

Ultimately, this volume represents a strong contribution to the body of literature on archaeology in South Carolina, especially for non-archaeologists or for archaeologists outside of the southeastern United States, although its treatment of the state's past is decidedly lopsided with respect to the varying depth and detail of coverage on South Carolina's history prior to and after European contact. Only about 76 out of 240 pages of text (including references) are devoted to exclusively indigenous American periods and cultures (i.e., Clovis through Mississippian). This is not necessarily an oversight, given that the book does not purport to be an exhaustive review of South Carolina archaeology, but rather a sampling of the archaeology being done in the state. However, for a state with such an extensive pre-European archaeological record, the relatively minimal space devoted to over 12,000 years of human occupation was noticeable. Nevertheless, this volume does indeed provide something of interest to most archaeologically inclined readers and is a welcome offering from a group of researchers who have contributed, and who continue to contribute, to our evolving understanding of the rich, ancient history of human occupation in South Carolina.

Materializing Colonial Encounters: Archaeologies of African Experience. FRANÇOIS G. RICHARD, editor. 2015. Springer Science+Business Media, New York. v + 307 pp. \$179.00 (hardcover), \$139.00 (ebook), ISBN 978-1-4939-2632-9.

Reviewed by Elliot H. Blair, University of Alabama

Materializing Colonial Encounters is a welcome contribution to the growing literature on the archaeology of colonialism. Focusing specifically on African archaeologies, these thoughtful essays are important case studies that will also be of use to those interested in the cross-cultural comparisons of colonial encounters. The volume's emphasis on the materiality of hybrid methods and knowledges also places it squarely in the forefront of the contemporary theorizing in colonial archaeology.

The volume begins with an excellent introduction by Richard followed by four parts focused on the interrelated themes of circulations, mediations, memory, and power and concluding with two discussion chapters by Thiaw and Rowland. The chapters in the volume are of considerable diversity, but, as articulated by Richard in the volume introduction, they are tied together by two central questions. First, "how did material worlds intervene

in the making of colonial lives and conditions" and, second, "what can *archaeological* evidence and readings of the past tell us about the material foundations of imperial dynamics?" (p. 2). This emphasis on materiality, in its broadest sense, is the true strength of the volume and one that makes this volume necessary reading for scholars working on colonial archaeologies outside of Africa and also for those not specifically interested in colonialism.

Part I, "Circulations," includes two chapters linked by a common focus on the movement of cowries. In the first, Swanepoel considers the role of cowries as currency in the Northern Territories of Ghana, especially examining how they continued to circulate even as coins and notes were introduced as formal colonial currencies. The second chapter, by Stahl, one of the stand-out chapters of the volume, examines the cowry trade at a more global scale, considering how cowries circulated into Africa while ivory simultaneously circulated into England. Stahl examines how the movements of these materials shaped not just the locale of the colony, but also how flows of objects simultaneously transformed European metropolises.

In Part II, "Mediations," Brink examines the role of language, text, storytelling, and architecture among the free burghers on the Cape of Good Hope, while Crossland adopts a Peircean semiotic approach to consider belief and missionization in Madagascar during the nineteenth century. Unlike many archaeological studies that employ a Peircean framework, Crossland focuses on the role of the interpretant in the triadic process of signification, rather than the material structure of the sign/object relationship. This approach nicely highlights the different meanings that the establishment of mission schools had for different colonial actors.

Part III, "Memory," consists of two chapters. First, Wynne-Jones adopts the idea of a "biography of practice" in order to emphasize performance at the site of Vumba Kuu on the Swahili Coast, allowing her to shift perspectives from object and person to action and practices. In the following chapter, Esterhuysen explores the materiality of colonial conflict between Boer trekkers and the Kekana Ndebele. Using archaeological evidence from Historic Cave, the site of a lengthy siege, Esterhuysen explores how European objects and human bodies were deployed in colonial struggle, as well as how decorated ceramics index shifting political alliances and influence.

Part IV of the volume explores power in colonial contexts and includes three chapters. The first, by Kus and Raharijaona, interrogates the Malagasy word *tany*, variously understood as earth, dirt, land, or soil, and

examines the various ways the word operates as a (Peircean) sign in the struggle for the construction of and resistance to state formation. Richard explores power in the Sinn region of Senegal as a “politics of absence,” where a general lack of material evidence suggests alternative strategies of colonial control, emphasizing less physical colonial materialities. The final chapter of this part considers the South African diamond rush and the “camp culture” that developed among inhabitants of the diamond fields. Looking at the archaeological material recovered from the Halfway House Hotel, Weiss notes shifts in ceramic composition from high diversity during the early years of the diamond rush to a later uniformity and increased presence of serving wares, indicating a change from an “initial transitory and anticipatory public culture” to one of permanence and decreased hybridity (p. 284) linked to changes in labor and the racialization and segregation of housing in the diamond fields.

Each of these chapters does critical work in thinking through the ways that objects materially, and sometimes immaterially, mediated African colonial experiences. My largest criticism of the volume relates neither to the editor nor to any of the contributors, but rather to production issues. Small figures and grainy color images combined with a severely limited index do little to help justify the exorbitant cost to purchase this volume. Despite these production limitations, this volume is an important and needed contribution to the literature on the archaeology of colonialism.

The Powhatan Landscape: An Archaeological History of the Algonquian Chesapeake. MARTIN D. GALLIVAN. 2016. University Press of Florida, Gainesville. 265 pp. \$79.95 (hardcover), ISBN 978-0-8130-6286-0.

Reviewed by James W. Bradley, Archlink, Charlestown, Massachusetts

With this book, Martin Gallivan returns to an area he knows well, the Virginia coastal plain, Tsenacomah in Algonquian, the small but complex region between the James and York Rivers. This can be treacherous territory, fraught with the legacies of Jamestown and Powhatan. Even the term Powhatan is slippery and can refer “to a man, the town where he was born, a tidal river, a political territory . . . [or] a paramount chiefdom” (p. 1). Gallivan’s goal is to reorient the archaeology of the Chesapeake away from colonial accounts to one constructed from an aboriginal sense of place, community, and interconnectedness. It is an opportunity to examine this Algonquian landscape

in terms of spatial relations, persistent places, and coevolution of the cultural and natural factors.

There is much to admire. Gallivan’s approach is multidisciplinary and he is careful to integrate Native perspectives and participation with present-day issues of site preservation, loss, and protection. Of particular value are summaries of recent fieldwork and previous work along the Chickahominy. Gallivan uses these data to explore time depth, arguing that a shift toward estuarine-oriented subsistence practices, the use of shell-tempered (Mockley) ceramics, and the spread of Algonquian speech converged circa A.D. 200 to create “the historic roots of the Algonquian landscape of Tsenacomah” (pp. 102–103). He also uses the settlement data, mortuary analysis, and dietary shifts at Werowocomoco to trace the establishment of this horticulturally oriented town ca. A.D. 1200 and its growth until 1608. Finally, Gallivan examines the degree to which the archaeological record reflects the complex alliances and rivalries that underlay the Powhatan chiefdom and historical events as recorded by English colonists.

Still, this is a book with two titles, and while the first is successful, the latter is not. One problem is focus. Is this a multidisciplinary study of a particular landscape, an argument for advocacy and Native involvement, an attempt to reconcile the historical and archaeological records, or a summary of regional archaeology? As is, the text jumps among topics, leaving the reader disoriented and unsatisfied. There are also significant gaps and problems of context and scale. Other than ceramics, there is little discussion of material culture. The mention of copper is cursory at best. Considering that Powhatan “effectively monopolized the flow of copper from the colonists” (p. 163), one would expect a robust description and discussion. Glass beads fare no better. Marine shell, perhaps the most sensitive material indicator of status, is not discussed at all. This lack of specifics leaves Gallivan’s arguments superficial and untethered.

Equally problematic, few comparisons are made with related sites, even those previously discussed (Gallivan, *James River Chiefdoms*, 2003). Potomac Creek/Patawomeke is mentioned only briefly, and similar sites on the Maryland side of the Potomac are hardly noted at all. The same problem exists with mortuary sites. While Gallivan provides valuable new information, he does not integrate it with the existing data from the region, making it impossible to evaluate either the accuracy or acuity his arguments.

The larger the temporal and spatial scale, the greater this lack of fit. The Chesapeake has an eastern as well as a western shore. Gallivan’s argument for the coalescence of Algonquian culture ignores

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