Guide to the National Anthropological Archives: Smithsonian Institution, by James R. Glenn, National Anthropological Archives, National Museum of Natural History, Smithsonian Institution, Washington D.C. 1993. No price given, iii-xvi, 314 pages (Paper).

by

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The historian of archaeological science will find this volume an indispensable source for culling research materials from the National Anthropological Archives. The *Guide* is "an overview of the documentation in the Department of Anthropology. National Museum of Natural History, concerning Native Americans and other cultural groups." (Letter to recipients from Ruwell, n.d., one page). The *Guide* is being reprinted for sale. If you are interested in purchasing a copy, please contact the National Anthropological Archives, Smithsonian Institution in Washington D.C. at (202) 357-1976.

James Glenn, in his introduction to the volume, discusses the history and purpose of the National Anthropological Archives and the use of the *Guide*.

The Guide is organized into the following sections: Records and Private Papers, Photographic Lots, and Addenda collections. The volume also contains an index by name and subject of the collections.

The *Guide to the National Anthropological Archives: Smithsonian Institution* is a primary research tool to have in the library of those doing research in the history of Americanist archaeology.

A Guide to the University Museum Archives, University of Pennsylvania, prepared by Mary Elizabeth Ruwell and the staff of the University Museum Archives., The University Museum, University of Pennsylvania, Philadelphia. 1984. No Price Given 72 pages, subject/name index. (Paper)

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This book will be quite useful to researchers in the history of archaeology who find that The University Museum of the University of Pennsylvania a repository for materials that they need or wish to consult. The holdings of the University Museum Archives listed in this publication are organized according to assigned record group/geographic location. The following is a listing of the record group numbers coupled with geographic locations: 3.1, Administrative files, 3.2 North Africa (3.3.1 Egypt, 3.3.2 Libya), 3.4 Near East I3.4.1 Iraq, 3.4.2, Iran, 3.4.3 Syro-Palestine), 3.5 Mediterranean (3.5.1 Cyprus, 3.5.2, Crete, 3.5.3, Greece, 3.5.4 Italy), 3.6 Northern Europe, 3.7, East Asia, 3.8 South and Southeast Asia, 3.9 Oceania, 3.10 North America (3.10.1 United States, 3.10.2, North American Artic), 3.11 Central America, 3.12 South America. This volume also contains an Appendix section (which is the chronology of the University Museum), and a name/subject index. The user will also find a section which discusses the regulations and policies of the University Museum. The volume not only contains references to each record group but also a short historical account of the involvement of The University Museum through its archaeological practitioners.

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***Alfred Vincent Kidder and the Development of Americanist Archaeology*, by Douglas R. Givens, University of New Mexico Press, Albuquerque. 1992. $29.95 xiii+216 pp., appendices, bibliography, index (Cloth)**

by Jonathan E. Reyman
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The photography on the book dustjacket portrays the shadows of three men against the back of a rockshelter. Kidder's figure (center) casts the longest shadow, just as Kidder, himself, was a central, dominant figure in Southwestern archaeology from 1915-1940. Indeed, three decades after his death, Kidder still casts a long shadow in the American Southwest: the Pecos Classification

(1927), developed under his guidance with the help of Tom Waterman and Alfred Kroeber, remains, with modifications, the basic cultural classificatory system for the Anasazi/historic Pueblo; the Pecos Conference, organized by Kidder and first held in 1927 at Pecos Pueblo, is now more than 65 years old and is probably the longest running regional archaeology conference in the Americas; Pecos Pueblo, itself, now a national monument, is one of the best known and better preserved Pueblo sites; and Kidder's work at Pecos, especially his stratigraphic and ceramic studies (the latter in conjunction with Anna Shepard), were models for later archaeological fieldwork and reporting, though a final report on the Pecos excavations was never published.

Alfred Vincent Kidder (1885-1963) is the only American archaeologist for whom an award is named honoring lifelong achievement in American Archaeology (the award named for Emil Haury honors work in the Southwest). Such was Kidder's importance that that this volume is the second published biography (the first was Woodbury 1973) in addition to several lengthy biographical articles (e.g. Wauchope 1965; Willey 1967) and at least one extended critique of his work (Taylor 1948:46-68).

Givens' aim (p. xi) is "to find out as much as possible about Kidder as a man and as an archaeologist, with special attention to his contributions to the development of Americanist archaeology." To a significant extent he achieves this, though one wishes for a longer, fuller treatment of his subject. In this Givens was thwarted by the financial exigencies of modern publishing; about half the material was cut by the publisher (Givens: personal communication) leaving us with a fine but incomplete account, as discussed below. There is hope, however, that if this volume sells well, a revised and expanded version will be forthcoming. Nevertheless, for the purposes of this review, let us consider what we have rather than what might have been.

The problem is were to start: Kidder had a long archaeological career beginning in the summer of 1907 with his introduction to fieldwork in Utah and Colorado under the nominal direction of Edgar Lee Hewett, and "officially" concluding with his retirement of 1950 as Chair of the Division of Historical Research at the Carnegie Institution of Washington. After retirement, Kidder continued to do research and to publish. Givens (p. 200) lists his last publication as 1961, so Kidder's career spanned some 55 years.

Kidder is best known for his 1915-1929 work at Pecos Pueblo, for his early (1924) major synthesis, *An Introduction to the Study of Southwestern Archaeology*, and for his work in the Maya area, especially, perhaps, at Kaminaljuyú (Kidder, Jennings, and Shook 1946; Kidder and Shook 1952). Many archaeologists, however, especially those interested in the history of Americanist archaeology, perhaps, consider an earlier work more important than either the Pecos publications or *An Introduction to the Study of Southwestern Archaeology*: "The influence of Kidder and Guernsey's Archaeological Explorations in Northeastern Arizona (1919) has, I believe, been second to none in the development of Southwestern archaeology" (Taylor 1948:49). Yet regardless of what one believes about the importance of a particular publication or research project, there is no disagreement about Kidder's importance and influence of the development on Americanist archaeology.

At the time Kidder began his fieldwork, there had been almost four decades of archaeological research in the Southwest. Nevertheless, the number of fieldworkers was relatively small, and a few institutions dominated the research. Some such as Hewett thought the Southwest was well understood archaeologically, but Kidder noted (p. 150) that it "wasn't then and isn't yet [and still isn't] the sucked orange" Hewett believed it to be.

Then, as now, one fieldworker influenced another. Givens (pp. 40-41) notes that Kidder began an areal survey I 1911; this unquestionably influenced Kroeber's and Spier's definitive studies at Zuni four years later. Similarly, Nelson's stratigraphic work at San Cristobal in the Galisteo Basin of New Mexico laid the foundation for Kidder's stratigraphic excavations at Pecos (p. 41); but the quality of Kidder's research, as his reports indicate and as Givens makes clear, far surpassed Nelson's. Givens notes (p. 50) that Kroeber and Spier also influenced Kidder's stratigraphic fieldwork, a point not generally known. Furthermore, Kidder's general excavation methods and techniques, chronological framework (especially the emergent Pecos Classification), and pottery analyses for sites on the Pajarito Plateau and at Pecos set standards for several succeeding generations of Southwestern archaeologists, much as his later work at Kaminaljuyú did for Mesoamerican archaeologists in the 1950s and 1960s.

Taylor (1948), of course, has severely criticized Kidder's work at Pecos and Marsh Pass noting that Kidder neither produced a cultural synthesis for Pecos nor did the kind of anthropological analysis that Kidder, himself, advocated. Ironically, Kidder's concept of culture (Givens, pp. 95-96), foreshadows Taylor's 1948 use of the term. At the time Taylor wrote his critique, Kidder's 1958 volume on the Pecos excavations had not appeared, but it would not have satisfied Taylor. In retrospect, in some ways Taylor's criticism seems unfair, perhaps, most especially, because Taylor, himself never produced a synthesis of his Coahuila work.

Givens includes the transcript of a 1956 or 1957 interview of Kidder by Gordon Willey in which Kidder modestly notes (p. 149), "I have always been a fact-gatherer rather than a thinker...I am under no illusions as to my intellect but, if I have been useful in Anthropology it has been as a gatherer and a presenter, making available...general significant facts." Although Willey did not agree with Kidder's assessment of himself (p. 149), it would seem from this that Taylor, to some extent, set a task for Kidder that Kidder never set for himself. It is also curious that Kidder apparently never wrote either privately (diaries or correspondence) or

publically any reaction to Taylor's critique. Whatever his thoughts were, he expressed them only verbally to friends and colleagues (Givens: personal communciation). In keeping with his stated goal of discovering "Kidder as a man" (p. xi) Givens provides ample evidence that Kidder was a genuinely modest, self-effacing, and very private individual.

It was also at Pecos that Kidder began to develop in depth his idea that archaeology ought to be a multidisciplinary or "pan-scientific" endeavor (p. 70). This belief was more clearly formulated and stated in his later Maya research, and so was his early commitment to what is now called cultural resource management (pp. 99-100). Though Kidder credited the Institution's President, J.C. Merriam, with much of the success of the Division of Historical Research (p. 93), clearly the planning and implementation of the "Pan-Scientific Approach" were Kidder's doing (pp. 96-100). That did not succeed as fully as Kidder hoped was due more to the lack of funding, as Givens makes clear, than to a lack of vision or will on Kidder's part (Even taking Kidder as his word that he was basically a "fact-gatherer" rather than a thinker, he knew what questions needed to be asked so that the required data could be gathered). The lack of funding is a factor that Taylor (1948:50-67) was unaware of, failed to consider, or did not realize the full importance of with regard to his criticism of Kidder's work at the Carnegie. This is not to say, however, that Kidder was totally blameless for some of the lack of published results for both his Pecos and Maya research; his joint appointment at the Phillips Academy and at the Carnegie, especially from 1929-1941, and the travel required made it difficult if not impossible for him to fulfill his obligations to both (p. 111). This, of course, was his own doing, and undoubtedly his work and overall productivity suffered from having chosen to accept this dual responsibility.

Among Kidder's notable achievements while at the Carnegie was the 1930 conference at Chichén Itzá and the early use of aerial photography for archaeological research. Givens (p. 97) writes that "the conference set the stage for new directions in Middle American archaeology, just as the Pecos Conference had for Southwest archaeology." Kidder's interest in aerial photography and his collaboration in this regard with Charles Lindbergh had begun during the last (1929) field session at Pecos (p. 146). It intensified from 1929 through 1931; then March, 1932 kidnapping and murder of the Lindbergh's infant son put an end to Charles Lindbergh's work with the Carnegie (p. 101).

Givens concludes his narrative by summarizing Kidder's influence in seven areas of Americanist archaeology: Dirt Archaeology and Ceramic Evidence; Multidisplinary Research; Direct Historical Approach; Intensive Investigation; Locational Analysis; Archaeology and History; and Archaeological Administration. Givens considers the last as Kidder's greatest contribution to Middle American archaeology after his use of the multidisciplinary approach (p. 128).

The main section of the volume ends with Kidder assessing his own contributions. He states (p. 129) "But in two other quite distinct ways I think I have been of real service to American archaeology. One was the holding of what I believe was the first field get-together of anthropologists to report on current activities and discuss matters of common interest..." One problem is that his second contribution is omitted from this quotation, leaving the reader to wonder what Kidder considered it to be.

The five appendices that follow the narrative contain additional text, the Kidder interview, Pecos field notes, an index to Kidder's personal papers and one for his correspondence at the American Philosophical Society. The last two appendices are especially useful for scholars of the history American archaeology and anthropology.

Finally, it must be noted that his volume is marred by too many typographic errors and other editing mistakes, a few relatively serious but most not. The more serious errors are dates and historic facts, e.g. Judd excavated at Pueblo Bonito from 1920-1927, not 1915-1923 (p. 36) and Kidder's interest in "fundamental laws" (p. 98) was probably derivated from Boas with whom Kidder had studied (p. 26). However, these are minor blemishes on this otherwise fine piece of scholarship, and they can be easily corrected in subsequent prints or in a revised and expanded edition.

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This volume contains some interesting chapters, including an introduction that presents useful critiques of the functionalist, symbolic and structural approaches. The introduction raises some important issues, particularly the political uses of historical archaeology, while acknowledging this issue is seldom addressed in the volume. For the unknowledgeable reader who assumes that the introduction provides an overview of an apparently comprehensive volume, this first chapter is very partial and at times misleading. For instance, the introductory overview of theoretical approaches in the volume appears complete and objective, but does not include the Marxian theoretical approaches that are either explicit or implicit in 9 of the 14 chapters (Brenner, Orser, Paynter, McGuire, Leone and Potter, Leone, Little Palkovich, Anderson and Moore). The dominant ideology thesis used in many of these chapters, and the critique of this approach, are not discussed, except by McGuire. The introduction doesn't state that most of the chapters focus on relationships between power, class structure and ideology, which are often related to underlying economic relationships. Given the editor's expressed concern for political implications of historical archaeology, why doesn't the introduction to the volume present its Marxian orientation overtly? The careful reader will find hints of the editors' standpoint, such as the specification of "non-Marxist" definitions of ideology.

It would have been useful if the editors had demonstrated some awareness of the political implications of their Eurocentric viewpoint and language in the introduction, instead of using language and structure that give the appearance of objective authority. The Euro-American male editors should have clearly stated their viewpoint in the beginning, rather than having it unreflexsively leak out by calling natives "the other" and referring to "our culture" (meaning Euro-American, p. 9). From the native viewpoint Europeans were "the other." Since the introduction stresses the importance of constructing the past from a native viewpoint, it would have been useful to demonstrate some awareness of their own European viewpoint and contrast it with the viewpoints of others. Further, after emphasizing the importance of understanding the native viewpoint, how could the editors judge South's use of the Eurocentric World Systems approach appropriate for analyzing early Spanish settlements that incorporated Indians?

The introduction stresses the importance of constructing the emic native viewpoint through detailed documentary symbolic analysis, in contrast to etic functional analysis and the indeterminate nature of structural analysis. Yet in this volume only Crosby reconstructs a really emic native viewpoint of the past. In contrast to the editor's claims, Brenner uses Western categories to etically reconstruct the functions of European artifacts in developing and expressing status in native cultures. Neither Brenner nor