

archaeological analysis, uncovering—among other things—some amazing evidence of remarkable entrepreneurial successes by several Native residents of Providence, who overcame the very restrictive circumstances in which they were forced to live. For example, Rubertone devotes part of a chapter to Nantucket Wampanoag Sarah Baxter, who developed a “patent medicine” business that drew on her cultural knowledge of herbal remedies. She also chronicles the life of Alexander Ammons, a Narragansett native who lived in Providence in the mid-nineteenth century and used his skills as a stonemason to help construct the Narragansett Indian Church on their reservation in 1859.

The theoretical import of this volume is also of note. Rubertone has already made significant contributions to theories of place and memorialization, and she has written often about collaborative anthropology in general terms. *Native Providence* takes these interests to a new level. Here, we are asked to reimagine “place” at many levels: as a mental construct, as a networked “space” invisible except to those who operated within it, and as a memorial to a fragmented but persistent Native history. Furthermore, Rubertone’s treatment of the relationships among the Native Americans, European Americans, and African Americans who came to live in Providence makes visible and personal the complexities of 400 years of Native survival in a region wrested from them in the early colonial period. She also touches briefly but significantly on the racial and gendered discrimination experienced by all Native people of the Northeast, as reflected in oral histories and other evidence.

I thought I knew my New England, where I was born and brought up, and where I learned to revere the Native people among whom I lived. Rubertone’s book reminds me that I still have a lot more to learn.

*Timber, Sail, and Rail: An Archaeology of Industry, Immigration, and the Loma Prieta Mill.* MARCO G. MENIKETTI. 2020. Berghahn Books, New York. xvii + 203 pp. \$120.00 (hardcover), ISBN 978-1-78920-726-2. \$29.95 (e-book), ISBN 978-1-78920-727-9.

Reviewed by Adrian Praetzelis, Sonoma State University

Industrial archaeology has come a long way since Kenneth Hudson defined it in 1966 as the “study of the remains of yesterday’s industries” (*Industrial Archaeology*, 1966, p. 21). Marco Meniketti’s book is in the vein of American pioneers such as George

Teague, who insisted that the social consequences of industry are as much part of the story as its technology.

The Loma Prieta Mill, located near modern Santa Cruz, California, operated from 1883 to 1922, churning out 70,000 board feet of redwood and Douglas fir lumber each day to supply the San Francisco Bay Area market and beyond. Astonishingly, less than 30% of each logged tree would be sent to market, the remainder “either burned or left to rot” (p. 62). The book’s six chapters cover, in turn, the history of immigration, lumbering, and milling; intersecting industries, notably shipping; labor and industrial relations; the history of Loma Prieta Mill; the excavated material culture of milling and lumbering; and class, ethnicity, and labor in the industry.

The turn of the nineteenth century does not have the cachet of the Gold Rush, but, as Meniketti demonstrates, the period is its equal in the dynamism of its social processes as well as environmental consequences. As many as 150 mostly Swiss Italian, Portuguese, and Scandinavian men toiled in the forest or at the mill. Although some were general laborers, many worked as highly skilled fallers, buckers, sawyers, timber graders, doggers, engineers, firemen, blacksmiths, and in a host of other specialties. Chinese cooks were commonly employed in spite of the nativism that infected the region. Camp management typically made use of policies to racialize the work force, restricting access to better paid jobs and assigning bunkhouses according to ethnicity.

The author deserves a shout-out for bucking what Brian Fagan has called archaeology’s dirty little secret—that many excavations are never published—as this site was investigated over three seasons as San José State University’s archaeological field school. Aside from plentiful historical research, oral history, and hands-on experience at a mill of the era, Meniketti describes his work at the mill’s blacksmith’s shop, engine and boiler base, log carriage, dam, and reservoir, among other industrial features. Discovering the remains of worker housing (cabins for the favored and bunkhouses for the rest) and their organized refuse disposal features was tempered by the fact that artifact-rich privies had been plundered by souvenir hunters.

A quibble: although fieldwork employed the metric system, standard units are also used, as in “The collapsed cabin measured 3.6 meters by 4.8 meters and was raised . . . on posts measuring six inches by six inches” (p. 135). Here, I think, modernity gets in the way of understanding. To have described the cabin as “about 12 feet by 15 feet 9 inches” would surely have better expressed the builder’s mental template.

Meniketti establishes his book’s easygoing tone early with a 1911 quip from humorist Ambrose Bierce

that leads into an anecdote about the kilt-wearing habits of Americans and musings on ethnicity and identity that foreshadow the final chapter. This approach is reflected throughout the work as the author alternates between technical descriptions of archaeological matters and a more personal style. The book is packed with supporting data from various sources, although it is not until page 112 that we get into archaeology. This is hardly surprising given that historical archaeology is so dependent on context to make its point, and yet the format has its drawbacks. Instead of separating site structure and content into their respective chapters, the project's goals may have been better served by reuniting the excavated features with their artifacts.

With its emphasis on the interconnectedness of production and transportation, the book is a good addition to the small corpus of literature on the complex archaeology of the historic lumber industry. This network is reflected in the other industrial and social complexes that the author documents: the logging system, the milling system, and the skilled occupations that supported them, as well as the social system of the camp itself. One gets the impression of a colossal and intricate machine made up of human cogs as well as material ones. By examining that great entanglement and deriving cautious insights into how it operated, *Timber, Sail, and Rail* places itself in the mainstream of modern industrial archaeology.

*Historical Sex Work: New Contributions from History and Archaeology.* KRISTEN R. FELLOWS, ANGELA J. SMITH, and ANNA M. MUNNS, editors. 2020. University Press of Florida, Gainesville. ix + 295 pp. \$95.00 (hardcover), ISBN 978-0-8130-6659-2.

*Reviewed by* Catherine Holder Spude, National Park Service (Retired)

A multidisciplinary team from the University of North Dakota developed the concept for this collection of essays. Kristen Fellows (an anthropologist), Angela Smith (an historian), and Anna Munns (an archaeologist) worked together in Fargo, North Dakota, to record, describe, and interpret archaeological remains associated with a local vice district. To understand their own work in a larger context, they collaborated with other professionals working on similar projects and compiled 10 excellent case studies inspired by either archaeological explorations or historical interpretations of sex work in several areas of the United States between 1850 and 1920.

Their compilation goes far beyond early interpretations of brothels through their material culture and

documentary research, as pioneered in the 1990s by Donna Seifert in Washington, DC, and Julia Costello in Los Angeles, California. Although this volume devotes a chapter each to similar districts in Washington, DC, Los Angeles, and Boston, most of the studies focus on the relatively smaller metropolises of Fargo, North Dakota; Minneapolis, Minnesota; and Sand Point, Idaho.

The volume is neatly divided into three sections. The first one, consisting of four chapters, discusses how space, landscape, and geography (best studied by archaeologists) interconnect with the formalized law that regulated sex workers (as interpreted by historians). Of particular interest is a treatise on the depiction of so-called White slavery in the early film industry. The latter term refers to a widespread perception that innocent White women were being lured into sex work by unscrupulous madams and other procurers. The authors demonstrate a relationship between these depictions and the federal legislative reforms enacted by the Mann Act of 1910.

The second section, loosely labeled as studies in diversity, explores the lives of two Black madams and the yet poorly documented archaeological evidence of children in brothels. The two chapters on madams are well-researched biographies by historians, and they shed light on how African American women sometimes used their sex, race, and political savvy to thrive in the sex industry. The chapter on children utilizes archaeological data to suggest the presence of dependents in the households of sex workers.

The coeditors devote the final three chapters to discussions of masculinity in the brothel context. Archaeological studies of sex work in the last three decades have focused on parsing the patterns and behaviors of undocumented women as they lend understanding to gender studies. The chapters in this section instead examine the male customers of the sex workers and how their masculine identities shaped their role within the sex industry.

In the introductory chapter, the coeditors summarize previous work in the field, and they conclude with a final chapter that includes suggestions for new directions of study. They make a strong plea for more collaboration between archaeologists, historians, and anthropologists in truly interdisciplinary studies, as opposed to more traditional multidisciplinary studies that only lightly intersect. Fellows, Smith, and Munns urge academics of different disciplines to study each other's work and to present their findings in terms that anthropologists, archaeologists, and historians can find useful. This volume makes a valiant effort to meet that goal but stumbles over hurdles long associated with any kind of interdisciplinary study. A case in point is the use of the scientific-style citations (author, date, page, with a