

vessels, stone tools, and rice and millet cultivation—into four subdivisions, each with its regional cultural names. The Early Neolithic (5600–4200 BP) is known as the Tapenkeng period. The Middle Neolithic (4200–3200 BP) and the Late Neolithic (3200–2300 BP) are followed by the Final Neolithic (2300–1800 BP) and the succeeding Metal Age. Given the consistent evidence for maritime contacts across the Taiwan Strait (also known as the Formosa Strait, separating Taiwan from mainland China), it is remarkable that bronze technology, already well developed by 3700 BP on the mainland, took so long to become established on the islands. In describing these phases of the Neolithic, the author provides maps showing geographic locations of the constituent cultures.

Kuo describes in exhaustive detail the material culture of each Neolithic period before considering influences from the Asian mainland. Neolithic farmers crossed the Taiwan Strait with domesticated crops and material culture to establish the Tapenkeng regional groups. Continuing contacts were maintained with the Liangzhu state of the lower Yangtze, as evident from jade artifacts and crafting. The Tanshishan culture of Fujian Province and the Xiantouling culture of the Pearl River Delta exerted influence, particularly on communities of the western coast of Taiwan.

The same approach then covers the developed Tapenkeng tradition, during which new pottery forms appeared, and maritime interaction with the mainland were maintained and even intensified particularly with the Min River region and Guangdong Province. Of particular interest during the period is the evidence for the expansion of settlement, or establishment of trading links, with the key sites of the northern Philippines, which demonstrates competent handling of difficult ocean currents at an early date.

During the Late Neolithic, Taiwan was part of an extensive maritime exchange network, seen in the distribution of ornaments made of nephrite from Taiwan. During this period, the well-known site of Peinan, with its extensive cemetery containing coffin graves and stone house foundations, flourished. The notable double-headed ear ornaments with a distribution centered in the Sa Huynh communities of Vietnam reached Taiwan, and Taiwanese influence continued to be felt in the Philippines. One fascinating issue is the relationship between the later prehistoric cultures and the present-day Taiwan aborigines who survive largely on the eastern part of the island. By excavating abandoned aboriginal village sites, Kuo has linked these with the late prehistoric Paiwan culture.

The archaeology presented in this book is interesting and important, but there are some deficiencies in its production, particularly with respect to illustrations.

Many figures are subpar in quality and clarity, and several maps lack scales and clear labels, for example. It is unfortunate that some of these production issues detract from the important archaeological sites and datasets discussed in the book, as well as the significant contributions Kuo makes to scholarship in this region.

Having access to a new study that positions the Taiwanese Neolithic in its broader context—one that draws on Chinese sources but that is available in English—is timely and valuable. Artifact morphology that defines regional and chronological cultures takes center stage, and relationships with the mainland and other islands are very much based on similarities in stone tools and ceramic vessels. One Late Neolithic nephrite ornament in the form of a boat stresses that throughout the period covered, the sea was a highway and not a barrier to travel, commerce, interaction, and migration.

Disposing of Modernity: The Archaeology of Garbage and Consumerism during Chicago's 1893 World's Fair. REBECCA S. GRAFF. 2020. University Press of Florida, Gainesville. xvi + 203 pp. \$85.00 (cloth), ISBN 978-0-8130-6649-3.

Reviewed by William Moss, Ville de Québec (retired)

The 1893 World's Columbian Exposition—the Chicago World's Fair—was a watershed moment in the development of modern American society. Rebecca S. Graff examines this event through two interrelated sites: the fairgrounds themselves—designed to disappear in an act of creative destruction—and the Charnley-Persky House, still a monument in Chicago's landscape. This volume juxtaposes the microhistory of these sites and broader sociocultural trends in order to examine the notion of modernity. This blend of micro- and macroscales of analysis illuminates prevailing ideologies and how they were—and are—experienced in everyday life. Graff applies the concept of presentism to bridge the gap between more traditional historical archaeology and the archaeology of the contemporary world during the transition from the nineteenth to the twentieth century, a liminal period often ignored by both areas of archaeological research.

Graff's first chapter outlines her approach, and it discusses how the fair's ephemeral nature gave it transformative power connecting “conspicuous disposal” habits to today's waste disposal regimes. Garbage allows the links between consumerism and modernity to be viewed from an archaeological perspective. The second chapter presents the history of Chicago, followed by an overview of the historical roots of worlds'

fairs—particularly in the Victorian era. This sets the historical, physical, and social limits of the sites: the fairground’s ephemeral “White City,” constructed in the city’s Jackson Park and Midway Plaisance Park, the quasi-domestic Ohio Building, and the aesthetically modern Charnley-Persky House with its associated artifact midden.

Chapter 3 focuses on temporalities at both sites. The aboveground “city for a single summer” (p. 54) was erased from the landscape by decision in an act of capitalist creative destruction, in accordance with the prevailing ideology. However, the archaeological remnants of impermanent architecture—the majority of the underground infrastructure associated with the White City—are still present. The chapter turns to the still-extant Charnley-Persky House. The discussion of a tin-can-style alarm clock, an iconic artifact from the associated midden, offers a material manifestation of industrial time at the domestic level. Note also the examination of racialized pasts in the fair’s planning and functioning as well as in the operation of the Ohio Building.

The fourth chapter examines domesticity and social life within the two “houses,” beginning with an overview of ideologies of domesticity as understood through historical and archaeological accounts. Like the scarcely acknowledged servants who were essential to a household’s smooth functioning, the infrastructure of the Ohio Building and the Charnley-Persky House midden were ignored by contemporary sources even though they were central to the successful conduct of social life.

Chapter 5 focuses on the archaeological remains of the goods consumed as evidenced by the garbage left, seen as matter out of place. Trashmaking is presented as the critical lens for examining consumption in theorizing modernity. Graff examines Chicago’s changing waste management regimes, turning the focus from the contents of garbage as an insight into consumption to the changing scales of garbage disposal practices—which Graff aptly refers to as “conspicuous disposal”—as a hallmark of the turn of the twentieth century. This chapter is the most deeply grounded in archaeological data, although the latter is not easily amenable to a tight analysis. For example, Graff states, “Confoundingly, the entire [midden] site seemed one immense garbage deposit with no meaningful stratigraphy or features” (p. 135).

The sixth and final chapter concludes by returning to the present day—Jackson Park will become the home of the Barack Obama Presidential Center. The Chicago World’s Fair is consequently destined to be remembered with our presentist concerns, which Graff engages explicitly through the framing concepts of archaeology

of the contemporary. This framework—the refusal of periodization and the acknowledgment of the past’s intrusion into the present—encourages and enables the examination of processes that may have begun in the nineteenth century but that are still active in contemporary urban projects.

Each of these sites would be less instructive if studied alone. What is forceful is the deeper meaning and relevance obtained through their comparison within the same urban system, as well as their analysis in wider cultural and historical contexts. Graff confirms that the social and consumer practices revealed through this analysis all persist and permeate our present. Thinking otherwise would negate our own contemporary familiarities and their pluritemporal imaginary. A link between heritage and contemporary archaeology could be further explored as part of current experience of modernity. The tension in the dialectic between creative destruction, particularly its transformative power, and heritage conservation could be a locus for further research on sites associated with the Chicago fairgrounds. In short, in this innovative, perceptive, and well-constructed book, Graff successfully demonstrates that we are still living the modernity that was experienced at the Chicago World’s Fair in 1893.

The Archaeology of Prostitution and Clandestine Pursuits. REBECCA YAMIN and DONNA J. SEIFERT. 2019. University Press of Florida, Gainesville. xviii + 183 pp. \$85.00 (cloth), ISBN 978-0-8130-5645-6.

Reviewed by Elizabeth M. Scott, Illinois State University

Rebecca Yamin and Donna J. Seifert have given us a gem of a book. They were committed to “producing work that contributes to scholarship and is accessible to the interested nonspecialist” (p. xviii), and they succeeded admirably. The authors draw on their own research in historical archaeology as well as that of others who have studied prostitution and clandestine pursuits.

Many historical archaeologists will recognize Yamin and Seifert as uniquely qualified to discuss these topics. Each has decades of experience that she brings to the discussion, having previously published extensively on brothel sites. But if readers think they are simply going to encounter a familiar summary of previous findings, they will be pleasantly surprised. This book may include sites with which and individuals with whom historical archaeologists are familiar, but the authors present data in new ways and provide