

Brad Logan, Editor

Book Reviews

their tribal name. The name Etahdleuh Doanmoe (31) is the modification of his Kiowa name Et-talyi-don-maui (pronounced Ate-tah-lyee-done-moy) into a binominal Euro-American style name. Agotapa (35) is not the name of Palo Duro Canyon (Xohot or Tso-hote, "Rock Walled Canyon"), but of "China Berry Tree Creek" (present-day Palo Duro Creek), hence the suffix -pa, denoting stream. The Prairie Dog Town Fork of the Red River (Pay-paw-aydle or Big or Great Sand River) runs through Palo Duro Canyon. MacKenzie (53 n.3) should be McKenzie. The Kiowa Ohoma Society was obtained from the Cheyenne, who received it from the Lakota, who obtained it from the Omaha. The Kiowa originally called the Omaha Tribe Ohomogau (Ohomo People), which shifted to Ohoma in the 1920s. As the last men's society to spread to the Kiowa, the Omaha Dance was acquired in 1884 and thus after the period of warfare and the Fort Marion imprisonment. The Kiowa may have been introduced to the Cheyenne version of the dance at Fort Marion, but most of the Fort Marion dances used improvised materials (44, 66, 160, 169 n. 76, 184-85) and the Kiowa were not given the rights to the dance until later. There is considerable evidence that Frizzlehead, perhaps along with Red Otter, saved White Bear (172) by cutting the rope, which became a society trophy now kept by the Kiowa Gourd Clan. The Kaitsenko (173) contained 10 sash owners but many more members. When magnified, the image of the "man standing alone on the prairie" (Figure 108, 189) is actually of two individuals, not one. Pah-bo (194 n .44) was the father of Teybodle or Carrying a Quarter of Meat and died in 1880.

Overall, I like this work and feel that it accomplishes its primary objectives well. It contributes to a growing body of Plains Indian graphic arts for those interested in ledger style art and the Fort Marion experience. Each author contributes unique insights into the sketchbook and its history. It is interesting, well illustrated, thorough in manuscript and document analysis, and provides several methodological contributions that can be applied to future studies of similar manuscripts.

Historical Archaeology: Why The Past Matters. By BARBARA J. LITTLE, Left Coast Press, Walnut Creek, California, 2007. 205 pages, 11 illustrations, \$22.95 (paper).

The Archaeology of Collective Action. By DEAN SAIITA, University Press of Florida, Gainesville. 2007. 140 pages, 5 maps, 18 illustrations, \$24.95 (paper).

Reviewed by: Margaret Wood, Washburn University, Topeka, KS

With the recent publication of *Historical Archaeology: Why the Past Matters* by Barbara J. Little and *The Archaeology of Collective Action* by Dean J. Saitta, historical archaeologists have been presented with a feast of food for thought. Both of these authors take as their core concern the relationship between the past and the present. Both acknowledge what is now a truism in archaeology; that our choice of topics and interpretation of data are shaped by present day concerns. Both volumes move beyond these observations, however and explore how our understandings of the past can shape our contemporary ideas, attitudes and relationships. Little and Saitta also review how archaeologists have successfully reclaimed aspects of the past that have been ignored, hidden and obscured. Both authors argue that knowledge created by archaeologists is pertinent today because it helps contemporary people understand how the present came to be and stimulates creative and alternative visions of the future. Finally, both Little and Saitta examine the role of archaeologists as public scholars and interlocutors in the social struggles of our time. While both books are treats for the mind, they are each feasts of a different sort. Barbara Little's book is like a buffet of tapas; nuggets of insight and concise examples of important archaeological work. Saitta's on the other hand, is more like a hearty panini. Substantial chapters on theory, collective action and public memory provide the bread framework for the featured case study, the Ludlow Massacre archaeological site.

The different "flavor" of these books probably emerges from the fact that they are intended for somewhat different audiences. *Historical Ar-*

archaeology: Why the Past Matters, is aimed primarily at undergraduates and professionals unfamiliar with historical archaeology. As such, Little structures her work as an introduction to the field. She divides it into four sections, each of which includes between six and ten chapters. In total, the book consists of 31 short (3-7 page) chapters. It is wonderfully convenient that this number mirrors the approximate number of meeting times for a typical course that meets twice a week during a 16 week semester. In each of these brief chapters, Little writes artfully, cutting to the heart of the matter while also providing concrete and clearly articulated examples. By using this type of organization and keeping the length of each chapter short, Little makes it possible to easily use this text in conjunction with journal articles or other case studies for an introductory course in historical archaeology.

In the first section (Chapters 2-7) Little sets out to define historical archaeology by exploring the primary goals of the discipline. In Chapter 2 she discusses how historical archaeology is situated within the field of anthropology and how it relates to the discipline of history. Little is able to precisely define the field while also acknowledging the great diversity within the practice of historical archaeology that covers a variety of temporal periods, geographical contexts, and professional objectives. Chapter 3 focuses on issues of preservation and site interpretation. Here, Little describes some of the major legislation designed to protect cultural resources and provides examples of how archaeology has been used to facilitate public interpretive exhibits, reconstructions and programs. Chapter 4 challenges the powerful notion that historical archaeology is merely the "handmaiden of history." In some instances archaeology has successfully supplemented and supported historical narratives. By revealing the lives and experiences of socially disenfranchised groups, however, historical archaeology has just as often challenged and complicated written narratives of the past. Chapter 5 uses examples of Russian immigrants in Canada and Alaska to examine how historical archaeologists use material culture to reconstruct the details of past ways of life including foodways, settlement patterns, domestic life, and economic

relationships. In Chapter 6 Little discusses how excavated artifacts from archaeological sites can help researchers refine the ways they interpret material culture in all contexts. Social actors often use the material world around them in complex and contradictory ways. Historical archaeologists have been on the forefront of exploring the dynamics of these contextually specific processes. Finally, in Chapter 7 Little defines both the time frame in which historical archaeologists work as well as the global socioeconomic patterns that characterize this period.

In the second section of *Historical Archaeology* (Chapters 8-13), Little moves from the general to the specific as she examines the questions that have shaped the practice of historical archaeology over time. Chapters 9 and 10 touch on the issues of colonialism, capitalism, slavery, domination and resistance. Chapter 11 discusses material culture as one of the primary lines of evidence in historical archaeology. Little goes on to complicate simplistic interpretations of the material world in Chapter 12 where she discusses the ways that consumer goods are steeped in ideology and actively manipulated by people for their own purposes. This section ends with a discussion of ethical principles that guide archaeological practice in Chapter 13.

Section three is what Little calls a "Windshield Survey of Historical Archaeology." In Chapters 14 through 23 she provides short profiles of important work in historical archaeology. While honoring the traditional canon of significant contributions, she also highlights several refreshing case studies. For example, her chapter on Jamestown reviews Jeffrey Hantman's studies of Native responses to colonialism in Virginia. The chapter on Australia's convict past examines a variety of contexts, from prisons to elite mansions. There is a chapter on missions, the growth of capitalism and the enclosure movement, African American archaeology, working-class sites, and garbology.

The fourth and final section of the book explores public scholarship in archaeology. Chapter 23 raises important questions about memory and public commemoration. Little explores the role that commemoration plays in promoting a selec-

tive past. In this section she also discusses the work of anthropologist Edward Bruner who has studied the tensions surrounding interpretations of Elmina in Ghana. Here African Americans and local residents have very divergent views on how this historical site should be interpreted. In Chapter 27 Little explores how the African Burial Ground project has revealed a painful part of the past. In revealing these overlooked aspects of our collective past, however, she argues that such truth-telling will be an important tool for deeper understanding and social reconciliation. In the closing chapters of the book Little emphasizes the important role that historical archaeology can play in civic renewal through community engagement and transformative learning.

Historical Archaeology: Why the Past Matters is a delight to read. The author's conversational narrative style serves her well as she unpacks some of the more complicated issues raised by historical archaeologists in an understandable, down to earth way. The order and organization of the book make it an excellent option for use in an introductory course in historical archaeology. Little has a clear vision of the discipline of historical archaeology, a broad knowledge of the literature, a passionate commitment to bringing about positive social change in the present through her work, and an engaging way of conveying all of this to her readers.

Dean Saitta's book, *The Archaeology of Collective Action* seeks a slightly different audience. The language and organization of this text suggest that it would be most useful to advanced undergraduate students, graduate students and archaeologists unfamiliar with pragmatism. The author attempts to define a particular theoretical niche (pragmatism), research orientation (collective action), and provides a rich case study (Colorado Coal Field War Project) of how these can be successfully employed to build a fuller understanding of the past and the present.

The text is divided into eight chapters. Although Saitta does not explicitly do so, the book can easily be divided into three sections. The first provides an introduction, a chapter on high level theory, a chapter on mid-level theory and a literature review. The second consists of two chapters.

One provides historical background for the case study, the Ludlow Massacre. Another reviews the archaeological research that has been conducted as part of the Colorado Coal Field War project. A discussion of my own research on the coal mining community of Berwind, as well as the research of several other graduate students who used the project as a source of dissertation research is included in this section. The third discusses memory, commemoration and public engagement.

While the first chapter provides a general introduction to the work, Chapter 2 dives into the heart of theory by defining the core principles of pragmatist philosophical traditions. Although I cannot claim to fully understand this school of thinking, I believe it is safe to say that pragmatists: 1) recognize that knowledge is constructed of particular social standpoints, 2) interrogate and evaluate the social utility of narratives produced through archaeology, and 3) advocate the interweaving of multiple explanations for the past into a more inclusive narrative. Saitta calls this a form of "sturdy relativism" in which science is used to be certain about many things, but where the objective of honoring cultural pluralism and civil cohesion is also significant.

Chapter 3 is a double dose of theory. Here Saitta reviews theories of culture and material culture, providing detailed evaluations of processual views of culture as adaptation and postprocessual assertions of individual agency. It is through this discussion that he is able to define his unit of analysis, the social collective. He adopts a contextual view of material culture in which people actively use and manipulate their material world in ways that are particular to their circumstances.

In Chapter 4, entitled *Archaeologies of Collective Action*, Saitta reviews the literature of historical archaeology to explore the ways that archaeologists have examined collective action undertaken by particular social actors. Race-, gender-, and class-based forms of collective action are considered in most detail. While he does a laudable job in reviewing the literature, I wonder if some of the examples Saitta cites are really instances of collective action. To me the term implies some level of consciousness about the meaning of specific behaviors that need to be undertaken by

groups of people who intend to bring about social change.

Chapters 5 and 6 are dedicated to the case study, The Colorado Coal Field War Archaeology project. This multiyear project, which began in 1997, has explored the remains of one of the more bloody chapters in American history. In 1914 the Colorado National Guard attacked a group of striking coal miners and their families who were living in tents near the Ludlow depot. They set fire to modest tents and after a day of intense fighting between the miners and the National Guard twenty-five people (including two women and eleven children) were dead. Labor strikes, like those that occurred in southern Colorado in the early twentieth century are truly cases of collective action. The only power possessed by the miners and their families emerged from their solidarity and was contingent on their ability to act collectively.

Archaeological research on the site of the Ludlow Massacre and the nearby coal town of Berwind is profiled in Chapter 6. Utilizing research conducted by other members of the "Ludlow Collective," Saitta shows the important insights about collective action that can be gained through archaeological research. At the site of Ludlow where the families of miners encamped during the strike, research has focused on the charred remains of tents and the makeshift cellars that were dug below them. The spatial layout of the tent colony itself suggests a tension between the need for privacy (and secrecy) and the desire to present a positive image to the people of the nation who were monitoring events through newspaper reports. Artifacts excavated from cellars that were filled with trash after the fire suggest the strong ethnic identities of the mostly immigrant mining families. Despite ethnic differences, however, these workers were able to act collectively as a social class. Artifact distributions do not suggest that there were ethnic "barrios" in the tent encampment. Analysis of cans, bottles and faunal materials suggests that the local farming community supported the miners' cause. At the nearby mining camp of Berwind, research has examined changes in everyday life and alterations in the strategies of both workers and management before and after the strike.

The important last section of this work focuses

on commemoration of the events that took place at Ludlow and the ways that the Colorado Coal Field War Archaeology project worked with various groups who have a stake in this important historical event. Events occurring at the Ludlow Massacre memorial site, a statue dedicated to those who died at Ludlow, became a vivid testimony to the ways that the actions of the past have relevance in the present. Striking workers from the nearby steel town of Pueblo, Colorado used the annual commemoration at the memorial to highlight their grievances against the company. Anti-union people later desecrated the monument, cutting off the heads of the statuary figures of a man and woman. Since that time the statue has been restored.

The Archaeology of Collective Action is an excellent contribution to the literature of historical archaeology and it profiles an extremely interesting chapter in American history. If you love theory and you enjoy "thinking about thinking" this is an excellent book for you.

Both books are good for general reading, but also would be excellent for use in a course in Historical Archaeology. Barbara Little's book is more expansive in scope and more accessible to a general audience. Dean Saitta's work on the other hand is an excellent example of archaeological research undertaken from a very focused theoretical perspective.

Archaeological Anthropology: Perspectives on Method and Theory. Edited by JAMES M. SKIBO, MICHAEL W. GRAVES, and MIRIAM T. STARK. University of Arizona Press, Tucson, 2007. x + 309 pp., figures, tables, bibliography. \$55 (Cloth).

Reviewed by: Michael J. O'Brien, University of Missouri, Columbia

This is a good book. In fact, this is a *very* good book—one that any archaeologist interested in the history of the discipline should read carefully. I say this despite the fact that the book is a *festschrift*—a collection of essays by scholars about another scholar's chosen field and their contributions to it. Publishers traditionally abhor such testimonial volumes because they're usually not very good and as a result chalk up abysmal sales. Of-