Matthew C. Reilly, *Archaeology Below the Cliff: Race, Class, and Redlegs in Barbadian Sugar Society*. Tuscaloosa: University of Alabama Press, 2019. xvii + 247 pp. (Cloth US\$59.95)

The majority of historical archaeology conducted in the Caribbean has centered on the power dynamics inherent in the plantation complex, the enslaved African and Afro-Caribbean laborers who lived and died on these estates, and the oppressive colonial regimes that transformed humans into chattel. This archaeological work has provided valuable insights into the racialized class hierarchies that served as the foundation for societies throughout the Americas, though most research has prioritized the relationship between the planters/overseers and the enslaved. In *Archaeology Below the Cliff*, Matthew Reilly offers the first book-length examination of nonelite Whites who lived on the peripheries of these plantations, thus offering a more nuanced view of the colonial social landscape. Locally referred to as Redlegs, these poor Whites arrived in Barbados in the seventeenth century as indentured servants or small farmers. The sugar revolution of the mid-seventeenth century privileged elite White owners who were able to accumulate the land, infrastructure, and enslaved laborers necessary for large-scale sugar production; yet the White indentured laborers who survived through to the end of their contracts were still part of this colonial society, and many of them remained on the marginal lands of the sugar estates. As Reilly tells us, “The historical interpretation of the poor whites has been one of racial purity, isolation, idleness, and destitution” (p. 50). His research on the Redlegs not only offers a counternarrative to these stereotypes, but also critically evaluates how such views have functioned to prop up the dominant racial and capitalist ideologies that have come to define Caribbean modernity.

The poor White tenantry of Below Cliff serves as a case study used to examine how peripheral communities were integrated into a diverse, nonelite colonial society, as well as their relationship to processes of capitalist production. As Reilly introduces readers to the setting (Barbados) and the community (the poor Whites), he also offers a thorough and nuanced accounting of his theoretical framing, which draws from an interdisciplinary list of scholars, many of whom are from the Caribbean. Indeed, he has read widely and cites broadly, creating a strong example of how archaeology can and does benefit from work being done in other disciplines. The final chapter connects back to this earlier discussion and pushes the conversation forward by considering the concept of alternative modernities and how an interrogation of local realities can offer insights into possibilities that ran counter to the metanarratives of modernity. Scholars within and beyond archaeol-

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ogy will find the theoretical sections to be engaging and thoughtfully constructed.

Reilly's work highlights one of the great strengths of historical archaeology: the interweaving of multiple lines of evidence in order to produce a robust interpretation of the past. Incorporating data from documents, oral histories, and archaeologically recovered material culture, he presents a thorough analysis of life at Below Cliff and how it calls "into question traditional interpretations of poor white relations to capital and local socioeconomic spheres as well as the nature of racial identities and categories" (p. 179). Methodology, biases in the various data sources, decisions made in the field, and obstacles experienced in collecting data are all explicitly discussed throughout the book, making this a study that would be good for a classroom setting and more approachable for nonarchaeologists.

Woven throughout the book are semiethnographic or fieldwork-based narratives describing Reilly's interactions with local community members, among other things. These accounts are engaging for readers, but also help to connect the historical analyses being done to living communities and a larger Barbadian history. Moreover, these moments provide great insight into the doing of archaeology that will benefit students as well as outsiders to the field. My only regret is that Reilly has not included more such vignettes that so enliven his research, as they were such a pleasure to read.

Archaeologists have long focused on enslaved and postemancipation African Diasporic communities for good reason, but as Reilly's book shows, it is time to expand our discussions beyond the poles of the master and the enslaved. The focus on how poor Whites were integral to the development of modern Barbadian society is, on its own, enough to make this a significant contribution to the field. Yet Reilly's thoughtful theoretical framing and explicit integration of multiple types of data adds to the depth of its usefulness for scholars from history, anthropology, archaeology, and Caribbean studies, among others. Additionally, more advanced students will find this to be an excellent resource and example of where historical archaeology is headed.

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