Georgia L. Fox (ed.), *An Archaeology and History of a Caribbean Sugar Plantation on Antigua*. Gainesville: University Press of Florida, 2020. xv + 315 pp. (Cloth US\$120.00)

This volume presents a summary of the archaeological and historical research conducted on Betty's Hope Plantation in Antigua, beginning in 2007. Georgia L. Fox, who served as the director of the project throughout more than a decade, divides the data and interpretations into six parts; the chapters are by Fox or by members of the project who had a role in the research.

Part One introduces the history and historic resources on Betty's Hope Plantation and the wide-ranging archaeological research carried out there, summarizing the history of the plantation over the nearly 300-year-long ownership by the Codrington Family. As a result of this single-family ownership and the nearly 250-year-long absentee ownership, the historical record of Betty's Hope is one of the most extensive known for a Caribbean sugar plantation. Part One also discusses the archaeological operations (including both excavation and the application of remote sensing technologies) conducted to better understand the evolution of the plantation and its impact on both the ecology and the enslaved and emancipated laborers.

Part Two represents a mostly historically-based discussion of how the plantation's residents were provisioned and maintained. Its final essay represents an analysis of the archaeologically recovered mollusks, indicating the role of wild food resource use, that helps place Betty's Hope in the broader Caribbean context. The section is a fascinating account of the interdependence of this sugar plantation with farms and plantations on other Caribbean islands. Codrington plantations on Barbuda primarily provided food and other provisions to those residing on Betty's Hope. The analysis of artifacts recovered from the area of the main house was utilized to demonstrate intra-island trade in a variety of goods, including potable water.

Part Three includes two chapters on sugar production on Betty's Hope. These provide limited discussion of the reasoning behind enslaved labor and sugar production; a history of the evolution of Caribbean sugar production from wind to steam power on Betty's Hope; and the result of technological changes on the production of sugar. Of particular interest to this reviewer is the discussion by Suzanna M. Pratt, E. Christian Wells, and Anthony R. Tricarico on the ecological impact of sugar production on the lands of Betty's Hope, and the roles of technological change and increases in the number of enslaved laborers in long-term degradation and erosion.

Part Four focuses on "enslaved life at Betty's Hope" (p. 143), discussing some of the decision-making by the Codringtons in the shipping and purchase of

enslaved laborers; archaeological investigations into the quarters; and the production of Afro-Antiguan gray-bodied coarse earthenware and redware ceramics employed in sugar production. A common theme in each of the three chapters is the attempt to demonstrate the presence of agency, possibly even resistance, on the part of the enslaved on the plantation.

The essays in Part Five focus on the role of rum production on Betty's Hope and the politics and economics of the defense of Antigua. Charlotte Goudge provides a summary of rum production, its importance in a more global context, and the material culture of rum production. Christopher K. Waters focuses on the impact of European political and economic relationships on political, financial, and social practices on Antigua from the sixteenth through the nineteenth centuries.

Part Six provides summaries of three cultural heritage projects that were conducted in association with the plantation. The essays cover the archaeology and restoration of a windmill; the construction, management, and exhibit preparation for the visitor's center; and the use of unmanned aerial vehicles as aids in the protection of the heritage resources on Betty's Hope.

The volume concludes with an all-too-brief chapter by Fox on the postemancipation history of Betty's Hope. She notes that "During the final days of Betty's Hope, reminiscences of laborers were recorded" (p. 271). Why was this important data source left until the project's final days?

I liked this volume and learned a great deal from it. However, most of what I learned came from information derived from the written historical record. Given my interests in historical archeology, I initially hoped that more of the data derived from the decade-long archaeological project would be presented. Indeed, while several authors stated their interest in increasing our understanding of the lives of the enslaved, only one paper provides discussion of the limited archaeology conducted within the quarters area, which would have been a critical data source. Along this line, many of the photographs, designed to illustrate discussions of artifacts and features, were generally of poor quality with captions that appear almost as minimalist afterthoughts.

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