

conceptual framework put forward in the introductory chapters because I think a fuller examination of heterarchy, neoevolutionism, and structuralism would have been productive—and would be so in the future. On the other hand, the case studies are interesting and compelling on their own, and some are truly excellent contributions to the field. Scholars interested in cultural evolution and classic structuralism will find the volume enjoyable reading, and scholars of all theoretical bents will find the regional chapters worthwhile.

New Perspectives in Cultural Resource Management. FRANCIS P. MCMANAMON, editor. 2018. Routledge, London. \$128.00 (hardcover), ISBN 978-1-13810-112-8. \$49.95 (paperback), ISBN 978-1-31565-720-2 (2019). \$49.95 (e-book), ISBN 978-1-31565-720-2 (2017).

Reviewed by Shawn M. Patch, New South Associates Inc., Greensboro, North Carolina

In *New Perspectives in Cultural Resource Management*, editor Francis P. McManamon has assembled a solid volume that provides an overview of the origins and development of the modern cultural resources management (CRM) industry, along with its current challenges and future opportunities. It includes contributions from many prominent people who were instrumental in the formative years of the industry, as well as experienced practitioners who are actively engaged in CRM today.

The book consists of 16 chapters organized into four thematic sections: Part I, “Historical Perspectives and Overview,” includes four chapters; Part II, “Development, Resource Management, and CRM: Federal, State, Tribal, and Private Sector Programs,” includes five chapters; Part III, “CRM Challenges and Opportunities,” includes five chapters; and Part IV, “Building on the Past and Present: Future Challenges and Opportunities,” includes two chapters. Each section is logically organized, so readers can navigate to those particular subjects that draw their interest.

The book’s major strength is its focus on historical perspectives. In addition to McManamon’s introductory chapter, multiple authors provide context on the formative years of CRM, including the passage of the National Historic Preservation Act (NHPA) in 1966, the National Environmental Protection Act (NEPA) in 1969, and other national legislation in the 1970s; the Denver Cultural Resource Management conference and Airlie House seminar (both of which were significant events in the formative years of CRM that resulted in groundbreaking publications);

philosophical debates about the goals of CRM; and examples of early, prominent, large-scale projects. On these points alone, the book is a valuable contribution.

The public value of CRM is widely acknowledged in principle. However, as noted by multiple authors, effective public outreach and engagement is limited by rote and routine practices with little evaluation of whether or not they are actually achieving the intended outcomes. Examples of this can be found in the production of trivial results at sometimes great cost, as Owen Lindauer notes in Chapter 5. In Chapter 6, Sarah Schlanger and Signa Larralde ask rhetorically if the number of archaeological sites that are identified and acres that are surveyed are effective measures of CRM’s success. Heidi Roberts (Chapter 10) rightly questions what new knowledge has been generated as a result of CRM studies and whether recording Barbie dolls is a justifiable expenditure of public funds. Lynne Sebastian (Chapter 15) summarizes the greatest challenge facing CRM today—namely, “trying to increase the public benefit of the work we do” (p. 269). In short, the industry needs to find better, innovative, and creative ways to make the information, data, and results accessible to the public rather than simply continuing the same practices because that is what has always been done.

Since early 2020, American society has been undergoing a reckoning that all of us are experiencing firsthand and in real time. That reckoning is forcing our society to confront systemic racism. Archaeology is not immune to these forces, especially as it relates to Indigenous, Black, and other minority perspectives and resources. In light of how much has changed since 2020, the lack of diversity in CRM is particularly glaring in this volume. It is reflective of the entire industry and not the fault of the editor or contributors. However, it highlights the need to not only seek greater diversity among CRM practitioners but also make sure that CRM works for all Americans.

Cindy Dongoske, Kurt Dongoske, and T. J. Ferguson (Chapter 8) focus explicitly on Zuni perspectives of CRM, and theirs is the only contribution from an Indigenous perspective. This chapter describes the history and development of the Zuni historic preservation program and its various iterations. More importantly—and at times uncomfortably—however, Dongoske and colleagues note the inherent conflict between Euro-American and Native American perspectives and how this both disadvantages Native Americans in the Section 106 process and perpetuates colonialism. The importance of engaging descendant communities is also addressed briefly by other contributors. Don Fowler (Chapter 4) notes that ethical obligations facing

archaeologists—including the handling and analysis of human remains and the building of relationships with descendant communities—have existed since the earliest days of CRM, and these continue today. Paul Robinson (Chapter 7) identifies one of the most important challenges facing CRM today: establishing and sustaining relationships with Indigenous people and other descendant and minority groups.

Although the title refers to CRM, the focus of this book is exclusively archaeological. Readers hoping for a comprehensive view of CRM that encompasses the full range of the discipline—including ethnography, history, architectural history, cultural landscapes, traditional cultural properties, and museums and collections—will be disappointed. Unfortunately, the emphasis on archaeology highlights one of the ongoing criticisms of CRM: the discipline is too narrowly focused on archaeology given that it encompasses far more. As Teresita Majewski (Chapter 9) points out, this focus has proven to be shortsighted and counterproductive for CRM in the long term. The archaeological emphasis is good for archaeology, but it is a missed opportunity for recognizing, valuing, and appreciating much broader aspects of American culture.

One of the key takeaways of this volume is that understanding the historical development of CRM is critical to assessing what has worked, what has not worked, and what CRM will look like in the future. *New Perspectives in Cultural Resource Management* contributes to all of those areas. Figuring out how to make CRM more diverse, inclusive, and representative is perhaps the biggest challenge.

An Archaeological History of Montserrat in the West Indies. JOHN F. CHERRY and KRISTA RYZEWSKI. 2020. Oxbow Books, Havertown, Pennsylvania. xvii + 189 pp. \$40.00 (paperback), ISBN 978-1-78925-390-0. \$20.00 (e-book), ISBN 978-1-78925-391-7.

Reviewed by Paul Farnsworth, Temple University, Philadelphia

John Cherry and Krysta Ryzewski bring us an extensively illustrated and readable synthesis of the results of archaeological research on Montserrat. The authors explain that although originally conceived as a popular book, it evolved into a more scholarly synthesis of the current state of knowledge about the archaeology of the island. The result is accessible to a wide range of readers interested in archaeology, history, and heritage. The book is written in straightforward language, and the few technical terms used are explained. There

is no theoretical discussion to distract from the presentation and interpretation of the data, and the authors keep their focus squarely on Montserrat throughout. One feature is the use of 13 “boxes” with expanded discussions of topics that would otherwise interrupt the flow and focus of the text. The volume is illustrated with 114 figures, most of which are color photographs of the island, sites, and artifacts. Unfortunately, some photographs only occupy approximately one-fifth of the page, which can make it difficult to see details, especially for groups of artifacts. Four attractive, full-page, color maps of the island show the locations mentioned in the text. The book is attractively produced and will appeal visually to the nonspecialist as well as the professional.

The volume is divided into 10 chapters, beginning with an introduction to the island’s geography, geology, climate, and environment, which starts with the conditions that have resulted from the eruption of the Soufrière Hills volcano (which began in July 1995). It continues backward in time to discuss landscapes during the colonial and prehistoric periods. Chapter 2 summarizes the short history of archaeological research on Montserrat. Archaeology proper began in 1964, but it was the late 1970s before research-driven projects began on the island. The volcanic eruption of 1995 ended archaeology in the southern part of the island, but Cherry and Ryzewski began their project in the northern part of the island in 2010, continuing through 2019. Heritage management on the island is also reviewed in this chapter, especially the role of the Montserrat National Trust.

Seven chapters follow that are devoted to different time periods of human activity on Montserrat. The brief Chapter 3 focuses on the earliest evidence for humans on the island over 4,500 years ago. Cherry and Ryzewski conclude that Montserrat was visited at this time but not permanently colonized. Chapter 4 covers colonization by horticulturalists in the Early Ceramic Age, approximately 2,500 years ago, through the Late Ceramic Age, from approximately AD 600 until European contact in the late fifteenth or early/middle sixteenth century. Chapter 5 begins with Columbus’s sail-by in 1493 and discusses the absence of archaeological and documentary evidence for Amerindian occupation of Montserrat from that time until the beginning of the seventeenth century. However, there is documentary evidence in the mid-sixteenth century for small-scale European settlement and Amerindian raids from other islands. Archaeological evidence indicates Amerindian occupation in the early seventeenth century before English colonization in 1632.

The next three chapters discuss the colonial period using archaeological and archival sources. Chapter 6