

transiency, culminating with a bottleneck in the LM coincident with demographic collapse. Among the Guale, there was aggregation over time of distinct matrilineages that were individually decimated by disease and emigration. Thus for the Apalachee, the transition from the LPC to the mission periods is marked by genetic stasis as well as stasis of the disease load of the population. The contact period Guale, on the other hand, suffered catastrophic population change because of disease, emigration, and aggregation. There was not one specific biological response to contact, but rather varied and localized responses among different Native American groups. The sociopolitical strategy of the Apalachee and their geographic location further inland likely isolated them to some extent from the political practices of the Spanish, which the Guale, who were in prolonged contact with the Spanish owing to their coastal position, could not avoid.

Stojanowski's approach to Native American history is unique and thorough. He combines information from previous bioarchaeological studies of health and disease, burial demographics, ethnohistorical texts, and palaeogenetic analyses. The populations that he has chosen to analyze range from the late precontact through the late mission periods. Genetic variability and ethnohistorical information identify three types of mission period sites: San Pedro y San Pablo de Patate, an EM Apalachee site, exemplifies a pre-collapse mission population; two sites are in the process of active demographic transition, the LM Apalachee site of San Luis de Talimali and the EM Guale site of Santa Catalina de Guale; and a population that has experienced collapse can be seen in the LM Santa Catalina de Guale de Amelia site. Stojanowski's sampling over three time periods and of populations at three different stages of missionization allows him to make the compelling case that colonialism did not affect all native groups in the same way or at the same time. His careful model building and methodical statistical testing contributes to a noteworthy revision of the implicit effects of the colonial encounter. This work will be of particular interest to scholars of Native American studies, palaeogenetic variation, and Southeastern archaeology.

The Archaeology of Collective Action. DEAN J. SAITTA. University Press of Florida, Gainesville, 2007. xv + 140 pp., 23 illus., biblio., index. \$24.95 (paper), ISBN 978-0-8130-3070-8.

Reviewed by Patrick H. Morgan

In 1999 and 2000, I took part in the University of Denver Archaeological Field School, the Colorado Coal

Field War Project, where Dr. Saitta was a principal investigator and senior archaeologist. Dr. Saitta was my graduate school advisor at the University of Denver, and I have known him to be methodical, precise, and eloquent in his lecturing. *The Archaeology of Collective Action* evokes this same feeling.

The book is divided into eight chapters. The author methodically expounds the philosophical and theoretical aims of the book, along with examples of collective action archaeology culminating in the discussion of the "Ludlow Massacre," its background, its archaeology, and its impact. Like any class one might have taken with the author, the book is formulated for the reader to easily absorb the complicated issues. Because of this, I will review the book chapter by chapter.

The focus on the philosophical is important to the overall tone of the book. The author's desire here is to relay the understanding of archaeologist's "dual nature" (p. 1) that the aim of scientific archaeology is "to parlay the facts within its domain into historical truth" (p. 1), juxtaposed with the realization that archaeology is executed by humans with a robust "bag" of indoctrinated bias. The author believes that pragmatist philosophy is necessary for a critical social archaeology. This point is illustrated in chapter 2, in which he discusses pragmatic principles as aligning with those of archaeologies of collective action. Chapter 3 relays the connective theoretical and methodological tissue for this study of collective action. Saitta illustrates the partitive theory of culture as well as the theories of culture and material culture and the former's dependence upon the latter. The critical point made is how these theories and methodologies establish a context for an archaeology of collective action.

Saitta discusses examples of archaeologies of collective action in chapter 4 within the subheadings of race, gender, and class. He has carefully selected associative examples of collective action that provides a "comparative touchstone" (p. 34) with the book's primary example of the Ludlow Massacre. He cites three examples of slave collective agency, including research on South Carolina Lowcountry Colonoware pots that exposes an intent to avoid assimilation and instead "[nurture] reciprocity and community" (p. 37). Additionally, Saitta looks at three examples of gender, such as research concerning the expansion of women's roles in both the private and public sphere in Boston, Chicago, and Philadelphia established by reformers instilling morals and shaping communal and private space. Saitta also utilizes research regarding gender roles within slave communities in Kentucky and Mississippi, revealing a cooperative nature which established a stronger communal bond. Collective resistance in terms of class can be seen in the examples he provides, such as the "industrial sabotage" perpetuated by workers on management (p. 41) due to the

economic despair in late-nineteenth-century Massachusetts or bottle factory workers in nineteenth- to twentieth-century West Virginia who challenged management by "drinking the owner's profits" and discarding them away from management's view.

These examples provide a comparative background and analysis as chapter 5 considers the Colorado coalfield strike and war of 1913–14, also known as the Ludlow Massacre, the main collective action case study of the book. Saitta first provides a national context and historical background of capital and labor battles, leading the reader through the struggles of mineworkers and steelworkers in the main industrial regions of the United States. He draws the Ludlow example as distinctive in its violence and location, isolated as it was in the western frontier. Southern Europeans along with Mexicans and African Americans, speaking twenty-four languages in all in the Southern coal fields (p. 50), filled mining jobs in company towns such as Ludlow and Berwind. Saitta, having already established in comparative examples collective action, demonstrates that despite heavy language barriers, workers came together in solidarity against Colorado Fuel and Iron (CFI) to demand an eight-hour work day and a pay increase, among other things. Saitta provides the necessary time line, from why and when the strike occurred to when the actual conflict took place. He details the Ludlow Massacre, in which disputed numbers of men, women, and children died, mostly from smoke inhalation after being trapped in underground cellars, some from gunshots.

Chapter 6 describes the archaeology performed at Ludlow and Berwind and how the material culture demonstrates an example of collective action. The archaeological remains at Ludlow were episodic in nature, produced from a roughly seven-month period between late 1913 and early 1914. The archaeology performed a few miles away at the small company town of Berwind provides a complimentary analysis due to its extended span. Using photograph-overlay, archaeologists were able to "locate over 25 percent of the colony's tents" (p. 69). Saitta's team was able to refute the notion that the tent layout was disorganized due to the racist rationale of the militia (p. 69). Furthermore, Saitta describes the layout of the tent colony as a "rational, well-ordered settlement" and the ethnic organization as integrated (p. 71). It appears that the archaeology produced evidence of integration, yet artifacts also suggest a strong ethnic association. The author suggests that the "distribution of material items suggests more uniformity than difference" (p. 73). Saitta has essentially made the point that Ludlow is a prime example of collective action whereby "shared existential anxiety and identity produced specific collective strategies for achieving change" (p. 34).

The main focus of chapter 7 is the public memory aspect of the Ludlow project. Saitta analyzes how the Ludlow Massacre was remembered shortly after the episode and how it is currently remembered. He shows how this event solidified communities of different people and continues to have a powerful effect on the direct descendants of the strikers and the community at large. He discusses the modern parallels and the continued struggles of union workers in the area and how the Ludlow example has become a powerful symbol to the community. Memory pervades on both sides of the issue. Saitta articulates vernacular accounts of both militiamen and strikers and notes how the accounts passed down are not reflected in the archaeological record. Stories passed down of a mass grave in which hundreds of Ludlow colonists were buried, for example, were not substantiated by the archaeology (p. 103). Chapter 8 Saitta asks, "Where might a critical archaeology push the study of collective action in the future?" (p. 109). Here he relays the importance of further study of class and the importance that the past has on current aspects of class in the United States.

Saitta examines each detail of the approach of philosophy, theory, and archaeology, including the events of the Ludlow Massacre, making them accessible to even the non-archaeologist. This volume ultimately allows the reader to understand the requirement for increased collective action research. For me, Saitta's book highlights the need for continued research on the role of collective action in the slave culture in the South Carolina lowcountry. This book provides a solid study useful for comparative analysis in prehistoric as well as historical archaeology.

The Archaeology and History of the Native Georgia Tribes. MAX E. WHITE. University Press of Florida, Gainesville, 2002. 176 pp., 60 figs., biblio., index. \$55.00 (cloth), ISBN 0-8130-2576-1.

Reviewed by John T. Penman

Max E. White's *Archaeology and History of the Native Georgia Tribes* includes a foreword by Jerald T. Milanich, a preface, and eight chapters with the natural setting covered in the first chapter and the other seven dedicated to culture history from Paleoindian presence in Georgia beginning about 12,000 years before present (B.P.) to the 1830s, when Native Americans were forcibly removed from the state by the United States government.

The Paleoindian chapter discusses significant sites that date to approximately 12,000–10,000 B.P. (10,000–8000 B.C.). Maps of sites are presented, and the author