

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

interpretations that both expand anything they have previously written about and go into richer detail than they have before. It turns out there are, indeed, new things to learn about the archaeology of prostitution and clandestine pursuits.

Most of the book concerns prostitution. In addition to the sites they have worked on in New York City and Washington, DC, Yamin and Seifert incorporate other archaeologists' research into brothels, bordellos, and saloons found from the East Coast to the West Coast of the United States. The authors compare and contrast assemblages from contemporaneous brothels and working-class households in the same neighborhoods, and they compare brothel assemblages from different time periods and locations. We therefore gain some idea of the quality of life for prostitutes and sex workers in different times and places. One chapter discusses prostitution in American cities, focusing on excavations in New York City; Washington, DC; St. Paul, Minnesota; and Los Angeles. The following chapter provides in-depth case studies of brothels at the Five Points neighborhood in New York City and near the White House in Washington, DC. A chapter on brothel sites in the American West brings the prostitution section of the book to a close.

The authors then move into a discussion of the archaeology of clandestine pursuits, both public and private. It might seem at first that these two chapters are out of place and really have nothing to do with prostitution. Yamin and Seifert, however, skillfully tie them all together by emphasizing the shared themes, including unconventional activity, the defiance of rules and customs, and the intentionally hidden object, all of which are addressed throughout the book. Consequently, in the chapter on public clandestine pursuits, archaeological interpretations of workplace and prison resistance, the Underground Railroad, smuggling, and piracy are incorporated from multiple sites. The chapter on private spaces and clandestine pursuits focuses on objects that were meant to be hidden, providing us with a completely different window into people's lives in the past. These include messages scratched on windowpanes, objects concealed following English folk traditions, objects associated with African American spiritual practices, children's play spaces, and personal objects hidden in military contexts and homeless camps.

As might be expected, the studies that Yamin and Seifert draw together here were conducted by archaeologists using a variety of theoretical perspectives and methodologies. The authors nonetheless skillfully weave these together with the theoretical thread of agency. The clandestine activities they explore all "display agency in opposition to accepted norms of

behavior, in some cases to the law and in all cases to playing it safe in spite of various constraints" (p. 2). It is a refreshingly narrow application of agency theory, "agency as a continuum on the spectrum of choice" (p. 96), grounded in the specific activities, spaces, and materials of an archaeology of the unconventional.

In the closing chapter, Yamin and Seifert return to prostitution, examining it as a special kind of "unconventional." It is clearly different from the other kinds of clandestine activities discussed in the book, not least because it was never really clandestine and not always illegal, but also because "prostitution in the present does not seem so different from prostitution in the past" (p. 144). They show that the current debate about whether or not to decriminalize prostitution is both complicated and long-lived, stretching well into the nineteenth century. They explicitly examine what difference it makes for them to be twenty-first-century women writing about prostitution.

This book should find a wide audience among historical archaeologists, and it would be an excellent supplemental text for upper-level undergraduate and graduate courses. Yamin and Seifert have done us all a great service by bringing the past of prostitution and clandestine pursuits to our present.

The Archaeologist's Laboratory: The Analysis of Archaeological Evidence (2nd ed.). 2020. EDWARD B. BANNING. Springer, Cham, Switzerland. xlvii + 375 pp. \$119.99 (cloth), ISBN 978-3-030-47990-9. \$89.00 (e-book), ISBN 978-3-030-47992-3.

Reviewed by Ellery Frahm, Yale University

Edward B. Banning's update to the 2000 edition of *The Archaeologist's Laboratory* is a most welcome addition to my (virtual) bookshelf, and I expect to use it as a text for my Introduction to Archaeological Lab Sciences course. The first edition and its contemporaries (e.g., Brothwell and Pollard, *Handbook of Archaeological Sciences*, 2001) are now two decades old, so it has increasingly been a struggle to find books suited to my combined undergraduate- and graduate-level archaeology lab classes. Few books not only are accessible to students and up-to-date but also strike a balance between breadth and depth of topics. Banning's second edition ticks these boxes. Additionally, no one else covers all aspects of data (e.g., the nature of archaeological data as well as issues related to errors, statistical analyses, and presentation) quite like Banning does. This is valuable to me as an