James A. Delle & Elizabeth C. Clay (eds.), *Archaeology of Domestic Landscapes of the Enslaved in the Caribbean*. Gainesville: University Press of Florida, 2019. xi + 281 pp. (Cloth US\$ 95.00)

Offering a new model on household archaeology, this collection of 11 essays moves beyond the traditional study of materialities to examine household architectures and built environment in the colonial Caribbean. The volume provides one of the first intimate architectural explorations of the households of the enslaved. The editors, James Delle and Elizabeth Clay, aim to broaden the definitions of built environments to include not only the “buildings, roads, bridges and patios” detailed by Suzanne Spencer-Wood in “A Feminist Framework for Analyzing Powered Cultural Landscapes in Historical Archaeology” (*International Journal of Historical Archaeology*, 2010), but also to include usage of more ephemeral spaces such as yards and gardens. They argue that including the intangible, as well as tangible aspects of these living environments provides an essential understanding of “how households were formed and how they functioned in the confines of forced labor” (p. 9). This novel grouping of essays draws attention to the minutiae of the enslaved’s living environments, depicting the ways in which these spaces demonstrate the social control wielded by planters and the self-determination of the enslaved themselves.

The volume’s most impressive contribution lies in the attention to specific contexts of slavery—urban, military, and plantation—and the historical contexts relevant to each site. Following the editors’ introduction, Chapters 2–4 probe the built environments of enslaved people on plantations in the Lesser Antilles. Todd Ahlman provides an engaging examination of the existing historical evidence and available knowledge regarding the physical form of architecture and living environments of the enslaved on St. Kitts. He makes poignant reference to the house yards’ organization, positing that enslaved people utilized the natural environment and local vegetation to provide “a sense of privacy and security” (p. 39). Marco Meniketti utilizes a similar multidisciplinary approach to examine ephemeral construction materials used for dwellings of the enslaved in Nevis, and linking the use of outdoor spaces in domestic areas to African cooking practices. Kenneth Kelly’s research offers an understanding of housing, particularly the changes in architecture and layout implemented as part of postrevolutionary exertions of control and increased surveillance.

The next set of chapters continue along this theme, exploring dwellings in Jamaica, though Hayden Bassett goes beyond the architectural and discusses the impact of kinship and social hierarchy within the village spectrum of status, demonstrating the bonds that formed household units, the motivations and priorities they exhibited, and the constructed spaces that housed them.

NEW WEST INDIAN GUIDE

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James Delle and Kristen Fellows follow this by connecting the integration of modes of production, exchange, and trade within house-yard compounds at Marshall's Pen village in Jamaica, creating specialized areas for economic pursuits and productive activities.

The book then moves to deal with areas existing on the peripheries of sugar production centers. Allan Meyers discusses Bahamian humanitarian housing reforms, demonstrating in detail the structure of inequality in the built environment and subsequent modernization of housing for the enslaved. Elizabeth Clay offers an insightful discussion of postrevolutionary control and re-enslavement on two plantations in French Guiana, arguing that the regimented layout was due to the need to reimpose order and control.

The following chapters examine built environments beyond the plantation ecosystem. Starting with Alicia Odewale and Meredith Hardy's interrogation of housing conditions for the enslaved in urban contexts in St. Croix. They conclude that economic crises and the end of the slave trade ultimately improved living conditions for workers. Zachary Beier then provides a unique view of slavery and living spaces on military grounds, highlighting the complicated relationship between the enslaved life and labor in Cabrits Garrison, Dominica.

Concisely stated by Mark Hauser in the concluding chapter, the aim of this volume is "to document the remarkable variation in how enslaved people engaged with their environment across the Caribbean" (p. 238). The book thoroughly achieves this aim while being attentive to the specifics of architectural construction. Where it particularly shines and perhaps could have pushed further is the exploration of the social contexts of kinship, control, and hierarchy within enslaved living environments. However, while colonization is broadly thought of as having officially ended, the (im)balance of power created by colonialism is still present and profoundly influential. Deeply embedded social inequities stemmed, in part, from our colonial structural inheritance still pervade the historiography and methodologies of archaeology and anthropology, resulting in a lack of inclusivity and representation, particularly from the voices of BIPOC and Caribbean archaeologists. This volume makes magnificent strides in a positive direction toward expanding our understanding of individual experiences of enslavement, how people survived under a system of extreme violence and structural inhumanity. However, given the amount of available work in studies of the enslaved by diverse scholars, there necessitates a comment on the lack of diversity in its contributors, particularly BIPOC and Caribbean archaeologists.

Charlotte Goudge

Department of Anthropology, Brandeis University, Waltham MA, U.S.A.
cgoudge@brandeis.edu