display shifted in the protohistoric period to the graves of children as representative of the family. Neither of these explanations is particularly convincing, but the issue of changing gender roles and statuses in the protohistoric period is intriguing and needs to be developed further. Having concluded that the protohistoric Trigg site has yielded evidence of white-tailed deer exploitation, hide processing, and changing social status, Lapham outlines several important issues that need to be addressed in future work, including an investigation of household production and changes in ritual practice.

The overall structure of *Hunting for Hides* allows readers to follow Lapham's thesis seamlessly through theory, analysis, and conclusions. The simple tables and graphs are very effective at visually communicating the faunal data to readers. Although most of the photographs did not reproduce well in the manuscript, the index is thorough and the bibliography is useful for those interested in the topic. This book is relevant to historical archaeologists working with contact-period Native Americans and to researchers dealing with issues of cultural change and gender differences in the past. *Hunting for Hides* admirably intertwines two diverse data sets—zooarchaeological remains and grave goods—in an attempt to explain socioeconomic relations between Native Americans and Europeans at a crucial juncture in American history.

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The Archaeology of Class in Urban America

STEPHEN A. MROZOWSKI
Cambridge University Press, Cambridge, England, 2006. 208 pp., 58 figs., refs., index, $75.00 cloth.

An important trend in contemporary historical archaeology is the re-emergence of class as a unit of analysis. While social archaeologists have often emphasized other facets of identity such as gender and ethnicity, the notion of social class has, to some extent, fallen by the wayside in recent decades. Beginning in the late 1990s, however, historical archaeologists began to return the notion of class to their analytical toolkits, considering class to be part of a constellation of cultural constructs around which people build and maintain identity. *The Archaeology of Class in Urban America* is just such a work. In this monograph, Stephen Mrozowski applies contemporary social and archaeological theory to two sets of archaeological sites in urban New England. In doing so, he addresses some important tensions within the discipline that have arisen from the new discussion of class.

Class has long been considered the purview of sociologists and economists, who tend to view it as a fairly static, purely economic phenomenon. Mrozowski, like other anthropologists, has sought to complicate this analysis by viewing class as a culturally and historically contingent phenomenon that has as much to do with consciousness and identity as it does with economic status. This formulation has its roots in the new labor history tradition of the 1960s, a fact acknowledged by Mrozowski's invocation of E. P. Thompson in the opening pages of his introductory chapter. As a cultural construct, class is an appropriate domain for ethnographic and archaeological research. For Mrozowski who is necessarily concerned with the task of linking the material and mental worlds, "[i]t is the fluidity of class and its role in the construction of material identities …" along with the "biophysical realities of class discrimination" that constitute compelling topics for archaeological research (p. 13).

Mrozowski creates further links between the idea of class and the material world by introducing the concept of space as constructed and classed. Drawing from the work of Henri Lefebvre and David Harvey, among others, he argues that as capitalism increasingly became the accepted economic mode over the course of the 18th and 19th centuries, the class relationships that went along with capitalism were increasingly inscribed into its constructed spaces. This phenomenon is particularly important in urban spaces, including the 19th-century textile mill town of Lowell.

A third important thread that runs throughout the work is a longstanding and seemingly intractable intellectual tension between researchers who see social structure as the primary cause of class oppression and those who emphasize the agency of individuals in the creation of identity. Mrozowski seeks a resolution to this notion through the use of a "non-dualistic approach" that seeks to understand class formation as a dialectic process.

Mrozowski introduces his work by carefully laying out his research agenda: to demonstrate how a robust research program can use multiple data sources to move from the archaeological traces of particular households to the broader history of 19th-century world capitalism. The multiple lines of evidence that he employs include documents, material culture, and biophysical evidence recovered from archaeological contexts. The initial chapter also includes a series of excellent literature reviews that address the various domains of theoretical knowledge from which Mrozowski draws to construct his argument.

The remaining chapters present the archaeological and historical data that Mrozowski and his colleagues have assembled over the course of many years of research in Rhode Island and Massachusetts. Chapters 2 and 3 discuss archaeological work on 18th-century sites in Newport, Rhode Island. Chapter 2 presents an historical context for the city and then reviews documents from two 18th-century Newport households of different class status. Mrozowski

Historical Archaeology, 2007, 41(2):206–208.

argues from this evidence that while members of Newport's upper classes wielded a great deal of economic control over the working poor, individual households developed strategies—hunting, keeping animals, taking in boarders—to resist the economic and social order in which they were enmeshed.

The third chapter examines the material conditions of 18th-century life in two Newport households: those of the wealthy merchant-class Brown family and the working-class Tates. In examining the archaeological evidence, Mrozowski identifies points of similarity and difference between the households that strongly conditioned the lived experiences of the sites' occupants. While material culture recovered from the two households may have been surprisingly similar, it came at a greater cost for the Tates, who devoted spare yard space to producing crops and animals for extra income. As a result of their differing material conditions, they contracted more disease than their wealthier neighbors.

Next, Mrozowski turns from world of 18th-century Newport to address the mid-19th-century town of Lowell, Massachusetts, which he claims represents a mature space of industrial capitalism. Here, the intersections of class and space become more important for Mrozowski's analysis because Lowell, constructed by upper-class entrepreneurs to house lower- and middle-class mill operatives, explicitly mapped class structure into its town plan. This spatialization of class had major implications for the town, especially in later years. As Lowell became more rundown in the latter part of the 19th-century, "a space that had once held expectations of a better life for everyone involved in the enterprise was now giving way to a new space in which class was contested. Despite the espoused advantages of corporate paternalism, class differences had been embedded in the manner in which interior and exterior space had been apportioned" (p. 95). Adding evidence to Mrozowski's overarching argument that archaeological spaces can be construed as sites of class conflict, archaeological investigations of classed spaces in Lowell—a middle-class agent's house, an overseer's house, and a working-class operatives' boarding house—point to the varying material and biological realities that members of different classes experience.

The final two chapters answer some of Mrozowski's research questions by linking his particular archaeological and historical findings to broader historical trends: the rise of industrial capitalism in the 19th century and the development of class sensibility in that unfolding context. In this section, he also revisits much of the archaeological literature introduced early on in the book and uses his own evidence to grapple with some contemporary issues in the discipline, including the role of individuals versus social structure in the formation of the American class system. He concludes with an overly brief discussion of the role of urban historians in contemporary urban politics and a suggestion that archaeologists and others consider the role of their own work in contemporary society.

A major success of Mrozowski's book is the integration of multiple and converging lines of evidence that, in their convergence, point to the nuanced biological material realities of the emergent class system of the 18th and 19th centuries. In doing so, Mrozowski points toward the important observation that class and particularly poverty—popularly understood in terms of cultural difference rather than differential access to resources—are not merely abstractions related to identity but are measurable phenomena with material consequences. Additionally, by linking the historical contexts of the individual sites and features to the regional historical contexts, the book makes the link between world capitalism and individual/household experience.

The encounter between the general and the particular in the volume is incomplete because of the narrow geographic range that the book considers. The inclusion of only two New England localities in a work that purports to be an archaeology of "urban America" excludes the possibility of any regional variation in the formation of a specifically American class system. Any future study should consider evidence from a broader array of urban sites throughout North America or the Atlantic world.

In attempting to create what he calls a "non-dualist" archaeology of American class (pp. 18, 157), one that demolishes the divide between science and the humanities, Mrozowski presents a politically moderate view of class. Archaeologists accustomed to technical presentation of evidence will find Mrozowski's style

to be nontraditional. (For instance, site chronology and dating evidence are relegated to the volume's sole appendix.) Others may find his work insufficiently connected to the contemporary class situation. While it is unclear whether the current work does much to assuage tensions between the structure/agency or processual/post-processual debates, the work ultimately fulfills many of its ambitions, particularly in painting a complex and anthropological history of class formation in New England.

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The Confederate Quartermaster in the Trans-Mississippi

JAMES L. NICHOLS

Percheron Press, Clinton Corners, NY, 2006. 126 pp., append., bib., index, $32.50 paper.

When James L. Nichols published *The Confederate Quartermaster in the Trans-Mississippi* in 1964, it was one of numerous Civil War publications produced in the wake of the centennial celebration of one of the most dramatic periods in American history. While the majority of those "centennial publications" focused on the battles and leaders, some addressed unexplored issues that had a significant impact on the war and its outcome. One significant but perhaps less dramatic issue was addressed in Nichols's study of the Confederate Quartermaster Corps in that portion of the Confederacy virtually isolated by the Mississippi River. Serious students of the War Between the States recognize the importance of Nichols's research and the contribution his publication continues to make to understanding the difficult and complicated task of supplying Confederate armies in the field.

The Confederate Quartermaster in the Trans-Mississippi proved to be a valuable reference and has remained a detailed source of information about one of the most critical aspects of warfare: logistics. Armies in the field cannot survive without food, clothing, weapons and ammunition, equipment, supplies, and transport. These issues are addressed in the seven chapters Nichols devotes to defining the Quartermaster's Department in the Trans-Mississippi region. Nichols's research revealed that the Trans-Mississippi Quartermaster's Department suffered from many of the difficulties that plagued the organization's efforts throughout the Confederacy. Unlike the Union Army, the Confederate Army had to be spontaneously organized, equipped, and supplied to effectively resist the United States.

That was a complex and daunting task, but Confederate efforts proved to be remarkably effective under adverse circumstances. In the Trans-Mississippi, organizational problems were generally resolved as command was centralized. Later, specialized bureaus were created to address specific issues such as clothing and equipage. Because cotton was the Confederacy's most important and negotiable asset, the Cotton Bureau was created to manage the politics of procurement, the complications of shipping, and the international necessities for exchange of that resource. While improved organization resolved some of the more critical problems of the Quartermaster's Department, Nichols found that difficulties associated with obtaining, storing, and transporting supplies and war materials persisted throughout the conflict.

Because the South was basically an agricultural society, the Confederacy lacked the industrial capacity necessary to effectively support the war that followed secession. While efforts were made to expand industrial production of weapons and war material, all of the bureaus under the Confederate Quartermaster Corps developed trading networks that extended through the United States Navy blockade of Confederate ports. Following his appointment to command the Trans-Mississippi Quartermaster Corps in 1863, Lieutenant General Edmund Kirby-Smith dispatched his chief quartermaster, Major J. F. Minter, to England to supervise the procurement of ordnance and quartermaster stores. War materials and supplies were paid for in cotton and shipped through Havana into Galveston and other Confederate Gulf Coast ports or Matamoros, Mexico, and brought across the Rio Grande into Texas. The importation of tons of war materials, medicine, and supplies and the export of tens of thousands of bales of cotton by Anglo-Confederate blockade-runners contributed immeasurably to Confederate defense.

Historical research associated with archaeological investigation of one of those blockade-runners provided the motivating force in republishing Nichols's treatment of the Trans-Mississippi Quartermaster Corps. That vessel was the steamer *Denbigh*, which was built in Birkenhead by the accomplished firm of Laird, Sons & Company and launched in August

Historical Archaeology, 2007, 41(2):209–210.

1860. Like many of the vessels that were sold for blockade-running, *Denbigh* initially served in the British transport service operating out of Liverpool. In 1863, the fast steamer was purchased to transport contraband cargoes into the Confederacy. Between 1863 and May 1865, *Denbigh* ran between Havana and Mobile and then Galveston, making 13 successful round-trips before going aground and being destroyed east of the pass at Galveston.

Under the direction of archaeologist J. Barto Arnold, *Denbigh*'s remains were located in 1997. Five seasons of onsite archaeological investigation and historical research have generated new and exciting information about the blockade-runner and the dangerous clandestine trade it supported. In bringing the archaeological evidence to light in publication, Arnold has identified several out-of-print publications that help place *Denbigh* in a broader historical context. As he points out in his introduction to the reprint of Nichols's volume, archaeological interpretation of the *Denbigh* cannot be effectively made without understanding the associated historical circumstances. Nichols's detailed treatment of the Trans-Mississippi Quartermaster Corps helps establish and flesh out that historical context for *Denbigh* and other west gulf Civil War blockade-runners.

Nichols's volume is not the first to be reprinted in conjunction with the archaeological interpretation of *Denbigh*. In 2001, Captain William Watson's 1892 memoir, *The Adventures of a Blockade Runner,* was reprinted to provide a firsthand account of running the blockade into Galveston. In the final analysis, Watson's account of blockade-running, Nichols's study of the Quartermaster Corps, Arnold's final report on the *Denbigh* investigation, and the proposed printing of a series of unpublished historical documents associated with the Texas Cotton Office will make valuable contributions to the historical archaeology of the American Civil War.

While Nichols's study may not be considered an "exciting read" by the general public, it is a valuable historical resource providing data essential for understanding Confederate efforts to defend their decision to withdraw from the Union. As a part of the *Denbigh* collection proposed by Arnold, Nichols's work will continue to serve as an important element of the historical context for Civil War shipwreck archaeology. When completed, publication of the *Denbigh* report, associated historical documents, and reprints will no doubt provide a classic example of the interaction of historical research and shipwreck archaeology.

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Unconquered Lacandon Maya: Ethnohistory and Archaeology of Indigenous Culture Change

JOEL W. PALKA

University Press of Florida, Gainesville, 2005. 352 pp., 128 figs., refs., index, append. $65.00 cloth.

Unconquered Lacandon Maya opens with a stunning image of a Lacandon man standing before a stela carved in the image of a Maya. The physical similarities between the man and the carving are undeniable. Such illustrations embody the antiquated notion that the Lacandon are a relic of the ancient Maya of centuries past. Joel Palka seeks to dispel this myth and provide a much-needed basis for the study of the Lacandon Maya and their cultural metamorphosis in the historical period.

In a very deliberate manner, the author employs various approaches to Lacandon culture. The Lacandon archaeological record, their history and ethnographies, as well as geographic settings and demographic details are considered. Each chapter examines one or more of these approaches, reviews the relevant literature, and offers a refreshing interpretation of Lacandon culture change.

Chapter 1 recounts the "discovery" of the Lacandon Maya in 1947. Here, the myth that the Lacandon are the unadulterated remnants of the classic Maya is presented, described, and positioned for its eventual demise. Chapter 2 begins with an overview of historical perspectives of Lacandon Maya culture. Initially, the Lacandon were thought to be "cultural fossils" of the Maya and therefore alive and accessible representatives for the study of the ancient civilization. As Palka indicates however, researchers studying and living among the Lacandon found the opposite to be true. Their findings and reports, contradictory to the romanticized impressions that the Lacandon are as advanced as their Maya predecessors, were largely ignored and disregarded until very recently. Chapters 3 through 7 summarize these early written sources from ethnographic, historical, demographic, archaeological, and geographical perspectives.

Ethnographic history and knowledge of the Lacandon is discussed in chapter 3. Most ethnographic contact occurred between 1950 and 1980, but a quite a few narrative accounts of the Lacandon predate that period. Palka uses all of these sources to identify the cultural and geographic contexts of the Lacandon Maya from first contact through the present. A noticeable difference emerges between the "ethnographic Lacandon" of the 1950 to 1980 period and the Lacandon as they are known from historical sources. This indicates that significant cultural change has occurred, and the Lacandon cannot accurately serve as representatives of the classic Maya.

Chapter 4 recounts attempts by the Spanish to explore and inhabit the Lacandon Maya area of Chiapas and lowland Guatemala. Colonizers found this area largely uninhabitable due to dense rainforests, a disagreeable climate, and impassible rivers, all of which slowed economic and social progress. Only in the postcolonial period did the Lacandon experience significant disturbances from the Spanish. These intrusions first arrived in the form of trade, which established contact and supported the transmission of Spanish cultural ideas and customs. Along with trade came the introduction of a cash economy, epidemic diseases, new religious foundations, and the removal of the Lacandon from their land. These and other Spanish cultural elements shaped the Lacandon culture encountered today.

Next, Palka takes a geographical approach to the study of Lacandon cultural change. The author uses historical, ethnographical, and archaeological data to study how the locations and arrangements of Lacandon settlements changed over time. These changes are due to apparent culture change associated with Spanish contact. Chapter 5 is concerned with recent and ethnographically known settlement patterns and arrangements, while chapter 6 deals with earlier patterns encountered in the historical literature. As the Spanish encroached on land traditionally occupied by the Lacandon, their settlements

Historical Archaeology, 2007, 41(2):211–212.

became increasingly scattered and removed from natural resources. The layout of the typical settlement changed from large multifamily villages to geographically dispersed residential clusters occupied by small extended families. In recent times, the Lacandon have returned to large settlements with many houses occupied by large extended families. Each modification in settlement pattern and arrangement is due to cultural changes in the lifeways of the Lacandon.

The basis for the study of cultural change in chapter 7 is evidence from archaeological investigations. Here, the cultural remains of the Lacandon are compared to remains from other groups in the region. Like other Maya groups of the southern lowlands, the Lacandon utilized material items produced by the Spanish such as machetes, glass bottles, and ceramics. Differences in artifact debitage between the Lacandon and other nearby Maya groups elucidate the dissimilarities in the nature and intensity of cultural change due to Spanish contact. From these observations, it is effortless to conclude that the Lacandon did embrace material objects from the Spanish. Obtaining and utilizing these objects is indicative of the cultural changes the Lacandon experienced due to culture contact. The Lacandon also exhibit site abandonment behaviors different from their Maya neighbors. Palka speculates that this is due to a very rapid and complete abandonment of Lacandon settlements.

Chapters 8 through 10 provide very specific examples of culture change among the Lacandon. Palka touches on every aspect of Lacandon life and organizes these changes into three main categories: economic, social, and religious changes. Economic changes come in the form of introduced species of food crops, reliance on trade goods, and the introduction of money and wage labor. The postcontact Lacandon also begin to wear trade goods such as nontraditional clothing and jewelry manufactured by the colonists. Quite frequently among the Maya, distinctive patterns of dress help distinguish one ethnic group from another. After contact and increased trade, the Lacandon became increasingly difficult to distinguish from their Maya neighbors.

Perhaps the most telling indication of Lacandon culture change is found in their religious practices. It is historically known that the god of foreigners and commerce became the principle deity for the Lacandon during the colonial period. Palka speculates that this god rose to distinction due to the influx of outside economic influences during the 19th century. The Lacandon also seem to have adopted a version of Jesus Christ as the son of their major deity. The Lacandon continue the use of their ritualistic items such as incense burners, drums, and conch shell trumpets. Religious change is also evident in the sense that many ancient Lacandon gods are all but forgotten in today's rituals. Outsiders encouraged monotheism among the Maya, effectively diminishing the importance of the Lacandon pantheon.

The final chapter synthesizes all viewpoints of Lacandon culture change: history, archaeology, geography, demography, and ethnography. The indigenous Lacandon Maya did indeed experience cultural change due to contact with outside people, both conquerors and other Mayan ethnic groups. Their responses determined the extent to which new cultural ideas and materials were accepted or rejected. While they experienced change, the Lacandon Maya are indeed "unconquered," in the sense that they retain many cultures and customs of their ancestors. This section ends with a comparative analysis between the Lacandon and several other New World ethnic groups who also experienced culture change as a result of contact.

Overall, this text fills a large gap in the study of Lacandon history and historical archaeology. The text is broken into comprehensible subcategories by chapter and suitably illustrated to reiterate main points. The rather circuitous method of introducing a subject in an ethnographic context before explaining the relevant history can be confusing at times. Palka's addition to historical archaeology is an essential preface to future study of Lacandon Maya culture change in the historical period.

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Interacting with the Dead: Perspecives on Mortuary Archaeology for the New Millennium

GORDON F. M. RAKITA, JANE E. BUIKSTRA, LANE A. BECK, AND SLOAN R. WILLIAMS (EDITORS)

University Press of Florida, Gainesville, 2005. 368 pp., 71 figs., 28 tables, refs., index, $75.00 cloth.

Collections of papers are frequently somewhat problematic. The intentions of the editors are always good, but the product can vary wildly in individual quality, scope, relevance, and stage of research completion for each contribution. Multiple editors cause even greater trepidaton, having been part of such a group many years ago. But with this volume such concerns can be aside, because this team of editors has done an excellent job of taming 19 disparate papers, originating in the 2001 SAA Conference, into a complex yet coherent whole. Yes, they shoot off in many directions, use different methods, and ask different questions, but the thematic consistency is impressive, and the variety reflects both the complex theoretical landscape and the increasingly interdisciplinary nature of mortuary archaeology itself. Barely a paper does not offer multiple lines of evidence or several case studies. Several resurrect older theoretical constructs and rework them, while others re-examine old collections to find new insights.

The two principal editors discuss the purposes and themes of the volume in their introductory essay. They see publication of these papers as continuing the general discussion of what can be learned about mortuary behavior and from mortuary analysis about other aspects of culture. The hope is that these contributions extend what can be learned, offer models that are more sophisticated, and push the envelope on middle range theory.

Every paper collection needs an organizational framework, and the editors have divided this lot into three sections. There is considerable overlap, however, and some chapters could have been in more than one section. The first section, Theories, Time, and Space, clusters five chapters that examine the context of mortuary archaeology, both in a time-space framework and in the theoretical and methodological context that have been developed over the years. Especially pertinent are the essays that focus on time. Clearly, better chronological control is a good thing, but papers by Robert Chapman and Aubrey Cannon are particularly useful in pointing out that fine-grained chronology does not merely lead to better results but also leads to asking different questions. Researchers must disentangle variations in society from change through time. Chapman approaches the problem by comparing two previous studies of prehistoric European cemeteries with his analysis of an early Bronze Age site in Spain. By amassing a large number of radiocarbon dates, he was able to establish a chronology independent of the artifacts themselves, allowing him to infer new patterns in burial data that contradict previous assumptions about such phenomena as double burials. Taking a different approach, Cannon asks to what extent gender and individual choice can be inferred from different contexts, including Victorian and Anglo-Saxon England and the protohistoric Seneca. By using concepts related to fashion, she finds evidence to support an active women's role in innovative mortuary practices.

Section 2, Bodies and Souls, focuses on what can be learned from treatment of human remains themselves as they relate to religious belief and social organization, with an emphasis on the difficult interpretation of secondary and partial burials. The eight chapters here range widely from the Amazon to Tibet in scouring ethnographic models of mortuary treatment. In addition, older models by James Brown, Robert Hall, Maurice Bloch, and Robert Hertz are trotted out and reworked or re-evaluated in light of new case studies. The underlying theme of continuing the conversation about mortuary behavior is especially relevant here. No one seems anxious to toss all previous work or to dismiss models that may be a hundred years old, but,

Historical Archaeology, 2007, 41(2):213–214.

rather, they want to extract the best and extend their reach, given new questions and techniques that are more sophisticated. Examples abound.

Gordon Rakita and Jane Buikstra begin with a re-examination of Hertz's model of secondary burial from the early-20th century and how cremation and mummification apply in this framework. Using Andean and U.S. Southwestern cases, they show weaknesses in the original scheme, and extend it with ideas from Victor Turner about limnality and its power. A. Martin Byers, in his study of Hopewell crypts in relation to other types of burials, places them in the context of world renewal ceremonies and a procession of stages of mortuary ritual. The variation seen in space is a snapshot of sometimes-interrupted process, leading from initial laying-in to later stages of postmortem disposition, which he demonstrates by analyzing associated artifact patterns in such categories as mourning gifts and custodial regalia. A third and final example from this section brings the reader back to the advantages of fine-grained chronology, with Estella Weiss-Krejci's chapter on disposition of the remains of medieval and postmedieval European elites who died far from home. Creating a database from historical records, she examines variation in mortuary treatment (evisceration, defleshing, embalming) as a set of decisions to be made about transport based in both the social and religious context (church rules, designation of home burial place) and practicality (distance and seasonality). This fascinating study helps make sense of the often jumbled sets of disarticulated remains found in some cemeteries and adds to the rich corpus of variables to consider when making interpretations.

The final section of the volume groups six chapters dealing with Sacrifice, Violence, and Veneration. Here readers must travel the rough road from taphonomy to intention. How do researchers know if the skull they have found is friend or foe? Interpretations of violence, cannibalism, or sacrifice are often muddied by assumptions or incorrect accounts that must be re-examined. This group of studies does just that, again drawing from ethnographic or ethnohistorical cases, iconography, and models of ritual as well as skeletal analysis to reach more nuanced conclusions. In two cases, old collections were restudied: Alfred Kroeber's Nasca trophy skulls (Kathleen Forgy and Sloan Williams) and Edward Thompson's materials from the Cenote at Chichén Itzá (Lane Beck and April Sievert). In both cases, greater variation was seen than originally reported, in part through better osteological analysis but also by incorporating other avenues of inquiry, suggesting more complex sets of activities that had previously been lumped together. Two Pacific chapters provide great contrast. Ann Stodder's work on a Sepik Coast site in Papua, New Guinea, examines the evidence for cannibalism in the context of an unusual array of human and pig remains. She concludes that while not definitive, multistage mortuary ritual is a more likely explanation for what she observed than cannibalism. Judith McNeill's study on the use of human long bones as weapons in prehistoric Guam is the last word in the volume. Documenting the careful postinternment procurement of ancestral bone, she suggests the use of ancestral power to protect the living in the form of raw material for weapons.

It would be difficult to write a conclusion for this book, and the editors have refrained from doing so. Conversations should not end so abruptly. Taken as a whole, this collection demonstrates the health and sophistication of mortuary archaeology and should be required reading for anyone working in this area. It should also inspire those who want to see excellent examples of the combination of theory, method, and data from a variety of perspectives.

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Mocha and Related Dipped Wares, 1770–1939

JONATHAN RICKARD

University Press of New England, Lebanon, NH, 2006. 178 pp., 270 figs., index, $60.00 cloth.

For more than one century, the word mocha has been used as a generic collector's term for a wide variety of industrially produced, slip-decorated utilitarian earthenwares, first made in England and France beginning in the fourth quarter of the 18th century. Since *mocha* refers to a very specific type of decorative technique, these wares are perhaps more accurately and generally termed *dipped wares,* their historical name. Usually produced in hollow vessel forms such as mugs, jugs, and bowls, dipped wares were popular in both England and North America as inexpensive and colorful choices for utilitarian pottery. Their wide appeal to today's collectors often lies in the sheer range of decoration seen on these wares, spanning a broad range of colors and surface treatments. Dipped wares are often whimsical and, at times, strangely foreshadow 20th-century abstract modernist art.

Jonathan Rickard, who has spent more than a quarter century collecting and researching dipped wares, is to be commended for his comprehensive treatment of this ceramic. By assembling and studying a vast collection of these wares, he has been able to define the full range of decorative techniques, creating categories that will aid archaeologists and collectors alike in accurately describing and dating these wares.

The volume contains chapters on each of the decorative techniques used on dipped wares. For each of these decorative types, Rickard's detailed descriptions of the manufacturing processes and the tools used in each are clear. In some instances, the chapters are complemented with photographs of potter Don Carpentier reproducing these processes at his historic Eastfield Village studio in New York. Date ranges of production, as well as the most commonly produced vessel forms, are established for each decorative type.

Decoration often began with the laying of a color ground of liquid clay slip on the surface of a leather-hard vessel. One or more additive or subtractive techniques then further enhanced the vessel. These techniques can be broken into several broad categories. Linear bands, geometric grids, or even wavy lines could be removed from the vessel's surface using an engine-turned lathe, which cut through the colored slip to expose the lighter colored ceramic body underneath. A lathe could also be used to carve away broad channels in the ceramic body, thus allowing the potter to apply thin inlay sheets of multicolored, mixed clays to the vessel's surface, creating a marbled or variegated surface reminiscent of agate or granite. Marbled surfaces could also be created by trailing and combing several different colored slips onto a wet slip field. Designs known as cat's eyes, twigs, fans, cables, and dendritic (mocha) could also be applied using dipped, trailed, or dripped liquid slip. Since various decorative techniques were often used in combination with one another on a single vessel, dipped wares are usually a delight to the eye.

Another strong point of the volume is its reliance on a multitude of primary sources. In addition to clues provided by the ceramic vessels themselves, Rickard uses correspondence, pattern books, patents, and recipe books from the Staffordshire potteries, period newspaper advertisements, and merchant's invoices. Extensive quotes from the correspondence and experiment books of Josiah Wedgwood and other potters describe manufacturing processes. Sherds recovered from waster pits at the potteries establish specific manufacturers and dates for different decorative styles. Since dipped wares are rarely marked, using waster sherds from known potteries was an excellent approach to this research. Archaeological examples from tightly dated domestic and military contexts in North America and Britain also provide dating information. Combining these varied sources allows a much fuller picture of dipped wares to emerge in these pages.

Too often, the focus on Staffordshire and the pottery manufacturers there excludes other

Historical Archaeology, 2007, 41(2):215–216.

places of manufacture, including Wales, France, and North America. A chapter on the French and North American manufacture of dipped wares corrects this common oversight.

Each chapter is complemented with gorgeous photographs by Gavin Ashworth, whose work has also enriched the pages of *Ceramics in America* journal. The large number of photographs included with this volume makes it possible for readers to appreciate the full range of decorative attributes used on dipped wares. More than one-half of the photographs are in color, and a good number are full-page spreads that show the intricacies of dipped ware decoration in detail. Each photograph is enhanced with a detailed caption that fully describes the vessel, its decoration, attribution, height, and date. Color reproduction is also of excellent quality, so the true colors of the ceramics are represented. Rickard, a graphic designer, is responsible for the book's well-executed and visually interesting layout.

Rickard's acknowledgments are written as a narrative history of his collecting career, providing an interesting read and a glimpse into the often-twisting paths collectors take in their pursuits and into the people who influence their collecting decisions. A comprehensive bibliography as well as an alphabetical list of more than 150 dipped ware manufacturers add to this volume's utility for collectors and archaeologists. The location and date range for each manufacturer along with information on the types of wares produced and maker's marks where available are given.

Criticisms of the volume are few and minor in nature. For readers new to this fascinating ceramic, a brief overview that included general information on when and where these wares were produced and sold would have been appropriate in the preface or first chapter. Instead, the volume begins with the author's explanation for his use of the collector's term mocha to describe these wares—a decision that seems to presume a specialist readership for whom resolving this issue would be of leading interest (by historical definition, mocha actually only refers to dipped wares having dendritic motifs, a small portion of this broad range of wares). Since this volume will have appeal beyond ceramic historians and serious collectors of mocha, however, this explanation, while important, would have been better placed at a later point in the chapter. The volume would have also benefited from closer attention in the editing process—several photographs were either mislabeled or unlabeled in the text.

Rickard's volume, in addition to being a gorgeous and enjoyable read, is filled with information that will serve as a valuable resource to archaeologists and anyone interested in dipped wares. The information presented within will greatly assist in standardizing the description of these wares by archaeologists and collectors and should be a part of every well-dressed archaeological library.

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Pocahontas, Powhatan, Opechancanough: Three Indian Lives Changed by Jamestown

HELEN C. ROUNTREE
University of Virginia Press, Charlottesville, 2005. 320 pp., 23 figs., append., bib., index, $29.95 cloth.

The upcoming 400th anniversary of the settlement of Jamestown will likely coincide with a plethora of books, magazine articles, and other publications commemorating the first permanent English colony in the New World. Archaeologists, historians, and anthropologists will write countless scholarly and popular works aspiring to correct the myths and legends that have obscured the "real story" of the founding fathers and the birth of democracy in America. At the same time, a handful of these authors will address this tumultuous time from the perspective of those who were already living in southeastern Virginia, the Powhatan Indians. Taking on this difficult task, as she has done for more than 35 years, Helen Rountree has produced an inspiring book that challenges the reader to imagine a different world, one from a Powhatan perspective.

Rountree's work focuses on the lives of three remarkable individuals. Wahunsenacawh, the *mamanatowick* (or great king) known today as Chief Powhatan, is the most prominent of the three, befitting his role in the early-17th century. His story dominates the first half of the book. It is through his eyes that Rountree establishes the strong and proud tone of her work, albeit with a touch of humor, a lesser-known aspect of Powhatan's personality. Readers are carefully guided through the myths and legends that have obscured many of the facts surrounding the early cultural exchanges between two very different groups with very different ways of life. From the initial capture of John Smith and his adoption by Powhatan in 1608, through the difficult winters and droughts of the following years, and concluding with Powhatan's retirement from the political world prior to the great assault of 1622, Rountree reconstructs the history of a fascinating man whose life was every bit as prominent as his legend.

Powhatan commands center stage for much of the book, but the other characters are never very far away, making their presence known from time to time until the spotlight focuses on them after Powhatan's death. An extremely popular historical figure in her own right, Amonute, the favorite daughter of Powhatan who went by the nickname Pocahontas, provides the unique perspective of both a girl and, later, a young woman. She experiences the invaders' world, learns their language, and converts to their religion before marrying into their culture and voyaging to England in 1616. Her untimely death there and the relatively few references to her actions throughout her life highlight how just a handful of recorded events can grow into an uncontrollable legend.

Rountree's third subject of study, Opechancanough, Powhatan's younger brother, was an influential political force throughout his life. He was forced to wait until both of his older brothers, Powhatan and the lesser-known Opitchapam, died before becoming paramount chief. Nonetheless, he was prominent in the organization of great assaults in 1622 and 1644. His death soon after the second assault marks the end of the story, but Rountree is careful to note that it was not the final chapter in the history of the Powhatan Indians. They survive to this day among the eight state-recognized tribes of Virginia, law-abiding citizens who have contributed as much to this country's history as any group, keeping their culture alive and vibrant into the 21st century.

The connection between the present and the past is a recurring theme throughout the book. Primarily through her unique approach, Rountree is careful to avoid the pitfall of focusing too much on the legends that constitute much of what the public understands of this period. Her history, written from the Powhatan Indian perspective and coupled with a reliance solely on the primary documents, easily dispatches the convoluted stories such as Pocahontas

Historical Archaeology, 2007, 41(2):217–218.

saving John Smith's life and Chanco warning Jamestown of the impending "massacre" in 1622. She focuses on what was recorded at the time and distances herself and the reader from the pride-filled times and ego-driven creators of these myths and legends. The result effectively breaks down common understanding of the past and rebuilds it in a new, far more accurate light.

One of the most delightful aspects of the book is the way Rountree integrates the larger story of the Powhatan Indians while never losing focus on the three main characters. Rountree complements a careful reading of primary documents with the most recent archaeological findings to place the characters within the larger Chesapeake world. From the flora and fauna, to the seasonal approaches to everyday life, and even to the roles of each member of Powhatan society, whether male or female, old or young, elite or commoner, Rountree presents a universe that is very different from that of the European invaders but is also one that is ultimately knowable to the present and understandable within the context of its time.

The book is easily readable and perfectly written for a public audience, while also highly useful to students at the undergraduate level. Rountree acknowledges her position as a "non-Indian" writing from the native perspective, hoping that one day there will be a similar history written by the modern Indian people of Virginia. She is an accomplished scholar and truly embraces both her support of the modern Virginia Indian community and its struggle for federal recognition as well as her love for interdisciplinary research. While the former may lead readers to question some of her interpretations in the book, the latter is a true inspiration to all scholars. As an ethnohistorian, Rountree is both an anthropologist and an historian. Couple this with her broad knowledge of archaeological methods and her treatment of archaeological data as essential to her interpretations, she has created what many people advocate but few practice: a truly interdisciplinary work.

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X Marks the Spot: The Archaeology of Piracy

RUSSELL K. SKOWRONEK AND CHARLES R. EWEN (EDITORS)
University Press of Florida, Gainesville, 2006. 339 pp., 152 figs., bib., index, $55.00 cloth.

Popular culture continues to dwell upon and exploit the lure of buried or sunken treasure and attendant casts of colorful pirates parading with parrots, eye-patches, and peg legs. Americans have grown up reading the classics of pirate fiction, watching countless swashbuckling films and television programs; they have been treated to pirate comic books, toys, and board games and have even given American professional baseball and football teams names like "Pirates," "Buccaneers," and "Raiders." Popular with children at Halloween and with adults at Mardi Gras, the urge to dress up and act the part of a pirate has been perpetuated by the mass marketing of Disney and Las Vegas and by local chambers of commerce looking for weekend festival themes. Perhaps the legendary lure of loot that led sailors to become pirates connects with modern dreams of becoming rich overnight, or perhaps the pirates' notorious outlaw behavior appeals to secret desires to escape a routine existence or rebel against the boss at work. Romantic notions, gold fever, and dreams of getting rich all are part of human nature. How many times have archaeologists working on shipwrecks been asked, "have you found any gold?" Archaeologists often find themselves caught between the popular image of Indiana Jones and the reality of modern treasure hunting, especially if they elect to work on sites associated with, or at least purported to be associated with, pirates.

Editors Russell Skowronek and Charles Ewen have assembled a collection of insightful essays that explore the notion of identifying pirate sites, both on land and under the sea. The book is divided into three parts: Pirate Lairs, Pirate Ships and Their Prey, and Pirates in Fact and Fiction. A well-written introduction sets the stage by defining the term piracy and the difference between pirates and privateers. A brief history of piracy, focusing on the Golden Age of Piracy (1690–1730), introduces the central underlying observation that, while there is no shortage of historical works about pirates, there is very little in the archaeological literature about piracy. Aside from the sometimes controversial association with pirates and treasure hunting, Ewen concludes that the reason more pirate sites have not been reported by archaeologists is that they are hard to find and difficult to recognize in the archaeological record. Hence, the genesis of *X Marks the Spot*.

Naturally, Pirate Lairs begins with a chapter on Port Royal, Jamaica, written by its principal excavator, Donny Hamilton of Texas A&M University. Reputed to be the "wickedest city in the world," the colonial English port succumbed to an earthquake in 1692, which caused a large portion of the town to become submerged. Hamilton recounts the brief history of the richest community in English North America and reviews the underwater archaeology conducted there in the last several decades. While Port Royal prospered with pirates and privateers alongside merchants who bought and sold their plunder, Hamilton points out that the port should be considered a mercantile center first and only second, a pirate lair. Although a wealth of artifacts have been recovered from the sunken townsite, archaeologists have found little that can be attributed exclusively to pirates and privateers, except for three shipwrecks that sank on top of the submerged town during a 1722 hurricane, one of which was a pirate ship called *Ranger*.

On the trail of Jean Lafitte, Joan Exnicios describes investigations of the remains of that notorious smuggler's base at Grande Terre Island in southern Louisiana. Early CRM work on the barrier island near New Orleans delineated a wave-washed midden of early-19th-century artifacts; subsequent surveys identified an historic shoreline, a canal, and the remains of docks or warehouses that represent the site of Lafitte's 1808–1814 "establishment." Exnicios acknowledges that without historical documentation of

Historical Archaeology, 2007, 41(2):219–220.

Lafitte's lair on Grande Terre Island, the site might not have been recognized as anything more than an early settlement.

In the next two chapters, David McBride and Daniel Finamore discuss the history and archaeology of English logwood and freebooter sites on Roatan, in the Bay Islands of Honduras, and at Barcadares, Belize. On Roatan, surveys of the Port Royal town area and Fort George Cay turned up evidence of English military occupation during the 1740s. No evidence of earlier pirates or later logwood cutters was found. In Belize, excavations at the riverine logwood cutters' settlement of Barcadares produced low artifact densities, reflecting a relatively mobile and seasonal population that had access to smuggled exotic wares but was independent of the system that used them.

In the second part of the book, Pirate Ships and Their Prey, Patrick Lizé, who was part of a French team that salvaged the pirate shipwreck *Speaker,* describes and illustrates artifacts that were recovered during the 1980 project. *Speaker* was a former French warship captured by the English pirate John Bowen and wrecked off the coast of Mauritius in 1702. Another discovery in the Indian Ocean is the wreck of *Fiery Dragon*, originally thought to be Captain Kidd's *Adventure Galley*. John De Bry describes the results of initial excavations that led him to conclude an alternate identification of the vessel. Excavation of *Whydah*, a slave transport captured by the pirate Samuel Bellamy, is discussed for the first time in a scholarly format by Chris Hamilton who treats the sensational and controversial project as an opportunity to explore anthropological and archaeological issues raised by the 1717 Cape Cod, Massachusetts, shipwreck.

The recently discovered wreck off Beaufort Inlet, North Carolina, which is thought to be Blackbeard's flagship *Queen Anne's Revenge*, is the subject of two chapters. In the first, Project Director Mark Wilde-Ramsing assembles historical and archaeological data to make a case for a positive identification. In the second, Wayne Lusardi, the project's former artifact conservator, describes the site's artifact assemblages that, to him, leave room for doubt. In the next chapter, Mark Wagner and Mary McCorvie investigate an Ohio River flatboat wreck alleged to have been the victim of river pirates who operated during the early 1800s from hideouts along the shore. Wagner and McCorvie believe there is another explanation for the wreck. In a concluding chapter the editors look at the historical response to piracy and its potential victims in the Caribbean, arguing that the patterns of settlement and trade were directly shaped by the *threat* of piracy and that the responses to that threat are more visible in the archaeological record than the pirates themselves.

Part 3, entitled Pirates in Fact and Fiction, presents two essays. In the first, Lawrence Babits, Joshua Howard, and Matthew Brenckle describe a distinctive pirate assemblage. Comparing weapons listed in documents entitled Pennsylvania Pirate Inventory, 1718, and Alabama Pirate Inventory, 1818, with those found on *Queen Anne's Revenge* leads them to conclude that the data are insufficient to determine the presence of pirates from an artifact assemblage. The concluding essay, by Russell Skowronek, examines the impact of popular culture today on people's perceptions of pirates by interviewing more than 300 adults in the Philippines and the United States.

X Marks the Spot gives readers a report on the status of archaeological inquiry into the history of piracy, a recapitulation of the images of pirates in popular culture, and a list of the inherent problems found in attempting to associate archaeological evidence with pirate sites. If archaeologists are being asked to recognize a pirate site by a public that has preconceived popular images of how pirates should be characterized, they need to come up with better data with which to construct patterns that define the archaeology of pirates.

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Burial Terminology: A Guide for Researchers

RODERICK SPRAGUE

AltaMira Press, Lanham, MD, 2005. 288 pp., 33 figs., 8 tables, refs., index. $34.95 paper.

As evidenced by the sheer number of works referenced in this book, the need for a consistent system of burial nomenclature is readily apparent. *Burial Terminology* presents a comprehensive guide for use by researchers when describing human burials archaeologically encountered. Roderick Sprague's objective is the establishment of terminology that is consistent across disciplines to allow for easier description of burial and disposal practices. The focus is placed on what Sprague terms "disposal of the dead" (p. 2), rather than the mortuary/funerary activities preceding what is represented archaeologically. Sprague, with research interests in funerary and historical archaeology, is no stranger to the issues faced when encountering human burials.

The introduction includes a brief overview of terminology previously used to describe mortuary activities. Sprague notes that this work pulls together vocabulary used by prehistorians, historical archaeologists, forensic anthropologists, and ethnographers from North America, Western Europe, Australia, and Asia (p. 6). Chapter 2 provides an historical background of burial terminology through a discussion of publications produced over the past several hundred years. It is effective in illustrating the abundant number of studies that have been produced. Sprague is not the first to call for a consistent system of burial nomenclature. The historical background is useful in supporting the notion that a classificatory system needs to exhibit categories that are "mutually exclusive and all inclusive" (p. 18).

Chapter 3 presents the field guide, composed of 12 sections accompanied by relevant terminology for use when describing burials, including form of disposal, body preparation, individuality, articulation, position, deposition, orientation and alignment, grave goods, disposal container, features, description of disposal area, and demography (pp. 28–36). Tables list the suggested terms to be used and those that should be avoided when describing burials. This is helpful in providing readers with an organized list of terms discussed in chapter 4. Sprague clarifies that suggested terms are by no means the final word on what should and should not be used for burial descriptions and notes that there is much room for local variation and continual modification. Two supplemental sections, excavation data and data recording, provide suggestions for the proper use of terminology in the field and an excavation checklist to ensure the collection of all relevant data. Chapter 4 provides an in-depth discussion of Sprague's favored burial terminology as well as terms that should be avoided for each of the above-mentioned sections. Where applicable, the discussion includes the context in which both ideal and less-applicable terminology are used in research literature.

Well researched and written, *Burial Terminology* is extremely useful for researchers dealing with human burials, whether in a prehistoric, historic, ethnographic, or forensic context. Illustrations are useful in conveying sometimes confusing terminology. Perhaps one of the most valuable sections of the book is the extensive reference section. Since obvious space constraints hinder the complete discussion of some sources of terminology or typological systems mentioned, the reference section makes it possible for scholars to locate the sources for additional information. As Sprague notes, "it has been suggested that [a consistent system of burial terminology] is an impossible task, but we shall never know unless we try it" (p. 25). Consequently, this work is successful in providing an extensive reference list and a basic framework from which to build a consistent burial terminology for researchers.

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Biocultural Histories in La Florida: A Bioarchaeological Perspective

CHRISTOPHER M. STOJANOWSKI
University of Alabama Press, Tuscaloosa, 2005. 193 pp., 21 figs., bib., index. $29.95 paper.

It is deceptively easy to describe what happened to southeastern Indians in the several centuries following first contact with Europeans in the 16th century. Populations crashed, and many tribes disappeared entirely; groups moved, willingly or not, often across great distances; and cultures were transformed, sometimes beyond recognition, as some customs and practices were abandoned while new ones were adopted. Going beyond such generalizations is a more difficult task, and it is one that has quite properly engaged several generations of historians and archaeologists. Only over the past quarter century, however, have biological anthropologists—aptly referred to as bioarchaeologists—weighed in on the subject. Christopher Stojanowski's book, a revised doctoral dissertation, represents an important addition to that body of work.

When considering the fates of particular Native American groups, it is useful to draw a distinction between biological and cultural change. Archaeologists often deal with the cultural side of the ultimately profound transformations that took place in the early historic period. They do this through examining artifacts, architecture, community layouts, settlement distributions, and the like. Much less attention has been directed toward the people themselves. Stojanowski fills that void for several groups, most notably the Apalachee of the Florida Panhandle and the Guale of the South Atlantic coast, both of which became incorporated into Spanish La Florida early in the historic period. He does so by looking at change over time in the dimensions of teeth, which provide a strong genetic signal, from contextually secure skeletal samples. One of this study's strengths is the integration of information drawn from archaeological excavations and historical documentation with the results of systematically conducted skeletal studies, previous work as well as the author's own.

It is nothing short of remarkable what a quantitatively sophisticated analysis of simple tooth measurements can tell readers about varied histories of population change. Data collection procedures, observer error, statistical methods, and results take up more than one-half of the book. While not for the faint-hearted, the thorough discussion of these subjects is well worth the effort spent on it. The results are not always clear-cut, although Stojanowski does an admirable job of interpreting them in terms of the methods used and embedding them in their appropriate historical context.

The dental dimensions provide valuable perspectives on the timing of population decline and the coalescence of formerly discrete groups. Despite high mortality from harsh conditions, malnutrition, warfare, and (most importantly) newly introduced diseases, continued existence for several generations as viable communities was achieved in large part by a coalescence of formerly separate communities or even different tribes. For the Apalachee, a measure of protection was provided by a fierce reputation that resulted in social as well as geographical isolation. As a barrier to regular interaction, that distance had the beneficial, if unintentional, effect of hindering introductions of new deadly diseases. The Apalachee population decline, while ultimately devastating, was consequently later than that of the Guale who were hit both early and hard.

Anyone can quibble over details in a book of this sort, but to do so would be to miss the larger point of this solid study and its potential impact on contact period scholarship. Perhaps it is best to view Stojanowski's book as an important part of a broader literature with direct bearing on the consequences and timing of population change during the several centuries following first contact. Two topics are closely related to this study that readers would do well to explore on their own.

Historical Archaeology, 2007, 41(2):222–223.

The first has to do with the genetic consequences of human marriage practices along with village growth, contraction, fission, and coalescence in small-scale societies. Here one might turn to literature dating as far back as the 1960s on molecular polymorphisms among tropical South American groups such as the Yanomama, including more recent genetic research that supports earlier findings (James Neel, 1994, *Physician to the Gene Pool*, Wiley, New York). The effects of kin-based marriage and residence patterns on local group gene frequencies would be similar to the situation in the Southeast at the time of contact.

The second topic pertains to archaeological research on the spotty and ever changing population distributions, specifically site clusters, during the late prehistoric and early historic periods (David Brose, Wesley Cowan, and Robert Mainfort, eds., 2001, *Societies in Eclipse*, Smithsonian Institution Press, Washington, DC). Of particular significance are varied histories of collapse and persistence across the Eastern Woodlands from the late-16th through the late-17th centuries. Organizationally complex chiefdoms, especially those closely packed in the Lower Mississippi Valley, disappeared in the wake of high-mortality epidemics before the decline of most of the widely distributed, small, and comparatively acephalous societies that were made up of quasi-autonomous villages. Epidemics must have spread erratically from their points of origin, frequently burning themselves out when communication among spatially discrete populations was insufficient to ensure pathogen transmission from one group to the next.

The sad histories of the people in Stojanowski's study conform to the general patterns already identified in the genetic and archaeological literature. What is new here is the presentation of independent evidence from teeth for population contraction (bottlenecks) and amalgamation among specific groups. Multiple lines of evidence, including more case-specific studies along the lines of Stojanowski's work, are essential if researchers are ever to understand the complex processes of population collapse, movement, and cultural change across the tumultuous years of the early historic period.

If there is a larger message in this work, it is the demonstration that there is much fertile ground at the interface between multiple disciplines, in this instance skeletal biology, archaeology, and history. While there is no need for yet another term covering the approach adopted here—"bioarchaeohistory" or some other concoction—Stojanowski's book is a reminder that the most interesting work tends to occur at such boundaries. After all, there is nothing sacred about disciplinary boundaries as they are now delineated in the academic firmament. Separate fields of study will no doubt be transformed, perhaps utterly so, as distinctions among them blur through the pursuit of research questions that include many of those that are of greatest significance.

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Transatlantic Slavery: Against Human Dignity
ANTHONY TIBBLES (EDITOR)
Liverpool University Press, Liverpool, England, 2005. 180 pp., bib., index, $40.00 paper.

In the early 1990s, National Museums Liverpool identified a significant gap in the interpretation of their city's history: its place in the slave trade. *Transatlantic Slavery: Against Human Dignity* is the catalog that accompanied the museum's permanent exhibit of the same name. First published in 1994 with the opening of the Transatlantic Slavery Gallery, this second edition contains the original images and essays with the addition of two new chapters. The catalog has been reissued because National Museums Liverpool plans to inaugurate the National Museum of Transatlantic Slavery in 2007. The book serves as a thought-provoking introduction to scholarship about the international enslavement of Africans and its consequences.

The 18 brief essays examine such themes as capture and the Middle Passage, forms of resistance, the effects of the lucrative trade in Africans on African and other economies, Liverpool in the African trade pre- and post-Abolition, and the continuing legacy of slavery in contemporary society. Each of the original chapters began as a briefing paper for preparation of the gallery, and most were written by members of the project's advisory committee or guest curators. The essays range from 5 to 10 pages, including accompanying illustrations, and so do not contain the kind of detail one would expect to find in case studies addressing similar subjects. The footnotes and references are also minimalist. For example, a discussion of the dangers of the Middle Passage (pp. 61–62) only refers readers to the records of the Royal Africa Company, making it difficult to follow up on the author's general description to discover the nature of the evidence, the prevalence of such abuses, or contemporary attitudes towards the same.

Readers interested in the material culture of transatlantic slavery will naturally want to know about the objects that comprised the exhibit. Of the 195 items included in the exhibit, nearly all are depicted in the book either as illustrations for the various chapters or in the separate catalog section (pp. 143–176) that describes each item and its provenance. The images are one of the principal attractions of the volume, even though many of the photos are black-and-white or quite small. The catalog includes photographs of objects collected from West Africa (vessels, musical instruments, trade goods such as manillas and beads), artwork and household items with abolitionist themes, as well as historic maps, portraits, and ephemera documenting the lives of the men, women, and children enmeshed in slavery. The objects are organized by the gallery in which they appear, for example, West African Cultures, Destinations, Black People in Europe, Abolition and Emancipation. Each section includes a short introductory paragraph, presumably from the exhibit panels.

Despite the book's primary function as a catalog of museum artifacts, there is little explicit discussion of material culture in the text. References to landscapes, architecture, and artifacts are often generic and to all appearances based solely on written records. The primary exception to this pattern is the highly detailed chapter, entitled "'Guineamen': Some Technical Aspects of Slave Ships," in which the author compares the technical specifications of the ships used in human trafficking with those engaged in other trading ventures. The only mention of archaeology or excavation noted by this reviewer was a brief reference to the investigation of two slave ships, the *Fredensborg*, and the *Henrietta Marie*. There is no discussion of either the archaeology of the African diaspora or the West African coast.

As the editor notes, the literature on slavery is rapidly expanding (p. 131), yet this means that sources cited in the essays may not reflect the most recent scholarship available on their respective subjects. It can be difficult to resolve contradictions among the essays. For example, two essays claim that women were withheld from European traders because they were such

Historical Archaeology, 2007, 41(2):224–225.

important agricultural workers in the African context (pp. 60, 94–98), and another states that women were eagerly sold off because men were retained as the more valuable laborers (p. 104). Without greater detail, readers cannot tell if the difference reflects regional, temporal, or idiosyncratic strategies on the part of African traders. The "Select Bibliography" is accurately characterized as "only … a basic guide to further reading" (p. 177). For such reasons, the book has limited value as a reference work, but in this reviewer's mind, its greatest contribution is as a catalyst. The essays consistently challenge lay readers to reconsider received wisdom about slavery and its consequences, and cause specialists to rethink approaches to primary sources, the categories they use, and the meaning of their research.

The very name of the project, Transatlantic Slavery, is meant to foreground the people and social institutions usually glossed over in discussions of "the Atlantic slave trade" (p. 13). The essays convincingly argue for more attention to the ways in which slavery was experienced by people with different roles, identities, and locations. For example, several essays discuss the demographic and social impact of the removal of so many young men and women from their natal societies. The focus on women's experiences of slavery—both on the African continent and off—is another theme that appeared in a number of chapters. The essays on the relationship between slavery and ideas about race and on the forces that led to the abolition of the slave trade highlight the way that scholarship responds to and reflects present-day concerns.

The new concluding essay by the editor is particularly compelling. It describes the genesis and arrangement of the original gallery and the public response. Transatlantic Slavery is the most visited gallery in the museum and has spawned multiple spin-off programs and exhibits. The essay also discusses, in a very frank way, the political and practical hurdles to mounting such a display and considers why (to the author's way of thinking) museums worldwide have not kept pace with contemporary scholarship on transatlantic slavery. It provides an important context for the rest of the volume, and this reviewer wishes she had read it first.

In summary, *Transatlantic Slavery: Against Human Dignity* is a good introduction to the questions and themes that drive scholarship about the waxing and waning of the international enslavement of Africans. Many readers will want more information than the book provides, but they will have been encouraged to think critically about the significance of these "past" events in the present and the ways in which scholars can, and should, move beyond a focus on the "trade" to a consideration of the human experiences it shaped.

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Lost Gold of the Republic: The Remarkable Quest for the Greatest Shipwreck Treasure of the Civil War Era

PRIIT J. VESILIND

Shipwreck Heritage Press, Las Vegas, NV, 2005. 320 pp., 32 figs., append., index, $24.50 cloth.

On 25 October 1865, the steamer *Republic* lay wallowing in heavy seas 100 miles off the coast of Georgia, hull opened to the sea, boilers dead, engines and pumps silenced. Two days of heavy seas whipped into a frenzy by a hurricane had battered *Republic* and doomed the steamer despite hours of back-breaking work by passengers and crew who were dumping cargo overboard to lighten the ship and passing buckets to bail out the flooded hold. Captain Edward Young gave the order to abandon *Republic*. There were not enough boats for everyone, but a makeshift raft (hastily constructed by lashing spars and planks) took some men, and four overcrowded lifeboats took the rest. When *Republic* sank at 4:00 P.M., 21 men remained aboard, including Captain Young, but the boats' crews were able to pull all but 2 men from the freezing water in 40-foot high seas.

The loss of *Republic*, laden with commodities and an estimated $400,000 in specie for postwar New Orleans, was but another of a series of dramatic wrecks off the hurricane-ravaged East Coast of the United States. Although dominating the headlines of the day, *Republic* quickly passed into history, overshadowed by later wrecks, particularly those with more spectacular and tragic results. *Republic*'s story would again surface in the late-20th century, however, as a result of a quest to recover the ship's treasure and story.

In *Lost Gold of the Republic*, author Priit Vesilind, journalist and former editor at *National Geographic* magazine, weaves a tale that alternates between the saga of *Republic* (the steamer's crew, passengers, and demise) and the saga of modern-day wreck seekers (Greg Stemm, John Morris, and their team from Odyssey Marine Exploration) as they sought, found, and recovered artifacts and gold from the wreck. Odyssey Marine Exploration is a commercial firm that engages in shipwreck surveys and excavation, seeking to make a profit from treasure (in this case, the subject of the title, *Republic*'s gold, the "greatest shipwreck treasure of the Civil War era") while conducting what they defend as solid archaeological research.

Therein lies the crux of the problem and why this book proved a difficult sell to potential reviewers by the editors of this journal. Despite the polemics that have characterized the debate over the general topic of commercial enterprise and underwater archaeology, the work performed by Odyssey is technologically advanced. In the frontier arena of deep-sea archaeology, and in the absence of a large number of projects, this work (along with the work of noncommercial scientists like Robert Ballard and his colleagues) seemingly represents the cutting edge of an evolving approach to the technical application of deepwater archaeology. Having been onsite with Odyssey, author Vesilind believes this is true and opines, "Odyssey's success addresses a critical question in the world of ocean exploration: can commercial excavation be done responsibly, with respect for the need for scholarly documentation? Odyssey brings together cutting-edge equipment and broad goals; it combines archaeology and public education with new models for financing and management" (pp. 10–11).

The book is clearly pro-Odyssey, pro-commercial recovery, and yet it is not against archaeology. It is clearly against the *way* that the underwater archaeological community reacts to and responds to projects like Odyssey's, and the author criticizes the discipline's seeming refusal to examine and review a "totally transparent enterprise" (p. 61). Vesilind cites a televised debate between Stemm and George F. Bass and notes that there was common ground; for Bass it was the realization that they were "from different worlds but sharing a thirst for knowledge about what lay deep in the ocean," while for Stemm it was thinking how he could "separate truly significant shipwreck artifacts

Historical Archaeology, 2007, 41(2):226–227.

from ship's cargo … it might not be necessary to keep hundreds of the same bottle, coin or brick …" (p. 63). The author is dismissive of the counter to this argument, where there is no common ground on this issue. Archaeologists have a defined code of practice and ethics which clearly state that there is an inherent conflict of interest in selling artifacts that one excavates, even if it is to fund the dig. That is where, technological and technical expertise of Odyssey and cutting-edge applications notwithstanding, archaeologists part ways with those in commercial recovery.

This debate is as old as the discipline of underwater archaeology, and it has yet to reach any resolution or middle ground. It is not the purpose of this review to rehash the debate. Each side has an argument and a counterargument. This dispute will continue, perhaps throughout the 21st century, especially at a time when an apparent public appetite for spectacle, not scholarship, exists and where everything is deemed a commodity—even the products of the mind. The past is increasingly seen as something to be sold or marketed. To the 21st-century public, history and archaeology face a challenge to be "relevant," "cost-effective," or "marketable," be that for tourism, television programs, and books or for government, corporate, or private donor support.

In the debate of what constitutes right and proper underwater, maritime, or nautical archaeology, there are archaeologists on one side of the divide who see this book and this project and know what the answer is. On the other side of the divide, there are commercially minded entrepreneurs and archaeologists (yes, there are) who also know the answer. Then there is the vast majority of the public who are firmly in the middle and who do not participate in the debate but, instead, would see this book and this project as archaeology and, more to the point, as archaeology that is being shared with them through television programs, DVD sales, this book, a *National Geographic* magazine article, and (if they have the resources) through buying a coin from the wreck. The story of that wreck and the people involved in it is compelling and told well by Vesilind. For average nonarchaeologist readers, the debate is pointless. They have their history, recovered from the sea, and delivered to them for anywhere from $24.50 to a free loan from the public library—or through buying a coin for which this book so ably markets an historical context.

If there is a lesson to be learned from that fact, it is something that a number of archaeologists have come to realize, namely that academic researchers must also reach out to members of the public, to engage and excite them and to be relevant to them. That means more popular publications, more exhibits, more articles in the media, more websites, and more opportunities for the public to see what archaeologists do and why. The question of whether a middle ground exists has not yet been proven for archaeologists, and this book will not answer the question.

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American Artifacts of Personal Adornment, 1680–1820: A Guide to Identification and Interpretation

CAROLYN L. WHITE

AltaMira Press, Lanham, MD, 2005. 147 pp., 75 figs., tables, refs., index, $44.95 paper.

Carolyn White's *American Artifacts of Personal Adornment* is the latest publication from AltaMira Press as part of its American Association for State and Local History series. Inclusion within this series may seem an odd choice because the other books are primarily manuals designed to assist public historians as they explore local histories, operate small museums, and preserve historic architecture. In actuality, this material culture study on the evolution of historical clothing and its accoutrements is a much needed and well-chosen addition. Adapted from her 2002 Boston University dissertation, White's desire to create a comprehensive guide that "traces the technical, temporal, and diagnostic characteristics of personal adornment" is largely a successful one (p. 1). It will benefit archaeologists as well as the public history communities of museologists, re-enactors, and costumed interpreters.

White asserts that previous artifact studies of personal adornment suffer largely from a number of problems, most notably their lack of use in historical or cultural analyses and their failure to understanding the "meaning" of such items to those who wore them. To help overcome these shortcomings, White devotes the first two chapters to the theoretical perspective and historical sources used in creating this volume. Grounded in a postmodern paradigm, White links the concept of identity to the selection of personal adornments. This union reveals how individuals choose to present themselves, but it may also be used to consider what were appropriate, expected, and desired standards for different genders, ages, ethnicities, and social classes. White employs extensive historical research to reconstruct these different historical standards, including journals, diaries, publications on proper behavior, shop records, newspaper advertisements, probate inventories, wills, portraiture, and secondary literature of fashion historians. In considering what each source contributes to this study, White also discusses the deficiencies and biases of the sources.

White credits archaeology for being a comparatively equitable and unbiased medium for studying the past. The archaeological material in this volume centers solely on recovered artifacts of personal adornment. Those chosen for inclusion were from excavations of five domestic sites in Portsmouth, New Hampshire. There is no descriptive or quantitative data presented on these investigations or on the artifacts themselves, although the temporal span of the guide (1680–1820) is based solely on the historical occupation of these sites. This is appropriate, as these dates also represent several distinct periods of fashion before the industrial revolution. White cautions that the historical sources and artifacts here are solely related to fashion and dress in New England during the late-17th through early-19th centuries, even though the material in this volume certainly offers larger geographic applicability within the British colonial sphere.

Subtitled *A Guide to Identification and Interpretation*, this is not a reference book for archaeologists who simply wish to classify their recovered buttons by the comparative typologies of Stanley Olsen (*American Antiquity* 28[4]: 551–554) or Stanley South (*Florida Anthropologist* 17[2]:113–133). With a recurring theme of "precise identification is the key to meaningful interpretation," on a basic level White's book does discriminate subtleties of different personal adornment artifacts (p. 10). Through ample text and illustration, this volume allows its users to provide more detailed identification by very specific function, such as how to distinguish stock buckles from knee buckles or coat buttons from waistcoat buttons.

To assist with this "precise identification," the larger group of personal adornment artifacts is divided into four functional classes: fasteners, jewelry, hair accessories, and miscellaneous

Historical Archaeology, 2007, 41(2):228–229.

accessories, each of which is detailed in individual chapters. Clothing fasteners is the largest section, as it details the most functionally diverse (and most often recovered) artifact types of aglets, buckles, buttons, clasp fasteners, and hooks and eyes. Jewelry encompasses many types of clothing accoutrements: beads, bracelets, broaches, clasps, earrings, necklaces, miniatures, pendants, rings, and miscellaneous stones, gems, and seals. Combs, wig curlers, and other ornaments are described in the chapter on hair accessories. Miscellaneous accessories is the most diverse of the four categories and details many different artifact types, including chains, fans, watches, metallic textiles, cosmetic tools, even spurs and swords. These organizational classes and associated artifact types are very appropriate and could easily be integrated into virtually any existing catalog system.

The numerous individual artifact types found within each chapter and category are all well described, including the various shapes, metric measurements, and basic materials from which they were made. Physical signatures that provide insight into general periods of manufacture are discussed for a number of the artifacts. Wonderfully reminiscent of older archaeology publications, many of the artifact types are described, shown in photographs or line art, and then further illustrated with period portraiture to demonstrate how the item was worn or used. The accompanying rich, detailed historical background and documentation for each artifact provides a sound historical context for the evolution of faddish styles during different decades from the late-17th through the early-19th centuries.

Despite the abundance of basic data useful in artifact identification, it is the "meaningful interpretation" that comprises the strongest aspect of this volume. The wealth of anthropological data gleaned by White from the historical sources, specifically on gender, age, ethnicity, and social class, is incredibly illuminating. For example, the 17th- and 18th-century buttons recovered by archaeologists are almost exclusively from male clothing. Contemporary garments for females generally relied on cloth closures until a fashionable shift to buttons occurred in the 19th century. Store records, newspaper accounts, and other sources detail how those of upper economic status favor multiples of the same button style on their garments, whereas the buttons rarely matched on the clothing of those with lesser means. Such observations are the strongest throughout the volume with regard to what was gender appropriate and socially desirable among the upper economic classes. In this manner, White offers archaeologists greater access to the historical occupants of a site, often on an individual level, by the connection of recovered artifacts to specific garments or furnishings. It is possible that more could have been presented on variations due to ethnicity and age, but this appears to have been largely dictated by regional biases within the primary sources.

The volume is extremely well referenced, with endnotes and an overall bibliography in each chapter. The numerous historical illustrations and portraits are suitable, as are the many tables of primary source data. More images of actual artifacts would have been helpful, especially in the few areas where descriptions are vague: for example, "Archaeologists should be aware that small pieces of wire and metal could be employed to support [women's] hair" (p. 115). The text was well written but repetitive at times. Some of the background history and detail on the four classes of personal adornment artifacts had been previously published in White's contributed entries on "buttons" and "dress" in Charles Orser's *Encyclopedia of Historical Archaeology*, pp. 75–76 and 160–161, respectively (Routledge, London, 2002), but its reuse here is appropriate.

Most apparent is the lack of a conclusion or summary. This volume simply ends after the chapter on miscellaneous accessories. It would have been nice to see an overall conclusion or perhaps a summary of the artifact data from the different sites and what these artifacts say about the identities of their historical occupants. For archaeologists, a list of further research questions or testable statements about personal adornment artifacts found on contemporaneous British colonial sites in other regions or countries would have been equally appropriate. Even in the absence of such, White's *American Artifacts of Personal Adornment* is recommended as an important contribution to this often underutilized class of artifacts.

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Sampling Many Pots: An Archaeology of Memory and Tradition at a Bahamian Plantation

LAURIE A. WILKIE AND PAUL FARNSWORTH

University Press of Florida, Gainesville, 2005. 384 pp., 62 figs., bib., index, $65.00 cloth.

Most archaeological work in the Bahamas has been confined to the prehistoric period and the years immediately surrounding Columbus's landfall on the island of San Salvador in 1492. Prehistorians are concerned primarily with the initial populating of the Bahamas and the adaptations and lifeways of the Lucayan populations. Others are interested in establishing the Bahamas' rightful place in the story of Columbian contact with the New World and, to a lesser extent, understanding the implications of European contact in the years immediately following Columbus's arrival.

Historical archaeology has a 30-year history in the Bahamas, with most efforts being directed towards understanding the plantation period that immediately followed the British loyalists' arrivals to the islands in the late-18th century. These efforts have not been as intensive or as widespread as those focused on earlier periods, but an ever-increasing number of historians and archaeologists from the Bahamas and the United States are centering their attentions on these more recent periods of Bahamian history.

Sampling Many Pots is a groundbreaking work in the historical archaeology of the Bahamas, particularly when understood in this context. This book is the first monograph-length work in Bahamian historical archaeology and presents a comprehensive historical and archaeological picture of Clifton Plantation on the island of New Providence. The thorough documentation of a loyalist plantation that includes research into the lives of all members of a plantation community in itself represents a significant contribution to the literature. Equally significant are the authors' efforts to situate historical archaeology in the Bahamas within broader theoretical conversations about the African diaspora by drawing on a wealth of interdisciplinary literature. The result is a book that should be of interest to those working on plantation-period studies or diasporic communities in any geographic context, as well as to those with a particular interest in the Bahamas.

The first chapter develops the theoretical context for this study, which focuses primarily on the African and Creole populations brought to the islands under British colonial rule. Discussions of diaspora, memory, and practice are not uncommon themes in historical archaeology, but the authors do an exceptional job of building a series of clear and relevant links among wide bodies of theoretical literature. The result is an analytical framework that seeks to understand how communities of individuals originating from diverse cultural backgrounds in Africa both retain and reconfigure cultural identities through individual and collective memories and practices.

The following three chapters develop an historical context for an archaeological study of Clifton Plantation on a variety of scales. Chapter 2 is a concise presentation of Bahamian history and prehistory, from the original Lucayan population of the islands through the arrival of the loyalists. Chapter 3 is an impressive historical treatment of the question of African origins of Bahamian populations. The authors contextualize this issue in a wealth of secondary sources on the slave trade and African toponyms to demonstrate the difficulty of reconstructing African origins. What follows is an extremely useful and thorough synthesis of the many different conduits and mechanisms that brought Africans to the Bahamas, the resulting demographic profiles of those populations, and the types of information about daily cultural practices that can be derived from such knowledge. The final historical chapter presents the individuals who comprised the community at Clifton Plantation, including William Wylly, the famous "reformer" of Bahamian slavery. It also presents a collective history as well as family or

Historical Archaeology, 2007, 41(2):230–231.

individual histories of the enslaved and liberated Africans who resided at Clifton.

The subsequent four chapters address the archaeological materials recovered from three seasons of fieldwork in the late 1990s. Chapter 5 provides a systematic overview of methods and results and provides richly detailed information on site architecture and landscapes that fill a necessary niche in understanding Bahamian plantations. Chapters 6, 7, and 8 provide interpretations of the archaeological record through a variety of perspectives that apply the analytical framework developed in the first chapter. Chapter 6 is a presentation of landscape that begins with a discussion of the plantation landscape and architecture that would have been created by Wylly's design. This discussion is paired with a rich archaeological and ethnographic discussion of yard spaces in the Bahamas to demonstrate how such spaces were adapted to the preferred practices and social meanings and memories that would have been salient to African and Creole residents. Chapter 7 explores archaeological evidence of foodways at Clifton in order to demonstrate continuities in practices and meanings shared with West African cultures. Chapter 8 looks at consumer choices made by enslaved populations as they traded and exchanged goods in the markets of Nassau. This chapter is closely aligned to Wilkie's other works on this subject, but the discussion here is expanded and particularly enriched by the analytical model presented in chapter 1.

The final chapter ties together the themes of memory and practice that run throughout the text. Considering the role of memory and meaning in the context of daily practice at Clifton Plantation demonstrates the possibilities of understanding shifting cultural identities through material choices and behavioral practices. The still-elusive nature of meaning and memory, even within such a well-documented context, points to where archaeologists can build upon the analytical framework developed in this text. This work also opens doors to future directions in Bahamian historical archaeology in both time and space. Loyalist plantations were established on most major islands in the Bahamas archipelago. The majority of those communities lack the rich historical record of Clifton plantation and the relative proximity to the capital city of Nassau. *Sampling Many Pots* offers theoretical insights and a rich comparative record of Bahamian plantation life that will be of great use to researchers working elsewhere in the Bahamas. The relevance of questions about creolization, memory, and tradition extend well beyond the plantation period and into the 19th and early-20th centuries, thereby extending the utility of the framework of memory and practice developed in this work.

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A Historical and Economic Geography of Ottoman Greece: The Southwestern Morea in the Eighteenth Century

FARIBA ZARINEBAF, JOHN BENNET, AND JACK L. DAVIS

The American School of Classical Studies, Athens, Greece, 2005. 328 pp., 92 figs., refs., append., index, $45.00 paper (with CD-ROM).

This volume is the product of a collaborative study carried out by an Ottomanist, Fariba Zarinebaf, and two classical archaeologists, John Bennet and Jack L. Davis. This publication is their "first attempt" to use Ottoman documents in order to write an economic and social history of the Greek Peloponnese from the 15th through 18th centuries (p. xv). The subject matter and content of their publication are based on an Ottoman cadastral survey dated to A.D. 1716 (pp. xv, 6). This cadastral survey, Tapu Tahrir 880 (TT880), was conducted in the Anavarin region of the Peloponnese, that is to say, the environs of contemporary Pylos. A portion of the area included in the Ottoman cadastral survey has been subsequently surveyed by the Pylos Regional Archaeological Project. The authors' research was conducted under the aegis of this expedition (p. 6). The rational for the present study is in part attributed by the authors to the success of a similar collaborative research project carried out by the Cambridge-Bradford Boiotia Expedition (p. 5, n. 18).

A Historical and Economic Geography of Ottoman Greece is intended to address two separate yet potentially complimentary audiences, namely archaeologists and historians (pp. 6, 8). The authors hoped to demonstrate to the former, which they successfully did, the utility of Ottoman documents as aids for reconstructing patterns of "settlement, land use and toponymy" in archaeological research (p. 6). They also demonstrated to the latter that the wealth of data contained in TT880 could be used to conduct comparative studies in other geographical regions that were once part of the Ottoman Empire (pp.1, 12, n. 11).

The introduction to this book presents an overview of the state of archaeological and historical research pertaining to the Ottoman period in the area of Pylos and, on a broader scale, in Greece as a whole. The Ottoman period in Greece is generally ignored by archaeologists because it is not as glamorous as the classical periods (p. 2). Archaeologists also tend to shy away from this period because it is generally assumed that only texts, and not archaeology, can provide meaningful insights into early modern Greece (p. 2). Lastly, this time span is ignored by some scholars, as it is an unpleasant reminder of Ottoman occupation (pp. 2, 9).

The first chapter by Zarinebaf presents an economic and social history of Morea from the Ottoman conquest in the 15th century until the Greek Revolution in 1821. Her analysis is based primarily on Ottoman documents, including Western and secondary sources. She describes various changes in administration and taxation in Morea under Ottoman rule. Information concerning *çifliks* (large farms) in Anavarin is discussed in order to address the "*çiflik"* debate between Ottomanists and Balkan historians (pp. 40–47).

In chapter 2, Zarinebaf presents her translations into English of two Ottoman documents created for and used during the Ottoman administration of the Peloponnese. The first is the Ottoman imperial law code (TK71), *kanunname*, which was used for the administration of the Vilayet of Morea in the early-18th century (pp. 49–53). This *kanunname* is included at the beginning of the chapter because it "established the general legal framework within which Ottoman officials administered the Morea" (p. 49). Among the provisions in this law code is the amount of the head tax, *ispence*, levied by the Ottoman administration on non-Muslim populations. For example, Christians and Jews were required to pay 25 and 125 *akces*, respectively (p. 51). Other provisions include the amount of taxes to be collected for agricultural produce and for various types of land holdings (pp. 50–53). These amounts varied depending upon

Historical Archaeology, 2007, 41(2):232–234.

whether the individuals or families were Muslim or non-Muslim (for example, p. 52).

The bulk of chapter 2 is devoted to a translation of selected portions of the cadastral survey for the district of Anavarin (pp. 54–110). Black-and-white facsimiles of the relevant pages from the original document are included in PDF format on a CD-ROM attached to the inside back cover of the book (p. 49, n. 1). The level of detail and the amount of demographic and economic information contained in TT880 is staggering. This is illustrated by the information contained in the listing for *Çiflik of Kukunare* (No. 22), including the dimensions of structures and the types and quantities fruit trees found on this property. Also recorded is the presence of three sharecroppers who worked on this *çiflik*, as well as the number of oxen needed to plow its farmland. Naturally, TT880 also documents the amounts and types of taxes levied on this property, and lastly the entry describes its neighboring properties or natural boundaries.

In chapter 3, Bennet and Davis use TT880 to reconstruct the human geography of Anavarin during the early-18th century. As a result of previous research, they decided to concentrate on identifying locations of "minor toponyms, especially the boundaries of *çifliks, karyes*, and the names of *mazra'as*" (p. 115). For additional information, Bennet and Davis used a wide range of historical documents, such as French and Venetian cartographic materials, 17th-century engravings, and other source material (pp. 111–114). Some of the difficulties they experienced in identifying toponyms are in part attributed to the fact that names "of non-Greek origin have been 'purified' since the establishment of the modern Greek state" (p. 114). Based on their research, Bennet and Davis suggest that the organization of the localities recorded in TT880 may "reflect the daily activities of the administrator who compiled the information" (p. 116). In the end, Bennet and Davis succeeded in physically locating 86% of the *çifliks*, *karyes*, and *mazra'as* mentioned in TT880 (pp. 115–144).

Chapter 4 is by all three authors and its purpose is twofold. First, the information in TT880 is used to determine the "the distribution of population and variability in the nature of agriculture in the district of Anavarin" (p. 151). The bulk of the chapter addresses these issues (pp. 151–198). The second objective is to demonstrate how archaeological data can improve "understanding of Ottoman cadastral surveys such as TT880" (p. 151). This short segment is perhaps the weakest and most disappointing in the volume (pp. 204–209). The authors marshaled two lines of evidence to demonstrate how archaeology aids in "understanding" TT880 (pp. 204–208). For the first example, they note that archaeological surveys had located "almost all of the *karyes*, *çifliks*, and *mazra´as* registered in TT880" (p. 204). The second example presents in detail how archaeological data resolved one of the "more complex cartographic problems" concerning the location of the *Çiflik of Rustem Aga* as described in TT880 (p. 204).

While these issues are certainly legitimate, the data in TT880 can be used to provide insights on a range of subjects of interest to a broader archaeological audience. For instance, there is a considerable amount of information pertinent to issues related to room function and site abandonment. Using the data in this document, it is possible to determine the amount of space used for stabling and storage at individual *çifliks* in Anavarin. For example, at the *Çiflik of Papla* or *Çiflik of Mustafa Aga,* 3% of the built-up space was used for storage, while 18% of the architecture served for stabling animals. The courtyard at this settlement comprised 40% of the enclosed space, while architecture that presumably was used for domestic activities, including multistory structures, represented 39% of the built-up space (p. 75). Not all the *çifliks* recorded in TT880 had barns/stables or storage facilities, and this raises the question of where the animals were kept and the agricultural produce stored (for example, p. 85, *Çiflik of Pile*, No. 31).

Concerning the subject of site abandonment, TT880 provides insights on the complex occupational history of some of the *çifliks* in Anavarin. Excluding settlements that functioned as either a *mazra´a* or *çiflik*, 24 *çifliks* are recorded in TT880 (pp. 149–150, Table 3.1). Of these 24 settlements, 4 apparently did not contain domestic architecture (nos. 13, 28, 34, 45). At 12 *çifliks*, the domestic architecture, storerooms, and stables were intact (nos. 1, 2, 5, 6, 10, 14, 19, 20, 22, 23, 29, 31). In contrast, at four *çifliks* all the domestic architecture was completely

in ruin at the time of the survey (nos. 9, 13, 37, 39). At an additional four *çifliks*, some structures/rooms were intact and others were in a state of collapse when they were surveyed by the Ottoman administration (nos. 4, 12, 15, 36). For example, at the *Çiflik of Alafine*, 42% of the domestic architecture was in ruin at the time of the survey (p. 60).

In the concluding chapter, the authors place their research within a larger methodological framework, one that seeks to draw attention to the wealth of information contained in the Ottoman archives housed in Istanbul. In order to illustrate this point, they used TT880 to develop a highly detailed socio-economic history of Anavarin/Morea during the Ottoman period (p. 211). In this portion of the volume, the authors also outline what they believe to be the major contributions of their research. One contribution among the many is that they were able to demonstrate demographic stability among the non-Muslims who lived in Anavarin during the Ottoman period. The demographic decline among non-Muslims that did occur happened during the wars between the Ottoman Empire and Venice during the second half of the 17th century and continued until the beginning of the 18th century (p. 211). Perhaps the greatest legacy of this collaborative study is that the authors provide "a cartography and geography of Ottoman Anavarin" that can be used to develop archaeologically testable hypotheses (p. 212). Following the concluding chapter, additional information is presented in four appendixes and concordances.

The volume contains 92 black-and-white figures with color copies of these images on the attached CD-ROM. This additional data is an excellent service to the reader. The layout, printing, and binding are well done, making this a sturdy and attractive volume.

A Historical and Economic Geography of Ottoman Greece: The Southwestern Morea in the Eighteenth Century is a magisterial work, a major contribution to understanding of this area of Greece during the Ottoman period. The authors are to be congratulated for achieving their objectives, and one can only hope that scholars working in other regions of the Mediterranean basin will follow their lead.

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