

remains to illustrate the varied diets of the people of New Netherland in both urban and rural locations. Her work highlights how archaeology can expand on and contradict the limited written record. Anne-Marie Cantwell and Diana diZerega Wall's chapter, "Woman the Trader," explores the often-overlooked role of Native American women as traders and culture brokers in colonial New Netherland.

The section on the Delaware River begins with a detailed study by Lu Ann De Cunzo of Tamecong, or Aresapa—the Lenape community that became New Castle, Delaware. The growth of the community is revealed through the theoretical lens of borderlands theory. De Cunzo's chapter is part historical ethnography, part microhistory, and it explores themes of hybridity, entanglement, and innovation.

Wade P. Catts and Lukezic discuss archaeological investigations of Fort Casimir, in New Castle, Delaware. The authors do an excellent job of presenting both the previous excavations at the site by Ned Heite and colleagues, and their own groundbreaking research that has revealed intriguing traces of this key fortification, long thought to have been lost to erosion.

In his contribution, William B. Liebeknecht explores an unusual archaeological feature: a large pit, presumably employed as a wolf trap, within the larger context of colonists' fears of wolves. This is followed by an excellent piece on Fort New Gothenburg and the Printzhof, capital of New Sweden, by Marshall Joseph Becker. Although the Swedes were usurpers in New Netherland, the stories of these two competing colonial enterprises are deeply intertwined.

The fourth section of the book includes studies by several noted artifact experts. Meta F. Janowitz and Richard G. Schaefer explore *kookpotten*, or *grapen*—the everyday ceramics of colonial New Netherland—in an article that mixes typology, foodways, art history, and culture and that should inspire further study. Paul Huey examines marbles in a thoughtful chapter that illuminates how marbles were more than simple playthings. David Furlow's sardonically titled chapter on Edward Bird's tobacco pipes, "Thank You for Smoking," provides a rich archaeological biography of Bird, an enterprising expatriate English pipe maker whose works are found throughout New Netherland.

Lukezic, McCarthy, and their team of expert contributors have made a significant contribution to our understanding of colonial New Netherland. This is a strong volume with few faults. One hopes that the authors and their colleagues follow it with a second volume exploring the cultural legacies of New Netherland that persisted long after the West India Company's formal enterprise in North America had ceased to be.

Alliance Rises in the West: Labor, Race, and Solidarity in Industrial California. CHARLOTTE K. SUNSERI. 2020. University of Nebraska Press, Lincoln. \$60.00 (hardcover), ISBN 978-0-8032-9956-6. \$60.00 (e-book, EPUB), ISBN 978-1-4962-2327-2. \$60.00 (e-book, PDF), ISBN 978-1-4962-2329-6.

Historical Archaeology through a Western Lens. MARK WARNER and MARGARET PURSER, editors. 2017. University of Nebraska Press, Lincoln. \$70.00 (hardcover), ISBN 978-0-8032-7728-1. \$70.00 (e-book, EPUB), ISBN 978-1-4962-0035-8. \$70.00 (e-book, PDF), ISBN 978-1-4962-0037-2.

Reviewed by Seth Mallios, San Diego State University

Two new books on the historical archaeology of the Old West from the University of Nebraska Press—Charlotte K. Sunseri's *Alliance Rises in the West* (2020) and Mark Warner and Margaret Purser's *Historical Archaeology through a Western Lens* (2017)—definitively establish the importance and relevance of research into nineteenth- and twentieth-century sites in North America west of the Mississippi River. In a refreshing break from historical archaeology's seemingly long-held fixation on early settlements along the East Coast, these works prioritize the quality of insight into the past above any necessarily early chronology or close proximity to a seminal colonial settlement. It is worth noting that these two books do not succeed in providing significant insights into specific histories and broader understandings of the human condition *in spite of* the late occupation dates and decidedly western longitude of their case studies; instead, they are important contributions *precisely because* of these qualities. The authors and editors expose that the disciplinary bias historical archaeologists fought against for generations in archaeology writ large—that their sites were too late, too well documented, or too far removed from inaugural settlements that grew into massive civilizations—is equally flawed when employed by practitioners working on seventeenth- and eighteenth-century eastern US sites against those working on sites in the American West from the 1800s and 1900s.

Rather than stop after making the assertion that late Western sites have something to offer scholars and students of the past, Sunseri's book and Warner and Purser's edited volume make an intriguing pivot to show that there indeed are certain qualities to these Old West sites that are qualitatively different from earlier and more eastern locales. In discussing these distinctions, they offer new ways of thinking about the material past tied to different conceptions of space as more boundless,

people as more mobile, and social groupings as more dynamic. This analytical move is somewhat difficult, given that the authors must simultaneously reject the notion that there is anything about being late and Western that diminishes their historical archaeological contribution, while also embracing the idea that these Old West sites are different enough to offer insights that do not necessarily arise in the examination of earlier East Coast sites. It is a fine line to walk—arguing for inclusion on the grounds of sameness while also making a case for inherent difference—but I believe that Sunseri, Walker, and Purser are successful in this analytical endeavor.

Sunseri's book is an intricate case study that focuses on the complex interactions between Native Kudzédika Paiute, overseas Chinese, and Euro-American laborers at the industrial town of Mono Mills, north of Mono Lake and near the California/Nevada border, during the late 1800s and early 1900s. Although the research is deeply embedded in the details of this small multiethnic town, Sunseri broadens her discussion to examine the duplicitous and dualistic economic gains of the Gilded Age. She pinpoints rampant and intentional historical racism, inequality, corruption, and exploitation, and then situates overseas Chinese and Native Paiute responses as keen survival strategies. Sunseri uses multiple lines of historical, archaeological, and anthropological evidence to show that complex multiethnic community building at Mono Mills was the result of nuanced alliances and solidarity among laborers across cultural lines.

In crafting an argument that historical community building at this multiethnic company town was aligned primarily with class instead of ethnicity, *Alliance Rises in the West* employs a patient narrative that builds interpretations along multiple lines of evidence through five chapters. The first is an introduction to historical archaeologies of inequality, with an emphasis on perspectives and experiences of laborers. Chapter 2 draws on intersectional theory to examine potential historical identity nexuses between class, race, and gender. Chapter 3 focuses on parallel experiences of overseas Chinese and Native Paiute workers, especially in terms of marginalization and as targets of racial hostility. The fourth chapter centers on household archaeology and analyses of a blended material culture that reveal race-based collective action. It details spectacular archaeological discoveries of pine-nut caches in Chinatown households and imported Chinese ceramics in Paiute neighborhoods and contextualizes how these finds transcend simple assimilation models. Sunseri's final chapter unites the previous sections and summarizes how class played an intricate

role in building alliances among laborers in historical Mono Mills.

Alliance Rises in the West is cohesive, compact, and convincing. The text is at its best when pinpointing important historical and archaeological parallels between the lived overseas Chinese and Native Paiute experiences. At times, pertinent concepts are introduced but not fully explored, such as the role of gift exchange in the formation and maintenance of alliances, which could serve as an important contribution to Sunseri's argument concerning class-based community building. Regardless, her work is a well-researched, insightful, and clear examination of daily life in historical Mono Mills and class struggles during the Gilded Age.

Mark Warner and Margaret Purser's edited volume, *Historical Archaeology through a Western Lens*, is an ambitious work that incorporates many of the most pressing issues in historical archaeology to research of the Old West. Rather than assembling a volume of isolated case studies, the editors succeed in making connections between scattered sites and structures by appreciating broader patterns driven by analyses of landscapes, social networks, and economic factors. The essays demonstrate the rich potential of multifaceted analytical tools and intriguingly different lines of evidence in a constant goal of finding a voice for the voiceless of the past.

Consisting of an introduction, 11 chapters by 12 authors, and an epilogue, *Historical Archaeology through a Western Lens* is organized into three thematic sections: (1) Economics and Economies, (2) Archaeologies of Race and Racism, and (3) Reassessing the West. Part I begins with Margaret Purser's examination of boom-and-bust economies in the Old West, with a particular focus on how the dearth of cash and dangers of overspecialization led to an emphasis on social ties, intensive labor, material refurbishment, portability, and economic diversity. James P. Delgado builds on these ideas in his analysis of urban development in San Francisco during nineteenth-century globalization. His intriguing study of buried ships that served as warehouse storage lockers reveals that San Francisco was on an independent nonfrontier trajectory that defied simple classification as a mining camp, government outpost, railroad settlement, or farm town. Robert J. Cromwell examines consumer choice at Fort Vancouver in Washington state but expands traditional analyses with measures of diversity to gain greater appreciation of context at these multicultural sites. The initial section of the volume ends with Mark Walker's understated yet impactful analysis of transient labor, which brings to life the rich and complex history of hoboes, migrants, refugees, and other

displaced individuals in informal campsites across the Old West. Part II centers on archaeological issues of race and racism, and it starts with Joe Watkins's examination of ethnic identity of Indigenous Oklahomans in historical multiethnic contexts. He warns of uncritical use of ethnic markers and presence/absence cultural assimilation models, and instead presents a fluid interpretation based on degrees of integration. Kelly J. Dixon and Carrie Smith's analysis of nineteenth-century Chinese woodcutter camps and anti-Chinese movements reveals how these logger camps were tied to larger Chinese networks, emphasizing how even rural and seemingly isolated locales were deeply intertwined with international economic connections. Douglas E. Ross's chapter offers a rich archaeological comparison between Japanese settlements and Chinese bunkhouses at fishing villages in British Columbia. This important work identifies key distinctions between transnational and diasporic communities by interweaving analyses of differential recent national histories with archaeological measures of value and diversity. Part II concludes with Bonnie J. Clark's powerful discussion of community collaboration, dispersed descendant groups, and unpopular history in her archaeological work on a Colorado Japanese internment camp. The volume's final section on countering prominent myths of the Old West includes three chapters and begins with Minette Church's reassessment of the Santa Fe Trail in the historical and spatial context of preexisting multiethnic trade networks. Timothy James Scarlett then details the Kafka-esque politics of past and present in his Utah Pottery Project. Mark Warner finishes Part III by replacing the persistent Old West myth of gritty deprivation and hardship with one of status dictated by Victorian luxuries. Each of these chapters challenges time-honored American lore and explores the volatility and intrigue of contesting heritage.

Each chapter in *Historical Archaeology through a Western Lens* is engaging and even poetic. These humanistic portrayals of the past do not always lead directly to archaeological rigor and controlled scientific studies, but this volume never made a goal of standardization. In fact, its lack of methodological cohesiveness shows its diverse applicability to nearly every endeavor in historical archaeology.

Both *Alliance Rises in the West* and *Historical Archaeology through a Western Lens* are refreshing and enlightening texts. In knocking down temporal and spatial walls within the field of historical archaeology that isolated practitioners working on sites in the Old West for decades, could these works be a harbinger that the discipline is ready to let go of equally entrenched paradigmatic barriers as well?

Finding Solace in the Soil: An Archaeology of Gardens and Gardeners at Amache. BONNIE J. CLARK. 2020. University Press of Colorado, Louisville. xvi + 207 pp. \$58.00 (hardcover), ISBN 978-1-64642-092-6. \$46.00 (e-book), ISBN 978-1-64642-093-3.

The Coming Man from Canton: Chinese Experience in Montana, 1862–1943. CHRISTOPHER W. MERRITT. 2017. University of Nebraska Press, Lincoln. xx + 264 pp. \$65.00 (hardcover), ISBN 978-0-8032-9978-8. \$65.00 (e-book: EPUB), ISBN 978-1-4962-0120-1. \$65.00 (e-book: PDF), ISBN 978-1-4962-0122-5.

Reviewed by Douglas E. Ross, Albion Environmental, Inc.

Asian diaspora archaeology is a rapidly maturing subfield of historical archaeology, chronicled in edited volumes, journal articles, and graduate theses. However, scholarly monographs are comparatively few. Two recent exceptions highlight the rich and diverse approaches to this burgeoning discipline. Bonnie Clark's study of gardens and gardeners at Camp Amache, a World War II Japanese incarceration center in Colorado, focuses on one type of landscape feature at a single site occupied for just three years. It is part of a large body of historical and archaeological research on Japanese incarceration in the United States. In contrast, Christopher Merritt's study of the Chinese diaspora in Montana presents a comprehensive overview of the history and archaeology of Chinese immigrants statewide over eight decades.

Clark summarizes a sliver of her long-term community-oriented research project at Amache, centered on a biennial field school hosted by the University of Denver since 2008. She frames her research as landscape archaeology and archaeology of the contemporary world. The volume opens with a virtual tour of Amache, introducing the types, functions, and social roles of gardens. This is followed by an introduction to the Amache project, its stakeholders, and Clark's emphasis on gardens, embodied in a preliminary case study focused on a single artifact: a jar of seeds (Chapter 1).

Subsequent chapters outline the research design and methods (Chapter 2), the history of Japanese gardening and the Japanese diaspora in California (Chapter 3), and World War II incarceration and Camp Amache (Chapter 4). Results are presented thematically: camp-wide landscape transformations—especially tree planting—and the roles of professional gardening families and children (Chapter 5); the ways gardens connected people at multiple scales, from families to barracks blocks, the entire camp, and