

Book Reviews

Matthew Liebmann and Uzma Z. Rizvi (eds) *Archaeology and the Postcolonial Critique*. AltaMira Press, Lanham MD, 2008; 274 pages; hardback; ISBN 9780759110045. AUD 104.95 (inc. GST).

First, a grain of salt: I must own to an existing relationship with one of the editors of this volume. I have recently co-edited a World Archaeological Congress *Handbook to Archaeology and Postcolonialism* (in press) with Uzma Rizvi, so readers should be aware that I already knew and respected her work before agreeing to write this review.

This collection comprises 12 chapters that draw from research conducted in India, Puerto Rico, the United States, Mesoamerica, Turkey, the Middle East and Sri Lanka, plus an introduction by Liebmann and an epilogue by Rizvi. It stems from the ‘quintessential grad school experience’ of ‘committed and earnest dialogue in the pursuit of higher understanding while on a road trip,’ returning home after a conference. As students, they decided to initiate a discussion of the impact of postcolonial theory upon archaeological practice, and organised a symposium at the 2005 Society for American Archaeology meeting in Salt Lake City, Utah. In publishing this collection they aimed to encourage engagement with the ‘primary texts of postcolonial studies’ (p. viii), and to stimulate direct reflection on postcolonialism’s application to the discipline.

Thomas C. Patterson’s ‘brief history’ of postcolonial theory provides some useful introductory definitions and citations for readers new to this area. He also considers some of the implications of postcolonial theory for archaeology – most particularly the current reliance upon colonial frameworks of analysis, the importance of local perspectives, and the need to consider the uses of archaeological evidence as well as one’s socio-political context.

Praveena Gullapalli examines the way that contemporary archaeology in India is shaped by its inheritance of colonial frameworks, such as the narrative of Indian antiquity as diffusion and decay that justified British administration. She also explores the challenge to these narratives posed by recent archaeological evidence that reveals the antiquity and local development of the Indus civilisation. While the Indian discipline may be slowly transforming, however, Gullapalli nonetheless concludes that lack of engagement with postcolonial theory has limited Indian archaeologists’ articulation of identity.

Jaime Pagán Jiménez and Reniel Rodríguez Ramos focus on problems of archaeological practice in the Caribbean island of Puerto Rico, one of the earliest sites of European colonisation in the late fifteenth century. They suggest that understanding the practice of archaeology in a ‘marginalized’ context is very different from the metropolitan centres of theory, and argue that postcolonialism should not ‘become another intellectual fashion applied homogenously’ regardless of context. In Puerto Rico, archaeology is modelled upon the practices of the US, colonisers since the Spanish-American War of 1898, and until the 1950s used a taxonomic framework that reified and distanced Puerto Ricans from their own past. From the 1950s, archaeology was used to tell the story of the island’s foundation by Taíno, Spanish and African peoples, but public narratives continued to define Indigenous history as extinct. The term ‘Taíno’ was used as a synonym for the Indigenous past, with the effect of constructing a short (500 year) past, homogenising the multiple groups that lived in the islands, and opposing the submissive Taíno to the ferocious Caribs as a means of justifying colonial identity.

Matthew Liebmann explores the critique of essentialism (the view that identity is bounded, discrete and fixed) with respect to the Native American Graves Protection and Repatriation Act (NAGPRA), the central tool for returning human remains and sacred objects to Native Americans. Critics of NAGPRA (in an argument that shares a great deal with Australian debates about Native Title, for example) have argued that it promotes an essentialising notion of identity, requiring proof of ‘cultural affiliation’ with ancient remains that demands Native Tribes to demonstrate an unchanging identity over time. Indigenous peoples have been forced to deploy what theorist Gayatri Spivak termed ‘strategic essentialism’: the use of such static categories to achieve political advantage, despite the longer-term constraints it supports. By contrast, Liebmann argues for a middle ground characterised by postcolonial theorist Homi Bhabha’s concept of hybridity, in which it becomes possible for Native Tribes to demonstrate that contemporary cultural forms are a combination of tradition and transformation. By attending to historical and material forms that shape hybridity – such as Lakota women’s production of ‘star quilts’ to replace bison hide star robes – archaeologists may demonstrate cultural affiliation.

In another exploration of strategic essentialism, Greg Borstredde and Jason Yaeger challenge the Western scholarly consensus that has constructed the cultural tradition termed the ‘Maya civilisation’, a construction that has recently been criticised for overlooking the small, diverse spatio-temporal units that comprised this region. Grounded in the assertion of an essentialising *cosmovision* or shared Maya world view, the Pan-Maya social movement unites diverse communities through calls for increased minority rights and better access to the political process. The authors conclude that we need to question assumptions of cultural continuity over vast time spans.

Uzma Rizvi provides a case study of decolonisation from north-eastern Rajasthan, India, through her investigation of the third millennium BC copper-producing Ganeshwar-Jodhpura Cultural Complex. Dealings with various local individuals and groups was characterised by curiosity and suspicion about the archaeological team’s motives, a common response to researchers that is a ‘traumatic remnant of a colonial past and a reiteration of an unequal present’ (p. 119). Rizvi reflects upon her experience in developing strategies such as establishing a respectful culture for field interactions between archaeologists and rural communities, shifting language and attitudes that constructed local peoples as illiterate and unimportant labourers, and sharing power and decision-making. Interestingly, she notes in her conclusion that despite her determination to relinquish power, at moments of physical threat, ‘every single card of privilege’ came ‘flooding out’ (p. 126). In all, this is a remarkably honest and incisive account of the difficulties encountered by those trying to do things in new, more ethical ways.

Robert Preucel and Craig Cipolla argue for greater interaction between the parallel trajectories of ‘Indigenous archaeologies’ and postcolonial theory, tracing the ways that Indigenous archaeologies have selectively drawn upon the latter and in turn have offered a local/ Indigenous critique, potentially transforming notions of time, space and material culture. Defining Indigenous archaeology as involving Native peoples not as subjects but as collaborators, Preucel and Cipolla go on to explore different versions of such an archaeology. Their rather surprising conclusion is that Indigenous archaeologies and postcolonial archaeologies

'share an uneasy alliance' (p. 139), and that postcolonial theory is a neocolonial export to academia that, through its often dense writings, effectively acts to *exclude* the people it aims to *include*. I don't agree with this position – while postcolonial theorists have used esoteric language this critique surely extends to ALL theory as contrasted with plain-English interpretation and community access to archaeological interpretation, not just postcolonialism?

Ian Lilley's chapter explores the World Bank – the international community's most powerful development agency, affecting archaeological practice through funding a wide array of projects around the globe. Lilley traces the Bank's increasing involvement in social and environmental issues until this involvement collapsed at the beginning of the new millennium, brought down by the tensions between a universal notion of heritage significance, and a respect for individual sovereignty. He discusses these complex issues in the context of the Ilisu Dam hydroelectric project proposed for the Tigris River in eastern Turkey. This project, which will involve resettlement of hundreds of thousands of mostly Kurdish people and will result in the destruction of internationally significant archaeological sites, has to date been prevented by both local and international activism. Lilley advocates persistent engagement with the Bank, despite the confronting and difficult task of moving marginal groups and perspectives to the centre.

Sandra Scham points out problems with the way that World Heritage has been used in the service of nationalist and now neo-imperialist interests in the Middle East, but also notes that an entirely value neutral archaeology is impossible. Ultimately she suggests that archaeologists should see themselves as 'accessories-after-the-fact' (p. 175): that rather than trying to construct identities, nationalisms and global communities ourselves, we are instead producing knowledge which can be used as a commodity by others.

Sudharshan Seneviratne also criticises the nationalist and neocolonialist basis for UNESCO World Heritage listings through an examination of Anuradhapura, Sri Lanka. Representing a Sri Lankan 'Golden Age,' Anuradhapura was restored from the late nineteenth century by Sinhala-Buddhist organisations, and came to represent a link with sacred Buddhist sites, marginalising the association with the site of non-Buddhists such as the Hindu 'Tamil'. UNESCO involvement with the creation of a 'Cultural Triangle' further marginalised minority Hindu and Tamil-speaking groups, however, a new public initiative at Jetavana within Anuradhapura introduces the concept of shared cultures and a multicultural society, contextualising the site within past social life and presented in an inclusive way.

The searching, fresh perspectives of the diverse approaches in this volume revitalise what has elsewhere already become an orthodoxy: by starting at first principles, challenging the very terms and assumptions of this newish scholarly paradigm, they genuinely reconceptualise their subjects of analysis. What emerges from this global review is a historical perspective that downplays the significance of European invasion, instead attending to Indigenous developments and continuity, revealing the commonalities of colonial experience, and the diverse responses of colonised peoples today. I recommend this book to Australian archaeologists concerned with this important body of ideas and its application to our own work.

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Jane Lydon, *Fantastic Dreaming: The Archaeology of an Aboriginal Mission*. AltaMira Press, Lanham, Maryland and Plymouth, UK, 2009; 330 pages; hardback; ISBN 9780759111059. AUD 53.95 (inc. GST).

Only 15 years ago, it would have been difficult to imagine the extent to which we would be able to produce the sorts of historical archaeologies of Indigenous Australia then being so enthusiastically encouraged by a small but dedicated group of archaeologists (e.g. Byrne 1996; Colley and Bickford 1996; Murray 1993, 1996a, 1996b). While this research began as early as the 1960s with Allen's study of contact between Aboriginal people and the British at the failed Port Essington settlement in northern Australia (Allen 2008), it was only in the mid-1990s that 'contact' archaeology truly became established (but see Birmingham 1992). The decade and a half that has followed has seen such archaeologies not only develop into something far more mainstream, but has also seen them transform the relationship between historical and prehistoric archaeology in Australia, uniting the two sub-fields and drawing them closer together in practice. I would argue that this has come about largely due to a more explicit focus on the long term, entangled histories of Indigenous and settler Australians and Torres Strait Islanders which has come to characterise the field over the past decade (e.g. see monograph length studies by Harrison 2004; Lydon 2005; Paterson 2008 and chapters in Clarke and Paterson 2003; Harrison and Williamson 2002; Murray 2004; Torrence and Clarke 2000). Historical archaeologies of Indigenous Australia, once a minor interest which largely fell between the cracks of historical and prehistoric archaeology, have begun to transform Australian archaeology from within. This transformation has much to do with archaeology's engagement with broader political processes in which the nation has begun to embrace its postcolonial futures by acknowledging a colonial past.

Lydon's new book is the latest in a series of case studies in which she explores the cross-cultural relationships between subaltern and dominant Australians in the archaeological record (see also Lydon 1999 and 2005). Like the others, this book engages with important themes which concern postcolonial societies and the relationship between history, memory and material culture. It continues her important work on the archaeology of Aboriginal missions, an area in which she has already demonstrated herself to be a leading international scholar (e.g. Ash, Lydon and Morrison 2010; Lydon 2005). The book focuses on the history and archaeology of the Ebenezer Mission in north-western Victoria, and attempts by Moravian missionaries to 'civilise' the Wergaia-speaking Indigenous peoples housed there.

Taking a long term approach, Lydon places the analysis of archaeological material within the broader context of the material and spatial practices of settler Australians and the ways in which they sought to control the domestic practices of Aboriginal Australians through housing and the control of consumption of material goods. Beginning with a history of other 'failed' experiments to 'civilise' Aboriginal people, Lydon explores the origins of the Moravian mission in Australia, and the establishment of Ebenezer Mission in 1859. Importantly, Lydon not only documents the history of the mission itself, but also traces the aftermath and afterlives of the mission and its inhabitants after its closure in 1904, showing how Aboriginal people were subjected to various government policies of housing, segregation and assimilation, but nonetheless resisted and persisted as a group into the present. In particular, Lydon discusses the effects of the racial politics of segregation, in which 'half-caste' Aboriginal people were identified as 'non-Aboriginal' and expelled from Aboriginal mission stations, and rations would only be made

available to so called ‘full-bloods’, creating hunger and poverty in these marginal ‘fringe’ communities at the edge of towns. Like Byrne (2003), she demonstrates this to be a spatial practice which produced a socially and physically segregated Australian landscape. She shows how such fringe camps became the focus for anxieties surrounding race, civilisation and order, demonstrating why these places have formed such an important area for archaeological research in the process.

Her final chapter reflects on changing contemporary attitudes towards missions amongst Aboriginal and settler Australians, and the transformation of Ebenezer into a heritage site. She successfully places the mission within a broader research context of the archaeology of missions in Australasia, and discusses the changing relationships of heritage with housing, native title and other contemporary Indigenous concerns. This chapter provides an important conclusion to the book by demonstrating how archaeology and heritage engage explicitly with contemporary social and political issues, and the way in which archaeology can inform and connect with important social issues in the present.

This is indeed a ‘fantastic’ book, full of the sort of rich ‘hidden’ histories that connect the past with the present. It represents the sort of richly detailed longitudinal study which we need in Australasian archaeology, and I congratulate AltaMira Press and the World of Archaeology Series Editors on commissioning this important book. While I have framed my review within the context of a discussion of the transformation of Australian prehistoric and historical archaeology, this book deserves the broadest readership, and would be of equal interest to historians, geographers and anthropologists, and to readers of postcolonial studies more generally. Certainly, its multifaceted historical archaeology provides a model which might be applied in other settler societies and postcolonial contexts throughout the world. This rich and deeply nuanced analysis of the role of material culture and spatial politics in shaping colonial identities and archaeology’s potential in illuminating hidden colonial pasts in a postcolonial present deserves a place on the bookshelves of all Australians, and will appeal to anyone with an interest in how the past matters in the present.

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Barbara E. Mattick, *A Guide to Bone Toothbrushes of the 19th and Early 20th Centuries*. Xlibris, Bloomington, Indiana, 2010; 82 pages; paperback; ISBN 978-1-4415-9861-5. USD41.99

Toothbrushes are one of those items of material culture that are completely familiar and yet also little known in historical terms. Barbara Mattick’s study sheds valuable new light on this humble bathroom icon, tracing the development of toothbrushes from their late eighteenth-century origins, and their gradual acceptance as an item of personal hygiene. Although her large sample is generally drawn from collections in the United States, most of the toothbrushes were manufactured in England (and later, Japan), giving the book an immediate relevance to Australia and New Zealand.

Common bone toothbrushes were first developed around 1780 in England, bringing an item previously restricted to the elite within reach of a much wider market. Handles were cut from a cattle femur and drawn with boar bristles. Brands, trademarks and makers’ marks began appearing on the handles of toothbrushes in the 1840s and 1850s, while mechanisation of production developed in the 1870s. By the late nineteenth century Japan had also emerged as a major centre of manufacture. These developments, along with the adoption of synthetic materials and expansion of public education campaigns, resulted in toothbrushes becoming a standard bathroom item by the mid twentieth century.

The book provides a thorough survey of the history of toothbrushes, changes to manufacturing methods, and the promotion of toothbrushes among school children and

soldiers. The core of the study, however, consists of a typology of 21 brush types, based on subtle variations in physical dimensions, bristle-hole arrangements and manufacturers' marks. There is also a sequence of shape charts on the different elements of the toothbrush, which help to determine types and date ranges. Bristles generally wore out after a few months, meaning brushes were soon discarded, thus providing a good tool for dating associated deposits. Appendices include a glossary of terms, and details of major manufacturers, mostly in England.

This book is an excellent source of information for archaeologists, museum curators and others with an interest in the material aspects of health and hygiene. While it lacks contextualisation within the broader material framework of personal medicine (toothpaste jars, patent medicines and so on), the potential of toothbrushes for accurate dating, and as important markers of the emergence of oral health is well revealed in this volume.

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Angela Middleton, *Te Puna—A New Zealand Mission Station: Historical Archaeology in New Zealand. Contributions to Global Historical Archaeology Series*, Springer, New York & London 2008; 276 pages; hardcover; ISBN 978038776200. AUD 178.99 (inc GST).

Angela Middleton is an Honorary Fellow in Archaeology at the University of Otago, New Zealand. The majority of Middleton's work focuses on the post-contact period, which in New Zealand archaeology has been largely overlooked in favour of the pre-contact Maori experience (Bedford 1996, 2004; Smith 1990). *Te Puna—A New Zealand Mission Station* is based on research conducted for Middleton's PhD over seven years and is a rare publication on New Zealand missions. The important role of mission sites in the examination of culture contact and acculturation was noted in historical archaeology as early as the 1960s (Snow 1967; Birmingham 1992), and missions have remained a popular area of study (for example Deetz 1978; Lydon 2002; Saunders 1993; Silliman 2005). As historical archaeology is centrally focused on studying the colonised world, missions are a pertinent research area and this book makes an important contribution.

Te Puna was a household mission in the Bay of Islands run by John and Hannah King and their children from 1832 until 1848 (though it continued operating unofficially until 1874). Te Puna was typical of New Zealand missions where the family lived with a small number of Maori children while Maori families lived nearby and were associated with the mission. Middleton's book aims to reconstruct life at Te Puna mission based on various historical sources and the archaeological record excavated from the site. *Te Puna—A New Zealand Mission Station* addresses some of the important current themes in historical archaeology particularly colonisation and culture contact, gender and status.

Middleton provides a useful definition of mission stations and an extensive literature review of mission archaeology in North America, South Africa, Australia, Tahiti and Hawaii, establishing the potential of mission archaeology for the examination of culture contact and transculturation. After presenting a detailed historical account of New Zealand missions and Te Puna, Middleton discusses several topics related to life at Te Puna, including domesticity, the Maori presence, reading and writing, household and personal items,

clothing, toiletries, kitchen and cooking, and dining and drinking.

While the various arguments of the book are quite exciting, it is not always the archaeology that drives those arguments. Middleton often relies heavily on the historical sources, and the content of the book is dominated by the rich and abundant historical documentation (including journals, letters, store inventories) relating to Te Puna and other New Zealand missions. As a result, the archaeological record appears to take a secondary role to support the historical research. The book also lacks a theoretical consideration of the way the archaeological record at Te Puna was interpreted or, more broadly, of the way material culture can contribute to an understanding of cultural processes. Resultantly, many of Middleton's archaeological interpretations do not have the weight they perhaps should. There was, furthermore, only minimal discussion on the methods used in artefact cataloguing and analysis, and this makes it difficult to assess the validity of many of Middleton's conclusions.

In spite of these limitations, *Te Puna—A New Zealand Mission Station* provides a fascinating account and some important insights into a significant aspect of colonisation. Middleton's central focus is on the role of missions in colonisation, but perhaps the more important point is the idea of 'entanglement': the long-term intertwining of political, social and cultural processes which she has adapted from Silliman (2005: 59). Middleton argues that although the missionaries did not anticipate it, they were transformed by their engagement with Maori and were, initially at least, dependent on Maori economy. She discusses letters written by John King in the 1840s which indicate his family's attachment to Te Puna, and suggests that through their interaction with Maori, the Kings were no longer entirely English. Rather, they had become *Pakeha* (the Maori term for European) and were now embedded in the cultural landscape of New Zealand. As such, acculturation is viewed as a two way process that affected both Maori and missionaries.

This missionising process is most notably illustrated in the book with two examples: trade and domesticity. In spite of the missionaries' early dependence on Maori economy, there was a belief among missionaries that commerce and trade should precede conversion to Christianity. Adopting Binney's (1969) idea, Middleton argues that trade was the 'Trojan horse' of colonisation. Domesticity was also a tool central to the civilising process of missions, and along with conversion to Christianity and the teaching of literacy in order to read the Bible, missionaries strove to teach Maori girls and women to be good Christian wives or domestic servants. Drawing on these examples, Middleton illustrates how both trade and domesticity were central to daily life and the mission work at Te Puna.

The book also provides interesting insights into status in the colony of New Zealand, dealing with both the colonists and those colonised. Middleton observes that British social hierarchy was transferred to the New Zealand missions and the King family maintained their low status within the mission society, though they were afforded a degree of independence that they would not have had in Britain. Middleton also suggests that missions presented new opportunities to some Maori of low status, particularly those who had lost their social standing when taken as slaves during war with other Maori tribes.

Te Puna—A New Zealand Mission Station provides a valuable account of the missionising process and for those interested in culture contact and mission archaeology, Middleton provides a comprehensive overview of the relevant literature and some interesting arguments. From an Australian's perspective, Middleton's discussion on the

distinction between the household style of mission in New Zealand and the Pacific, and the institutional mission in Australia and North America is particularly interesting. In New Zealand, the missions paved the way for colonisation and the missionaries were vulnerable and dependent on Maori for survival in the early phases of establishment. In contrast, Australian missions were not established until 40 years after colonisation and government involvement, along with the institutional format, made these very different places. The impact of this distinction on cross-cultural relations is a potentially valuable area of study for researchers.

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Vicki Cassman, Nancy Odegaard and Joseph Powel (eds) *Human Remains: Guide for Museums and Academic Institutions*. Altamira Press, Lanham, 2008; 330 pages; paperback; ISBN 0759109559. USD34.95.

In both scientific and social terms, human remains represent one of the more significant elements of the archaeological record. Consequently, collections of human remains must be the subject of considerable curatorial care, and this book

essentially provides a very comprehensive and practical outline on how this care should be delivered. As such, it serves as an important reference for any archaeologist, biological anthropologist, collection manager, conservator or Aboriginal community member who should find themselves caring for human remains from archaeological, historical or forensic contexts within a museum, university department or keeping place.

The book is full of practical suggestions and advice: even photocopyable bean bag patterns for skull support are provided in the appendix. In all, there are 16 fresh and informative chapters, covering such areas as condition assessment of osteological collections, examination and analysis, treatment and invasive actions, Indigenous values, storage and transport, associated mortuary artefacts, associated records, multidisciplinary research teams, fieldwork, health concerns while working with human remains, the law of human remains and burial, respect for the dead and the living, and displaying human remains. Much of the advice is included in text boxes throughout the relevant chapters. These inserts are very well written, engaging and generally make for quite a pleasant reading experience as one navigates through the book.

Although the volume's primary focus is on conservation and collection management, it also presents information on areas as diverse as ethics, photography and documentation, the development of policies for human remains collections (illustrated with some very good examples of mission and vision statements), the respectful exhibition of remains, the recovery of skeletal material in the field (including cremations), and even hints for casting crania. The book also includes advice on professional standards in biological anthropology, emphasising that it is necessary not only to publish results, but also to make primary research data accessible in appropriate archives. Such recommendations are particularly pertinent to the study of historic-era Australian cemeteries, a number of which have been subject to large excavations through commercially-funded salvage operations. Unfortunately, very few publications have emerged from such excavations, let alone resulted in the production of the type of osteological monographs once seen for Aboriginal Australian sites (e.g. Brown 1989 and Webb 1989). As a result of this failure to publish, we lose the opportunity to investigate important aspects of colonial life, including the prevalence of disease, trauma and nutritional stress, and to answer archaeological questions such as those concerning burial taphonomy and geochemistry.

As the title suggests, this book is very much written with a view to the ongoing management of collections of human remains. The analogy is made between human remains collections and special collections in libraries: neither are available for loan and the main concern is for their long term preservation. While there are some excellent research museums of physical anthropology and anatomy in Australia, by and large the focus of all state museums in Australia is repatriation wherever provenance is known, or can be discovered. However, while these collections are hallmarked for repatriation and not necessarily research (although this does occur on occasion when biological anthropologists obtain permission from community groups) they still warrant the highest available standards in collection management and care.

For an Australian audience, this volume perhaps could have benefited from a discussion of the different techniques available for establishing the provenance of human remains through biological distance measurement (metric and non metric) and geo/biochemical techniques (e.g. isotope analysis and ancient DNA). It may also have included practical advice on assisting community groups with the repatriation and

reburial of remains (for example rearticulating remains in the lab rather than trying to do this in the field immediately before reburial, as some community groups express the desire to see remains placed back in the ground in anatomical position rather than simply in a collection box), and establishing keeping places for human remains which can satisfy both the requirements of the community and the research interests of archaeologists and biological anthropologists (e.g. Anson and Hennenberg 2004).

Volumes such as this one, with its frank but respectful discussion of the challenges involved in curating human remains, are of great value to any archaeologist who undertakes the analysis of skeletal remains as the book provides clear direction on many of the issues that one needs to consider post excavation and analysis. It really is a shame that the analysis of human remains has become something of a taboo subject as an enormous amount of information regarding the past (both ancient and very recent) continues to be lost, both to science and the community. Through sensible dialogue it often becomes clear that many community groups, regardless of cultural affiliation, are very much interested in a past that can be read from the remains of their ancestors. The forensic anthropologist Clyde Snow referred to the human skeleton as an 'osteobiography', and during the three years that I worked in repatriation at the National Museum, when an offer was made to produce a plain language osteological report explaining MNI (minimum numbers of individuals), age, sex and any other information (such as trauma, stress or disease) from the remains that were being repatriated, all Aboriginal community groups requested such information. Osteobiographies can help reinstate a box of human remains to the category of a person. As archaeological or museum professionals we need to be better placed to not only care for, but also to learn from, human skeletal remains.

The central aim of this volume is to provide a general, 'best practice' guide for the curation of human skeletal remains post excavation and initial analysis stage and, for the most part, it achieves these objectives admirably. This book does a very good job at illustrating how the issues of skeletal analysis and collection management can be undertaken respectfully through a consideration and understanding of the views of multiple stakeholders. It represents a very positive contribution to the discipline and, as such, deserves a place in the library of any archaeologist interested in human skeletal analysis.

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