

which 195 came from test pits or surveys. Bellina suggests that this low concentration represents a local household-scale production system (p. 450). Hsiao-chun Hung and Yoshiyuki Iizuka discuss the nephrite ear ornaments, using mineral analyses of a range of similar ear pendants from across Southeast Asia to argue for the existence of two origin regions for the raw material in eastern Taiwan and central Vietnam (p. 466). Gold, iron and bronze artefacts are discussed by Pryce and colleagues. About 50 small gold ornaments and foil pieces recovered from looting activities are illustrated, but just one gold bead was excavated. Iron artefacts are rare, with two from archaeological contexts and 10 from the villagers, and there is no evidence for iron ore smelting at this site. Iron smithing is, however, attested, with slag recovered from 69 of the 136 test pits. 36 bronze artefacts (bowls, mirrors, drums, seals, bracelets) came from looted areas, and some technical ceramics and crucible slag are seen as proofs for local bronze production. 2551 glass objects include beads (90 per cent Indo-Pacific beads), manufacturing by-products and waste, of which about 1500 were found in just six test pits around hill 2, probably a glass-working area.

Finally, it is interesting to consider what has not been found at KSK. There is no evidence for ceramic production, gold-working or casting moulds for bronze objects. Spindle whorls and artefacts made of bone, wood, antlers or other organic materials are not mentioned in the report. An exemplary archaeobotanical study by Cristina Castillo, however, demonstrates that rice dominates the assemblage (*Oryza sativa Japonica*), while foxtail millet, mung bean, tree cotton and long pepper are also present. The chapter is superbly illustrated, the origin of the macro remains in test pits and layers is formally listed and the detailed description of the research steps may serve as a model for further work in archaeobotany, still a severely neglected field in Southeast Asia.

In summary, this is an important publication that places Khao Sam Kaeo, although heavily looted and partially excavated, among the best-recorded archaeological sites in Southeast Asia. It is to be hoped that the interpretation and chronology of the site remain under discussion.

References

- SCHENK, H. 2006. The dating and historical value of Rouletted Ware. *Zeitschrift für Archäologie Aufseuropäischer Kulturen* 1: 123–52.

© Antiquity Publications Ltd, 2018

- SRISUCHAT, T. 1993. Ancient community of Khao Sam Kaeo. *Journal of Southeast Asian Archaeology* 13: 131–43.

ANDREAS REINECKE

Commission for the Archaeology of Non-European Cultures of the German Archaeological Institute, Germany
(Email: andreas.reinecke@dainst.de)

- MICHAEL J. GALL & RICHARD F. VEIT (ed.). *Archaeologies of African American life in the Upper Mid-Atlantic*. 2017. Tuscaloosa: The University of Alabama Press; 978-0-8173-1965-6 \$69.95.



This book provides another contribution to the growing archaeological literature on African-American life outside the southern USA. The editors designate their region “a cultural borderland” bounded by New York City to the north and Philadelphia to the south (p. 1).

Of the nine sites examined, four are located in Delaware, two each in New Jersey and Pennsylvania, and one in New York. The authors collectively address a range of subjects within enslavement and freedom, and examine some of the most important issues of contemporary historical archaeology in North America, including the distribution of colonowares, life in enslavement, tenant-farmer material culture, landscape significance, the linkage between racial assignment and class position, and the challenges of emancipation. The editors explicitly conceive of the book as “part social history, part activism” (p. 3), and intend it as an assault on the historical silences surrounding racism, dominance and oppression against African-Americans.

The authors pursue research along three themes central to African-American archaeology: slavery and material culture (three chapters); housing, community and labour (five chapters); and death and memorialisation (three chapters). In keeping with today’s disciplinary realities, academics, commercial archaeologists, historical

societies and local descendant communities are all represented.

The chapters focusing on slavery and material culture begin with a study of the Cedar Creek site, a domestic-industrial property dating to the late seventeenth and early eighteenth centuries. The excavated artefacts add to the body of knowledge about the material culture of enslavement (as do each of the chapters in this section), but the most intriguing aspect of the site is the residents' involvement with iron-working, a productive process also practised in West Africa. In the second chapter, the author provides an important contribution to the study of colonoware by charting its distribution across the study area. This research presents another tangible refutation of the notion that captive Africans made low-fired, coarse earthenwares only in the American South and the Caribbean. It may be that African captives made colonowares wherever they lived. The final chapter in this section concentrates on the archaeology of the eighteenth-century Rock Hall property in western Long Island, New York. Among the significant finds is a possible West African religious cache composed of straight pins, bent nails, lead shot and pieces of sandstone. The discovery of a tabby fireplace suggests that some of the enslaved probably travelled to New York from Antigua, where tabby construction is common. Tabby is a building material combining lime, sand, ash, oyster shells and water that when dry resembles concrete.

The papers in the second section delve into the nature of daily life in different African-American communities. The sites examined were, in order of chapter, inhabited by a family headed by a former Barbadian captive; occupied by a tenant-farming family associated with a former bondsman who resisted slave catchers in an infamous 'riot'; an African-American settlement in a region with a large Quaker population; a house in which dwelt a series of tenant farmers; and a free community occupied until the mid 1940s. The authors outline the unique historical circumstances of each site's occupants, with every account explaining the challenges African-Americans confronted during the nineteenth and early twentieth centuries. Each author addresses elements of social negotiation by demonstrating the strategies that African-Americans adopted while living in often hostile environments. One author terms the strategy "a practice theory of improvisation", an approach required by racialised people experiencing "life within networks of repression" (p. 133). This

apt term summarises the scope of the entire volume.

The authors of the third section focus attention on commemoration at grave sites. The chapters explore antebellum grave markers; a cemetery associated with an African Methodist Episcopal church; and a cemetery with interred members of the United States Coloured Troops. As is true of the studies preceding it, these chapters recount African-American marginalisation, albeit in these cases, after death.

In the final two chapters, termed 'Reflections', two authors familiar with the research topics explore broader issues in the context of the preceding chapters. Christopher Fennell offers a wide-ranging perspective on contemporary African-American archaeology, paying close attention to race and class, the struggle for freedom, the role of religion in daily life and the meaning of material culture. Lu Ann De Cunzo presents a more tightly focused view of African-American life in the study area, revisiting many of the issues explored throughout the book. Both chapters contribute to the depth of the volume.

This is an important collection for at least two reasons. First, it expands the knowledge about African-American daily life. All books published on the subject in archaeology also make this contribution, and each is valuable for this reason alone. But in this particular case, readers are confronted with the reality that African captivity for the purposes of forced labour existed throughout the USA until the middle of the nineteenth century, and that African-Americans still faced significant challenges after emancipation. This book offers additional object lessons to shatter the silence that once surrounded the practice of human bondage in the American North. Equally striking is the authors' appreciation for the infrangible connection between past and present. The commentators' overviews carry the discussion well into the twentieth century, and many of the chapters, by involving descendant communities, erase the past/present divide. The decision by some authors to use explicit terms such as "human trafficking" (p. 21), "oppression" (p. 29) and "kidnapping" (p. 90) demonstrate an activist commitment in their writing. Their willingness to make these decisions may indicate that American historical archaeology is developing a less conservative outlook. That the authors of this collection, along with growing numbers of archaeologists, are willing to use their research to illuminate the historical

© Antiquity Publications Ltd, 2018

legacies of the USA's most damning social disgrace is a healthy sign for the discipline.

CHARLES E. ORSER JR.
 Department of Anthropology, Vanderbilt
 University, USA
 (Email: charles.e.orsers@vanderbilt.edu)

LAURA McATACKNEY & KRISTA RYZEWSKI (ed.).
 2017. *Contemporary archaeology and the city: creativity, ruination, and political action*. Oxford: Oxford University Press; 978-0-19-880360-7 £85.



Popular conceptions of urban space in the last two decades have accented decay, renewal and re-wilding. In many cosmopolitan districts, an aesthetic that juxtaposes historic preservation and hi-tech hipness gestures to some understanding of the overlapping temporalities of cities. The relatively young subfield of contemporary archaeology makes intuitive sense to many non-archaeologists, although it still encounters stodgy resistance from some practitioners of traditional archaeology. Archaeology in this mode is understood not as a study of the human past, but as a study of human-material relationships regardless of time period. The volume reviewed here emerged from a workshop funded by the Wenner Gren Foundation in which participants were asked to consider their work against the backdrop of their host city, Detroit, a poster child of post-industrialisation that summons the politics of both the process itself and its aestheticisation. The editors (archaeologists who work in Belfast and Detroit, respectively) identify three themes that define the book's sections: creativity, ruination and political action.

Under 'Creativity', Ian Russell describes a 'socially engaged heritage' project to develop artefact genealogies of objects displayed at the Museum of Innocence, a creation of Turkish novelist Orhan Pamuk. As a curator, Russell's method is a form of art practice. White and Seidenberg make art, or rather artists' studios, the subject of their study of Berlin, exploring the trajectory of Richard Florida's (2002) observation that artists are the early colonists of gentrification. Similarly, Ryzewski's study focused on art spaces—the performance, recording and residential spaces associated with Detroit's popular music history, up to and

beyond Motown. Through innovative teaching, students made 2–3-minute-long videos that were geo-referenced into a "digital storytelling tour" (p. 76).

The 'Ruination' section begins with a chapter by Rebecca Graff about two Chicago landmarks. The 'relic house' was an eccentric drinking establishment built from the molten remains of the 'burnt district' of the 1871 Chicago Fire that quickly accrued some local patina. The other landmark is the Chicago Tribune building, the façade of which embeds fragments pilfered or pick-axed from other monumental structures around the world—from the Great Pyramid to the World Trade Center. One implication is how devastation so quickly gets converted to nostalgia. After writer Maria Tumarkin (2005), the editors reference 'traumascapes' as one way to understand contemporary cities as places scarred by tragedy. Shanahan and Shanahan's paper on parks and monuments in Melbourne, Australia, evokes the trauma of colonisation. Here 'ruination' is more of a political metaphor. They argue that an alternative form of post-colonial heritage is emerging that is collective, not individual. Aboriginal people have been re-sanctifying urban Australian space through efforts such as the reburial of 38 ancestors at a central park. Their heritage practice does not depend on the 'relic magic' of tangible connections to famous men and big events. April Beisaw's contribution is more recognisably archaeological in methodology, involving pedestrian survey of the rural landscapes affected by the development of reservoirs and aqueducts to supply thirsty New York City. Archaeologists found that local people claimed to be able to see submerged ruins (of bars and churches). These ghostly images represent a sense of loss that cannot be verified as physical realities. González-Ruibal's paper on the 'Ruins of the South' offers a global comparison of the meanings given to ruins in different colonial and capitalist settings. In Brazil, the boom and bust of the rubber period built beautiful ghost towns of Art Nouveau architecture, but there they are not romanticised. They connote failure, foolishness and brutal extraction.

In the final section, 'Political action', Sefryn Penrose counters the romanticisation of post-industrial cities. Looking at the development projects of Thatcherism and beyond, she argues compellingly that "speculative landscapes—by their essence—require some kind of 'hook,' and in some senses, these landscapes are hooked on an idea of ruined industry" (p. 178). Historic preservation and archaeology