

innovations and the social and cultural repercussions they entail.

The Archaeology of Mobility: Old World and New World Nomadism. Hans Barnard and Willeke Wendrich, eds. Los Angeles: Cotsen Institute of Archaeology, University of California, Los Angeles, 2008. 603 pp.

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This publication reflects a much overdue reengagement by researchers with the topic of the archaeology of mobility. This is a meaty, data-rich publication that directs new light on Old and New World examples of economic and cultural context of mobility. Based on 25 chapters that explore a range of case studies, this book makes a major contribution by drawing together an impressive group of scholars who work on broadly similar adaptations in different areas of the world. The overwhelming majority of the chapters focus on traditional geographical areas of the Old World, such as the Near East and central Asia, and explore aspects of nomadic pastoralism. Most of the descriptive case studies are rich with focused treatments of individual case studies.

Only four chapters provide New World case studies, so on balance this volume is largely focused on the Old World. This is somewhat countered by the strength of the New World chapters. These impressive chapters, by S. Brooke Milne, Jelmer W. Eerkens, and Margaret B. Holman and W. A. Lovis, for example, direct much-needed focus to underexposed geographical areas and mobility among hunter-gatherer groups. Those seeking detailed descriptive treatments from case studies will be pleased, as in many ways this is the core and main strength of this volume.

To an extent, those searching for synthetic or theoretical treatments will also be pleased. Chapters by Willeke Wendrich and Roger L. Cribb, as well as the introductory chapter by Wendrich and Hans Barnard, provide thoughtful and important considerations of the social context of social organization, materiality, and the lifestyle changes resulting from resettlement. The chapter by Wendrich provides fascinating insights into numerous aspects of the nomadic world of the Ababda Nomads and is likely to exist as a critical resource for a long time. The chapter by Cribb leads us toward an important, and largely unexplored, question: To what extent is mobility and group composition among nomadic groups linked to tensions among community members? This research provides important insights into the potential fission and fusion of groups. The introductory chapter is also very strong, and the authors should be applauded for their direct treatment of terminology and consideration of factors and range involved with group mobility. Likewise, in his impressive and nuanced consideration of the archaeology of multisited communities, Reinhard Bernbeck provides an overdue engagement with the ques-

tion of how researchers and community members conceptualized mobility, place, and landscape.

Although clearly a starting point in discussion of mobility and cognizant of the importance for such regional descriptive treatments, there is a surprising lack of interchapter comparison and reflection in this book, or even a consideration of how individual chapters help us to collectively advance our understanding of mobility. To be sure, this is an impressive corpus of information. This book, however, stands as a series of rock-solid treatments of separate case studies, but with the exception of select chapters including Bernbeck and the introductory chapter, it does not function as a direct anthropological exploration of specific questions or the intellectual threads that could have connected the volume for the reader. The intellectual shape and power of this work is composed of separate entities, and there is limited, if any, substantial discussion between authors about shared patterns or processes. Given the rich potential for such discussion from such high-power contributors, the absence of such a dialogue is both disappointing and a missed opportunity.

Although broadly recognizing the importance of holistic approaches, in most of the chapters the reader is exposed to the fascinating world of highly mobile groups. Readers rarely, however, are provided with sophisticated modeling of how these groups intersected in political and economic terms with other human segments of a broader settlement system. This does, of course, vary from chapter to chapter, but for most of the volume one is left to one's own devices if interested in broader comparative questions such as what did specific groups gain from high levels of mobility, were they always so mobile, or did this shift from season to season?

On the whole, this is a well-edited book, and with the exception of a few unusual oversights (including the unfortunate duplication of Figs. 23.3 and 23.4), this is well-illustrated and a handsome production. Clearly this book will serve as a major reference point in future discussions of mobility. The editors are to be congratulated for assembling this important volume.

Slavery in the Age of Reason: Archaeology at a New England Farm. Alexandra A. Chan. Knoxville: University of Tennessee Press, 2007. 304 pp.

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Archaeologies of African American life relating to enslavement have focused largely on southern U.S. plantation contexts. In the past ten years, though, a number of northern sites of slavery in the United States have been excavated in the Northeast. Alexandra Chan's *Slavery in the Age of Reason* on the Royall House investigations in Massachusetts represents one of these sites and is based on