

key substances, Haskell on obsidian in central Mexico, Blair on European glass beads in the colonial Southeast, and Diaz-Guardamino on menhirs in Iberia, and each illustrates how an itinerary approach is useful when objects move about, but also when they are kept still. Three chapters explore innovative concepts such as social geoarchaeology near Lake Titicaca by Roddick, the circulation of objects in long-term loans to so-called universal museums by Bauer, and medical archaeology along historic trade routes in modern Tanzania by Walz. *Things in Motion* succeeds in provoking many new ways to think about how social relationships are materialized and how the movement of things creates layers of meaning. Let's hope that further book-length treatments of these ideas follow in order to continue the dynamic conversation inspired by this volume.

*Excavating Memory: Sites of Remembering and Forgetting.* MARIA THERESIA STARZMANN and JOHN R. ROBY, editors. 2016. University Press of Florida, Gainesville. xvii + 405 pp. \$100.00 (cloth), ISBN 978-0-8130-6160-3.

*Reviewed by* Susan D. Gillespie, University of Florida.

Don't let the title mislead you. "Excavating" here is an archaeological trope that aptly encompasses how memory scholars dig through layers of discourse, gather fragments of fractured recollections, and exhume traces of memories in bodies, monuments, institutions, mass graves, artworks, landscapes, and archives. The volume's collective goal, in Starzmann's introduction, was to deploy "archaeological ways of thinking about memory" (p. 3), especially the materiality of memory, processes of remembering and forgetting, and social or cultural memory practices deployed by groups.

Representing multiple disciplines—primarily history, sociology, ethnography, and archaeology—the contributors provide a diverse, international range of case studies on the machinations of memory manipulation. These include political jockeying to create memorials that promote or silence certain memories and agendas; repressed memories of imprisonment, bodily violence, and massacres; the impact of Truth and Reconciliation Commissions on memory production; the role played by forensic anthropology in elevating memory to some objective truth; and, the mediation of memory by various material objects such as statues, shrines, and archived documents. Almost all chapters focus on twentieth-century happenings or recent commemorations of earlier events, particularly politically charged, conflictive, and violent phenom-

ena involving domination and subordination or marginalization.

Although the usual memory theorists were cited by multiple authors—Connerton, Halbwachs, Nora, Assman, Foucault, Trouillot—the chapters are meant to "diverge from mainstream analyses of memory" according to Starzmann (p. 10). Indeed, "memory" itself is loosely treated, encompassing remembrance, commemoration, history, "the past," representations, meaning production, "what really happened," truth, silencing, and forgetting. To a greater or lesser extent, most of the chapters link memory with cultural heritage initiatives (or their denial) by both political elites and subaltern groups or individuals; this volume is part of the Cultural Heritage Studies series. And while none of the authors focus on remembering and forgetting in the deep past or in the absence of texts or other representations, there are useful insights for all archaeologists interested in how memory works, how it is represented and contested, and how it changes.

Following Starzmann's introduction, "Engaging Memory," 17 case studies are organized into four parts: Sites of Contestation: Memory Work in the Nation-State; Unremembered Heritage: Memories and Silences; Storied Landscapes: Memory as Embodied Practice; and Violence and Conflict: Excavating Painful Memories. There is no concluding commentary. Many contributions are too short to fully demonstrate an argument, not all of them utilize archaeological ways of thinking about memory, and there are too few illustrations despite the explicit emphasis on the materiality of memory. Nevertheless, some chapters are quite compelling.

Prescott traces the pendulum swings in popularity and themes of twentieth-century memorializing of earlier Euro-American expansion into the western United States. It was once common to erect statues to "pioneer mothers," normalizing both gender attitudes and white superiority. However, many of these have been moved, neglected, rejected, or resurrected with new meanings due to changing attitudes, redevelopment, or a new focus on tourism. By following the memorials as material objects, she demonstrates how commemoration may have little to do with memory, and meanings are soon forgotten.

Sierp examines the 20-year struggle over who had the power to define the International Memorial at the Dachau Concentration Camp, and how its memorialization bundled and redirected individual, social, and cultural memories using symbolic forms. This is memory as "a vehicle for the articulation of power" (p. 332). Intended as a symbol of post-war unity to influence future generations' understandings of the war, it pointedly excluded some groups who were imprisoned there.

Colaert's ethnographic analysis of the recent emergence of forensic anthropology by the post-Franco Spanish memory movement is provocative. Attempts to break the government-imposed "pact of forgetting" intrinsic to the national reconciliation process have taken a "forensic turn" on the presumption that scientific analysis of mass graves can literally exhume memory and bring to light what really happened during the Civil War. However, this presumably apolitical, scientific means of learning the "truth" has not changed the status quo of enforced forgetting, and in any event, the forensic investigations ultimately depend on unforgotten memories.

In an unusual study of the obliteration of indigenous memories and any traces of their material manifestations in post-colonial Equatorial Guinea, González-Ruibal pointedly criticizes the dominant "hegemonic heritage" grounded in Western values and particular ways of linking a past to a present. He questions whether there can even be a non-Western or indigenous archaeology. Finally, Caswell's detailed case study of how documents do, or do not, make their way into archives contradicts the general assumption that archives provide an unfiltered access to voices from the past.

*Constructing Community: The Archaeology of Early Villages in Central New Mexico.* ALISON E. RAUTMAN. 2014. University of Arizona Press, Tucson. xvii + 285 pp. \$55.00 (cloth), ISBN-978-0-8165-3069-4.

*Reviewed by* Patricia A. Gilman, University of Oklahoma.

Rautman has done archaeologists working in the southwestern United States and northern Mexico a great service by writing this book, which summarizes the rather poorly known archaeology of the Salinas region in central New Mexico. However, her book goes well beyond that to discuss how people in village societies construct community. With the latter focus, her analyses and interpretations will be useful and interesting to many archaeologists beyond the Southwest/Northwest (SW/NW).

The Salinas region is perhaps most famous for the presence of Gran Quivira Pueblo, which Native Americans were occupying when the Spanish appeared and which is now part of Salinas Pueblo Missions National Monument. Rautman focuses on the archaeology that precedes this and other large, late sites, beginning with the Pithouse period at about A.D. 600. Rautman examines the evidence for constructing communities from the Pithouse, Jacal, and Early Pueblo period survey and excavation data, and she par-

ticularly concentrates on the built environment with some limited use of settlement patterns and ceramics. She includes material from projects done by others and those that she did herself. Many of these data are not previously published in the peer-reviewed literature.

Useful to all archaeologists is Rautman's focus on constructing communities. She asks two questions—how do people, individually and together, construct communities at their village sites, and when did they do it in the Salinas region? That is, if a site represents a village, then how did that village community work? Rautman uses architecture and extramural space to interpret the internal organization of Salinas sites, and she presents evidence that they are villages and that they did function as communities. Using data from the three time periods noted above, Rautman also examines whether and how community construction changed through time.

For each period, Rautman considers residential group size and composition at sites and evidence for cooperative economic groups, site planning, and social commitment to place to illuminate social integration and differentiation. She contends that the presence of social integration that might mask or smooth over social differentiation at the site/village level is the key to forming a community of otherwise possibly disparate social parts.

Rautman finds that community construction may have begun in the Pithouse period with the apparent use of extramural group spaces. The Jacal and Early Pueblo periods provide more data in support of community presence, with rooms of virtually the same size and the formation of room blocks. While the latter vary in size during the Jacal period, they are more standardized in the subsequent Early Pueblo period. Rautman proposes that such similarities in the built environment of social groups could unite people and conceal social differences. A focus on the larger group inhabiting a site rather than on smaller groups within a site is evident in the plaza-oriented Early Pueblo period room blocks. In these, Rautman notes that the plaza would provide a public venue for both small domestic and large communal group activities, as would the rooftops adjacent to the plaza. At this point, she says that the village community would have been more important than smaller groups within a pueblo.

Rautman's analysis is full of interesting ideas and applications. For instance, she suggests that commitment to place in the form of long-term use of a particular site or small area of sites can be important in community formation. In the Salinas region, she sees such commitment beginning in the Pithouse period and continuing through time. In comparison, this kind of commitment is rare in the Ancestral Pueblo region to the north and northwest of Salinas.