

In 1907 Carter became a partner in the 5th Earl of Carnarvon. This partnership in itself makes for fascinating reading and one quickly gains the impression that this, indeed, was a strange as well as strained relationship. The interest of both men, however, were so closely interrelated that many of their public as well as private quarrels had to be patched up in order that the quest both were after had to be realized.

As anyone familiar with Egyptology and archaeology well knows, work under the conditions existing in Egypt, especially the Valley of the Kings, was slow. Perhaps the physical strains were not as relevant as the mental exhaustion and the stress suffered by those who felt they were about to discover something spectacular, only to be disappointed time and time again.

It will take no less than fifteen years of obstinate pursuit of a single goal that Carter and his team finally discovered the intact tomb of Tutankhamen. As both Carter and his team finally discovered the consequences of this discovery on November 4, 1922, were perhaps worse as far as stress was concerned than anything experienced heretofore.

This then brings us to the need for a second reading of this fascinating book. The reader should now concentrate on the mania which followed the discovery. It is at this juncture that Carter and his team were subjected to the worse pursuit by the press and curiosity seekers one can imagine. Carter, already a taciturn and lonely character, was now in the world's spotlight and, because of what he was, he was the last person who should have been subjected to these kind of pressures! The press, intrigues by the French and Egyptian governments, numberless "famous" visitors, international academic circles, all of these applied pressures Carter was ill suited to cope with or even tolerate. Thus, the second time around, the reader will soon discern, there were not many of these who did not become involved in quarrels and arguments with Carter. And thus it came about that, for the next ten years, Howard Carter grew more lonely and bitter. He could have achieved high honors, perhaps even a lordship, but his nature stood between honors and rewards.

In some respects, this is a sad book as one gets the feeling that the discoverer of Tutankhamun's tomb deserved better than just immortality connected with this discovery. Yet, at the same time, Carter was master of his fate and, perhaps, less stubbornness and greater tolerance may have resulted in more satisfactory years than he experienced as an embittered and lonely man.

This work offers a number of fields one can select - archaeological, psychological, political, overt and covert machinations, etc. All of them are elegantly covered by the author. All in all, this is a book which is a "must" in any library, be it private or public.

DOI: <http://dx.doi.org/10.5334/bha.02208>

***Perspectives on Southwestern Prehistory*, edited by Paul E. Minnis and Charles L. Redman, Westview Press, Boulder. \$56.00 (Paper).**

by

**Jonathan E. Reyman
Springfield, Illinois**

This volume contains 23 papers by 41 contributors, divided into 5 sections: Hunters and Gatherers; Transitions to Sedentism; Elites and Regional Systems; Protohistoric Period: Transitions to History; and History of Southwestern Archaeology. Each section has an introduction, and there are commentaries for the second and fourth sections. Some papers are from symposia, others apparently were added to round out the collection. As the editors note (p. 3), "we made an explicit decision to include scholars working throughout the Southwest, from southern Utah is that coverage is extensive rather than intensive and spotty both geographically and chronologically; the volume also lacks a focus or theme so that the papers as a group, many of which are quite good, do not cohere.

In her introduction to Section I, Katharine Spielman notes that with the spectacular Pueblo sites, the Hohokam, and Casas Grandes, little attention has been paid to hunter-gatherers and the Archaic in the Southwest; no "pure" ethnographic examples of foragers are found for most of the Southwest (p. 11). Recently, however, there has been more attention focused on these prehistoric groups largely as a consequence of contract archaeology projects. Spielman then provides a brief review of the recent history of hunter-gatherer research in the Southwest. It should be noted that the Pueblo ethnographic and ethnohistoric literature is filled with data on hunting-gathering activities among the historic Pueblos, especially during these times when drought and other problems reduced cultivated food production. Although ethnographic analogies from historic practices to the Archaic would be inappropriate, some of the Pueblo seasonal patterns of occupation and movement might give clues to the sorts of remains one might look for in the earlier period.

Speth ("The Study of Hunter-Gatherers in the American Southwest: New Insights from Ethnology") does use recent data to discuss hunter-gatherer problems in general, but his examples are taken mainly from the !Kung San. This is a useful review, but Speth doesn't relate it back to the Southwest, as his title suggests, except for a few ending questions that he notes might be examined using southwestern archaeological data. This is one paper that would have benefitted from at least a brief look at the Pueblo literature, as well as that for the Pima-Papago and other southwestern groups.

The papers by Bayham and Morris ("Thermal Maxima and Episodic Occupation of the Picacho Reservoir Dune Field"), Villalpando ("Hunters and Gatherers of the Sonoran Islands"), and Vierra (Archaic Hunter-Gatherer Archaeology in Northwestern New Mexico) deal with specific sites and areas. These papers focus, first, on establishing chronology and, second, on developing modest foraging societies. As a group they should prove useful to those specializing in prehistoric foraging societies.

In their Introduction to Section II, Michael Whalen and Patricia Gilman argue that the transition to sedentism was a long-term process that was never completed, i.e. foraging and significant mobility among some southwestern societies continued well into the late prehistoric period. Of course, seasonal mobility was widely practiced in the Southwest among the Navajo, and still is on a very limited scale; the use of outlying farmhouses during the growing season is characteristic of the historic Pueblos and is still found today on a small scale among the Zuni and Hopi.

Four of the five papers in this section deal with modest foraging societies; Suzanne Fish, Paul Fish, and John Madsen ("Sedentism and Settlement Mobility in the Tucson Basin Prior to A.D. 1000") base their model on topographic and ecotonal diversity combined with the availability of dependable water and the ability to store food. They conclude that the Archaic populations could have been generally sedentary, but that there was considerable variation throughout the Tucson Basin, as there was historically.

Shirley Powell ("Sedentism or Mobility: What Do the Data Say? What Did the Anasazi Do?") provides a brief but useful historic review and critique of various prehistoric settlement patterns models, beginning with Cosmos Mindeleff; curiously, Cushing's ideas on Zuni settlement patterns are not included. She concludes with a plea for a more careful delineation of research problems and the data needed to study them, as well as better analyses of the data, *per se*. This is a concise treatment of a difficult but important issue.

Sarah Schlanger ("Artifact Assemblage Composition and Site Occupation Duration") attempts what Powell suggests through measurements of structures, associated features, and artifacts; a "Simulation Model of Use Life and Duration", follows. At best this is a preliminary study in need of refinement, both empirically with respect to the things she measures and statistically where she needs to be more explicit about her procedures.

David Carmichael ("Patterns of Residential Mobility and Sedentism in the Jornada Mogollon Area") and Robert Hard ("Agricultural Dependence on the Mountain Mogollon") follow Schlanger's example examining duration and mano use, respectively. Carmichael finds that sedentism appeared late among the Jornada Mogollon with periodic reversions to mobility. Separate commentaries by Margaret Nelson and Ben Nelson help to clarify the points made by the authors in his section, raise questions about their theoretical frameworks and methods, and define areas for further research.

In introducing Section III, Randall McGuire notes that the papers move the debate beyond the simple dichotomy of egalitarian vs. stratified, and simple vs. complex societies. Such either/or debates are myopic and simplistic. McGuire also argues that,

The most striking thing about the prehistory of the Southwest is not that it was more or less complex than the ethnographic record but it was different. The native peoples of the recent Southwest did not build ballcourts, great kivas, great houses, roads, or platform mounds. Nor did they live in communities like Chaco Canyon, Casas Grandes, Los Muertos ... or Sapawe (pp. 169-170).

I suggest that among the historic Pueblo villages, some of which were built in prehistoric times but were more recent construction has followed the older, e.g. Acoma, Oraibi, and Taos, some of the plazas may have functioned as great kivas, as many have been the case in Pueblo Bonito and Long House (Reyman 1971:209, 281); furthermore, especially when viewed from above, Taos resembles a D-shaped great house, and similar architectural analogies to prehistoric Chacoan great houses are found at Acoma, Zuni, Oraibi, and elsewhere.

Braniff ("The Identification of Possible Elites in Prehistoric Sonora"), provides a Marxist interpretation of ideology and then examines how this is manifested in the archaeological record. She notes that we mean by "elite" may not be applicable to prehistoric and non-Western societies, a point that Pailes, in a later paper in this section, would probably dispute. Much of Braniff's focus is on ideology, the symbols of that ideology and power, and on the replacement of one symbol with another through time, e.g. the Black Texcatlipocoa by the Black Christ.

Reid and Whittlesey ("The Complicated and Complex: Observations on the Archaeological Record of Large Pueblos") make an important point that arguments about complexity are often based on skewed distributions of data; differential distributions of grave goods may indicate membership in different sodalities rather than differences in wealth. However, sodality membership may have status connotations, and these, in turn, may be reflected in the distributions of grave goods, both quantity and quality. The authors do not address this.

Janet Orcutt, Eric Blinman, and Timothy Kohler ("Explanations of Population Aggregation to the Mesa Verde Region Prior to A.D. 900") attribute much of the aggregation to access to farmland and to climatic factors, notably water availability. Elites do not seem to have played much of a role in this process. By contrast, Pailes ("Elite Formation and Interregional Exchanges in Peripheries") used a World System model in which southwestern elites are a development of population aggregation. These elites then manipulated trade with Mesoamerica which resulted in increased social complexity in the southwestern societies.

Sections IV and V will be the most interesting to readers of the Bulletin. In many ways, Riley's paper ("A View of the Protohistoric") is a summary or long abstract of his work in the protohistoric, as most recently expressed in *The Frontier People* (Riley 1982), 1987). William Doelle and Henry Wallace ("The Transition to History in Pimeria Alta") provide a complementary paper to Riley's. The same is true to the papers by Kintigh ("Protohistoric Transitions in the Western Pueblo Area") and Reff ("Contact Shock and the Protohistoric Period"). Kintigh's paper is particularly useful in conjunction with Green's (1990) recent book. Perhaps the most useful aspect Kintigh's paper is his discussion of "what we think we know" vs. "what we wish we knew" vs. "what we don't know". It is also useful to read this along with the earlier paper by Powell.

Reff amplifies Kintigh's work in terms of the impact of Spanish-introduced diseases on the archaeology of the protohistoric period. Clearly, what we know, wish we knew, and don't know about the role of diseases need further study.

In the final paper in this section, David Snow ("Tener Comal y Metate: Protohistoric Rio Grande Maize Use and Diet") argues that increased maize consumption must be supplemented with sufficient iron and protein for population to increase; the "pretreatment of maize with alkalai and/or lime" (pl. 300) appeared in the Rio Grande c. A.D. 1300 and may have had a casual effect on the protohistoric cultural development in the region. Dobyns commentary ("Prehistoric to Historic Transitions: Chronological Considerations") follows in which he calls for an examination of all documentary sources, but especially Spanish language ones, in our efforts to write better history. Wilcox ("Transition or Period: Systemic Change in the Southwest, A.D. 1250-1700") concludes Section IV by questioning some of the basic premises of the authors, e.g. that there were "statelets" (Riley) and that some of these societies collapsed due to disease (Reff). I leave it to readers to sort all this out for themselves.

Section V is not a history of southwestern archaeology but a series of brief essays on particular and limited problems in the history of Southwestern archaeology. The papers by Lekson ("Sedentism and Aggregation in Anasazi Archaeology") and Christenson ("Population Growth and Mobility in Southern Colorado Plateau Archaeology") raise some of the same issues as those in sections II and III, but for the Anasazi.

Wills ("Cultivating Ideas: The Changing Intellectual History of the Introduction of Agriculture in the American Southwest") continues his interest in early food production with this useful review. His paper also focuses our attention back to the first papers in this volume through his discussion of foragers and their role in the introduction of cultigens into the Southwest.

Lekson begins by discussing Pueblo land claims and goes on to discuss how what archaeologists did with regard to land claims issues affected their thinking about prehistoric sites at Chaco Canyon and elsewhere. The argument is interesting and important for reminding us that all history is contemporary history; but Lekson overlooks the fact that the idea of aggregation - "the gathering of clans" - was present in the writing of Cushing, Fewkes, and others well before the Bursum bill was introduced and land claims cases and "deep sedentism" became archaeologically important.

Christenson looks at Anasazi paleodemography and suggests that we need a more complex model for studying it, one which includes factors such as mobility, exchange, and competition in addition to water availability and climatic variables. Clearly, this paper should be read in conjunction with those in Section II and with Orcutt, et. al. and Pailes in Section III.

Downum's papers ("From Myths to Methods: Intellectual Traditions in Flagstaff Archaeology, 1883-1930") is the most specifically historical contribution and concludes the volume; it's one of the better papers of its kind to appear in recent years. It is largely an examination of the early work of Fewkes in the Flagstaff area, the subsequent research by the Coltons, and the inevitable clash between them. Downum also chronicles the shift from large-scale survey aimed at acquiring spectacular artifacts for museums, especially pottery, to more limited, intensive research aimed at defining chronology, establishing ceramic typologies, and writing prehistory.

Downum provides a vibrant and exciting narrative of the Fewkes-Colton clash, notably with regard to Elden Pueblo. One additional point: the accusation that Fewkes "manufactured" a kiva at Elden Pueblo is buttressed by the fact that Fewkes clearly manufactured architectural features at other sites, e.g. Cliff Palace and the kiva across from Wupatki, because he believed that the structures had had the features prehistorically, regardless of the lack of archaeological evidence found during excavation (Reyman 1971).

From a production standpoint, the book suffers from a number of typographic errors and some poor editing, e.g. six of the eight references cited on pp. 170-171 do not appear in the bibliography. All references are included in a single section at the end, a common practice and a most annoying one for a reader trying to check them. This was apparently done to save money; given the \$56.00 price for this paperback, the mind boggles at what might have been charged if this economy move had not been made!

Finally, the wide topical and areal range of the papers, and the lack of an overall or unifying theme among them mean that the volume has a limited audience and sales potential. This high cost doesn't help. There are a number of good papers, and they should be read. But only about a half dozen of these will likely be cited in future publications by anyone other than the authors, themselves, and then only by those whose institutional libraries can afford to buy this volume.

References Cited

Cushing at Zuni: The Correspondence and Journals of Frank Hamilton Cushing, 1879-1884

1990 edited by Jesse Green, University of New Mexico Press, Albuquerque.

Reyman, Jonathan E.

1971 "Mexican Influence on Southwestern Ceremonialism", Ph.D. Dissertation, Southern Illinois University-Carbondale, University Microfilms, Ann Arbor.

Riley, Carroll L.

1982 *The Frontier People: The Greater Southwest in the Protohistoric Period*, Center for Archaeological Investigations, Occasional Paper No. 1, Southern Illinois University-Carbondale, Carbondale.

1987 *The Frontier People: The Greater Southwest in the Protohistoric Period* (revised and expanded edition), University of New Mexico Press, Albuquerque.

Preserving Different Pasts: The American National Monuments, by Hal Rothman, University of Illinois Press, Urbana and Chicago, 1989; xxi + 258 pp., maps, photographs, end notes, appendix, bibliographic essay, index. \$29.95 (Cloth)

by

Terry A. Barnhart
Educational Division
Ohio State Historical Society
Columbus, Ohio

The national monuments that exist today within our national parks are often perceived as icons of a romantic or even a mythic past. Seldom, however, do very personal crusades that were waged to preserve these natural and culture resources intrude upon the public consciousness. Even less frequently are the preservation efforts of the past valued for what they tell us about American culture and how the values of that culture have changed over time. But the archaeological, historic, and natural history sites that comprise our national monuments have layered meanings. Quite apart from their intrinsic value as heritage sites, our efforts to preserve perceptions of the past. It is somewhat surprising, therefore, that scholarship on the national monuments proper has remained an historiographical backwater. This situation has been rectified, however, with the publication of Hal Rothman's *Preserving Different Pasts: The American National Monuments*. These national treasurers have at last found an able historian to tell their story.

Preserving Different Pasts is an account of the American national monuments and how they became an integral part of the American preservation movement. It is a chronological narrative of federal preservation from inside the government, from the infancy of the monuments category of reserved public lands in the early twentieth century down to the 1980s. The work provides much-needed definition of the role which the national monuments have played in the development of the National Park Service. The author shows how precarious have been many of the victories that led to the establishment of American national monuments, and the often quirky manner in which the preservation movement has inched its way to the present. Readers will learn of the classic encounters between pothunters and professors that led to the passage of the Antiquities Act of 1906, the establishment of the first national monuments under its provisions, and of later turf wars between the National Park Service and the Forest Service regarding their administration.

The most original feature of this work is Rothman's treatment of the American Antiquities act and changes in the national monuments category down to the present. The only previous work dealing with the subject is Ronald F. Lee's *The Antiquities Act of 1906* (1971), which deals only with the circumstances leading to the origin of the act. Rothman's research is far broader in its scope and purpose. This is a work of revisionist history that aims at rehabilitating the reputation of the much-maligned Antiquities Act. According to Rothman, the Antiquities Act