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ARTICLES

- 3 The Cultural Transmission of Great Basin Projectile-Point Technology: An Experimental Simulation
Alex Mesoudi and Michael J. O'Brien
- 29 History and Process in Village Formation: Context and Contrasts from the Northern Southwest
Catherine M. Cameron and Andrew I. Duff
- 59 Evolution of a Late Prehistoric Winter Village on the Interior Plateau of British Columbia: Geophysical Investigations, Radiocarbon Dating, and Spatial Analysis of the Bridge River Site
Anna Marie Prentiss, Guy Cross, Thomas A. Foor, Mathew Hogan, Dirk Markle and David S. Clarke

REPORTS

- 83 The Role of Basketry In Early Holocene Small Seed Exploitation: Implications of a Ca. 9,000 Year-Old Basket from Cowboy Cave, Utah
Phil R. Geib and Edward A. Jolie
- 103 The Beauty of "Ugly" Eskimo Cooking Pots
Lisa Frink and Karen G. Harry
- 121 Ethnoarchaeological and Archaeological Perspectives on Ceramic Vessels and Annual Accumulation Rates of Sherds
Alan P. Sullivan, III
- 136 Streamflow and Population Change in the Lower Salt River Valley of Central Arizona, Ca. A.D. 775 to 1450
Scott E. Ingram

REVIEWS

- 166 The Neolithic Revolution in the Near East: Transforming the Human Landscape, by Alan H. Simmons
E.B. Banning
- 167 Signs of the Casas Grandes Shamans, by Christine S. Vanpool and Todd L. Vanpool
Michael E. Whalen
- 168 The Archaeology of Collective Action, by Dean J. Saitta
Paul A. Shackel
- 169 Seeking Our Past: An Introduction to North American Archaeology. Sarah W. Neusius and G. Timothy Gross
Peter N. Peregrine
- 170 Archaeologies of Materiality, edited by Lynn Meskell
Susan D. Gillespie

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labor archaeology. Saitta has written an important book that is accessible to undergraduates.

Saitta defines collective action as "the group behavior of individuals united by particular life experiences, existential anxieties, and strategic interests in concrete historical (political, economic, and cultural) circumstances" (p. 5). He documents the collective action of working class people coping with social inequality and oppression. He, along with his colleagues, examines Ludlow from the bottom up, looking at the forces that marginalized and disenfranchised the mining community. The archaeology also provides a compelling example of collective action on a different level—a group of professional archaeologists along with graduate and undergraduate students collectively exploring the story of the oppressed.

Ludlow was thrust onto the national scene when women and children were killed during the 1913–1914 coal strike in Colorado. John D. Rockefeller Jr. was held accountable for the tragedy in many newspapers and periodicals. Rockefeller had acquired CF&I (Colorado Fuel and Iron Company) in 1903, and by 1913 it employed 14,000 miners, mostly immigrants from southern and eastern Europe. Saitta describes how the company worked to Americanize and to "civilize" the new immigrant. A weekly publication distributed to the workers, *Camp and Plant*, helped to reinforce corporate policy and work ethic.

The Colorado mines were unsafe, and the death rate for miners was twice the national average. The miners in Colorado went on strike in 1913 for better conditions. The United Mine Workers of America (UMWA) supported their efforts. A year-long cycle of violence culminated when the militia charged the tent colony and set fire to the tents, killing two women and 11 children. A guerilla-style war ensued for ten days, and the miners attacked militia encampments, mine guards, and coal mines. The strikers seized control of the mining district in the Ten Days' War. Saitta explains that Ludlow is probably one of the best examples of class warfare in American history. The strike ended when the UMWA ran out of funds to support the workers, and the miners received few concessions for their struggle.

Some of the official histories written after the strike described the event as being caused by cantankerous Greek and Balkan cultures, rather than by poor working conditions. A commission appointed by U.S. President Woodrow Wilson found Rockefeller as an influential strategist in dealing with the CF&I strike. In 1915 Rockefeller toured the strike district and created a new labor plan that included workers' input on conditions that would affect the miners, such as mine safety, health, sanitation, recreation, and education. While the miners had to abandon their strike, they eventually gained some concessions from CF&I.

The Archaeology of Collective Action. DEAN J. SAITTA. 2007. University Press of Florida, Gainesville. xx + 140 pp. \$24.95 (paper), ISBN-13 978-0-8130-3070-8.

Reviewed by Paul A. Shackel, University of Maryland.

Dean Saitta's *The Archaeology of Collective Action* provides an informative overview of current archaeological theory and of Ludlow, the site of a labor massacre, which is used to highlight the importance of promoting an archaeology of collective action. He provides a nice overview of the literature related to the meaning of material culture and the interpretive methods used by archaeologists for giving meaning to the archaeological record. The thorough literature review encompasses many of the important studies related to

A memorial marks the site since 1918, and the "Death Pit" where the women and children were killed is preserved in concrete. For almost a century, labor leaders, and now archaeologists, have worked diligently to keep the Ludlow massacre in the national public memory by highlighting labor issues and the living conditions for workers and their families. The site is also a rallying place for workers today. Archaeologists have worked with the UMWA to create a set of interpretive placards that surround the monument on two sides. They give details of the event and explain the process of archaeology in finding the remains of the tent colony.

Some of the archaeology presented in the book is preliminary. The strongest analyses address issues related to landscapes, settlement patterns, and power. For instance, the corporation placed families close to unfamiliar ethnic groups, in order to impede communication and labor organization. In the nearby town of Berwind, the superintendent's house, along with the school, was strategically placed on a hill on the north end of the camp. The Catholic and Protestant churches sat next to the mining administration building in the center of the camp, connecting corporate and religious authorities.

Working people still struggle for basic rights, and Ludlow is used today to remember the events of the past as well as to provide a focal point to rally for workers' rights. A collective of researchers has partnered with the community to develop a strong bond and to work cooperatively to support the history of the place. *The Archaeology of Collective Action* promotes a program that is courageous in asserting a political agenda on behalf of working class people in an era that is dominated by conservative politics. I applaud Saitta and the rest of the Ludlow Collective for making their work meaningful to a living community and for fighting to keep the events of labor alive in the national public memory. It is the best of an applied, politically-active archaeology.