

more. I wanted a greater representation of archaeology to balance the reliance on history. After all, the documentary record is not only sparse, but European knowledge of the microbial theory of disease was not known until the late nineteenth century. I was surprised, for instance, that David Warrick's 2008 book on the Huron-Petun (*A Population History of the Huron-Petun, A.D. 500–1650*, New York: Cambridge University Press) was not part of the discussion. Because Hutchinson's goal is to establish the how, why, when, and where of disease events, his start date is AD 1600, coincident with the documentary records. Consequently, the messy and often fractious questions regarding sixteenth-century disease introduction to the Americas and the precontact Native American population size are restricted to footnotes. Although it is clear why these questions are confined to the periphery, their inclusion is essential for understanding the subsequent history of disease, mortality, and cultural/ethnic transformation of North America.

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Please God Send Me A Wreck: Responses to Shipwreck in a 19th Century Australian Community. Brad Duncan and Martin Gibbs. New York: Springer, 2015, 243 pp. \$129.00, cloth. ISBN 978-1-4939-2641-1.

The title of Brad Duncan and Martin Gibbs's 2015 book, *Please God Send Me a Wreck*, rapidly conveys the contradiction between wrecks as crises and wrecks as boons—savior and salvor, altruism and opportunity. This third volume in the Advisory Council on Underwater Archaeology (ACUA) and Society for Historical Archaeology (SHA) series *When the Land Meets the Sea* represents the work of the state maritime archaeologist (New South Wales Heritage Branch) and a professor of Australian archaeology (University of New England), respectively. This Springer-published set covers archaeological work on single, or a collection of related, sites that encompass both underwater and terrestrial investigations. The recent addition, in the genre of anthropologically oriented archaeological essays, adopts the nineteenth- and twentieth-century communities of Queenscliffe, in the southern Australian state of Victoria, as a case study. It casts the community as the central protagonist in a landscape where shipping mishaps take center stage. Pilot, lighthouse, hydrographic, lifeboat, and customs services act as the key players, orchestrating responses to shipping mishaps encompassing stranding, wrecking, rescue, salvage, looting, caching, beachcombing, and souveniring.

This study primarily draws on Duncan's PhD dissertation (James Cook University, 2006), which examined the maritime cultural landscapes of defense, the fishing community, and shipwrecks, stranding, and smuggling in Queenscliffe. His doctoral study

foregrounded the maritime cultural landscape approach as the theoretical umbrella, situating shipping mishaps as just one rib to this broly. The published text reverses this, as a cultural landscape of shipping mishaps overshadows all other maritime cultural landscape concerns. This resulted in author-acknowledged disadvantages as such a focus forces the exclusion of many critical linkages (pp. 2, 208). This volume lacks the advancement of the concept of maritime cultural landscapes, an approach arguably not as novel as Duncan and Gibbs represent (p. 9); 2017 heralds a quarter century since the publication of the seminal article by Christer Westerdahl (*International Journal of Nautical Archaeology* 21:5–14, 1992)—to whom the authors dedicate this book. Its timely contribution, however, originates from identifying the artificial construct of a distinct landscape: shipping mishaps.

This cultural construct advances maritime archaeological studies of such phenomenon in three ways. First, it acknowledges previously unexplored site types beyond just “shipwrecks” (actual or constructive total losses), such as collisions and groundings, strandings, and flotsam and jetsam traps along the shore. Second, it furthers our understanding of different elements through the role of geographical information systems (GIS) as a means of organizing the various forms of documentary and oral information recorded on sites, places, and other activity areas and traditions. Third, this volume particularly explores the responses from people external to the core disaster event, primarily those ashore.

The two main threads to the conceptual and methodological basis of this book—namely, shipping mishaps and maritime cultural landscapes—result in structural confusion, with the nine chapters ricocheting between chronological and thematic organization. Chapter 2 provides a theoretical background to shipping mishaps and the maritime cultural landscape, at times too jargon-laden for a non-specialist audience. Chapters 3 to 5 discuss preparation for shipping mishaps (the pre-impact threat phase), the crisis phase (the pre-impact warning, impact, recoil, and rescue phase), and mid- and long-term responses (the post-trauma phase), emphasizing the nature of behaviors and relationships. Chapters 6 and 7 then rewind temporally, examining landscapes of risk prevention and mitigation (the pre-disaster preparedness stage) and crisis and long-term response (the response stage), this time with a focus on physical manifestations and archaeological signatures. Chapter 8, the social landscapes of shipping mishaps, stands alone thematically, incongruously conspicuous for being so heavily interwoven into the previous five chapters.

Some minor problems with typological errors characterize negligible distractions in an otherwise well-written work, produced with color illustrations and historical photographs. Useful for anyone who identifies with the younger generation of maritime archaeologists, this volume simply refutes the atheoretical stance that largely permeated the discipline in the past. It helps to break down the cultural landscapes which reside in peoples’ minds, embedded in the consciousness of their inhabitants and anthropological in nature (p. 211). This book remains useful for thinking about how shipping mishaps affected people and what these events meant in short- and long-term perspec-

tives. This text ultimately demonstrates that the concept of shipping mishaps deserves continued archaeological attention.

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Mary Wheelwright: Her Book. Leatrice A. Armstrong. Santa Fe, NM: Wheelwright Museum of the American Indian, 2016, 351 pp. \$55.00, cloth. ISBN 9780997310900.

Leatrice Armstrong has written a fascinating, wide-ranging biography of Mary Cabot Wheelwright, wealthy Boston patron, student of Navajo ceremonialism, and founder of what is now the Wheelwright Museum of the American Indian in Santa Fe, New Mexico.

Wheelwright was among a number of wealthy women born in the late 1800s who helped to establish museums preserving Native American and Hispanic arts and culture in the Southwest. As do those of other women, Mary Wheelwright's story lays bare the intersections among class, race, and gender in early-twentieth-century Southwestern history: how wealth and patronage, along with upper-class women's association with aesthetic sensibility, social service, and historic preservation, intersected with often romanticized views of Pueblo and Navajo arts, religion, and culture.

Armstrong provides a vivid and detailed account of Wheelwright's family history. On her mother's side, her great-grandfather, Thomas Handasyd Perkins, built his fortune partly through the slave trade from the West Indies and the opium trade in China. Perkins's daughter, Elizabeth, married Samuel Cabot of the prominent Cabot family, who joined the Perkins family businesses. It was their daughter, Sarah Perkins Cabot, who married Andrew Wheelwright at the age of 43 and gave birth to their only child, Mary, in 1878. Andrew, whose father and grandfather were shipbuilders, was educated at Harvard and became a lawyer and real estate investor. Both Andrew and Sarah were active in elite Boston social clubs and owned a summer home in Northeast Harbor on Mount Desert Island, Maine.

Mary Wheelwright led a sheltered life and, like others in her social class, did not attend college. Instead, she was educated by governesses and tutors. As a teenager, she discovered the Southwest during a family vacation, and after her mother died in 1917 she began staying at San Gabriel, a dude ranch north of Española, New Mexico. From there she took long horseback/camping trips through the Navajo Reservation with cowboy Jack Lambert as her guide. On one of these trips she visited Alfred and Franc Newcomb, owners of the trading post at Nava, 60 miles north of Gallup. She became friends with