

than scientific organizations. A major research question was the origin of the American Indians and what, if any, relationship they had to the many earthworks found throughout the eastern United States. A popular theory was that a "lost race" of Mound Builders, perhaps lost Israelites or European invaders, had built the mounds prior to settlement by the Indian tribes who inhabited the area at the time of European discovery. The various academies were in competition to find indisputable evidence of this lost race and its Old World origins, and to legitimize themselves as scholarly organizations. The setting was thus ripe for forgeries, hoaxes, and contested claims.

To summarize the plot further would spoil the story of readers. It can be said, however, that McKusick has done an admirable job of solving the mystery of the conspiracy and presenting the story in a readable, but scholarly fashion. Chapter 17, "The Extent of the Conspiracy" is especially helpful in pulling together all of the lines of evidence for the conspiracy, and summarizing the roles played by the various "characters". The book has numerous photographs and line drawings that serve both to illustrate the story and to provide evidence. The type-face is rather small and may prove difficult for persons with vision problems. Despite this minor problem, the book should be enjoyed by anyone interested in the history of archaeology, the local history of the Quad Cities, or just as an intriguing mystery. The book also makes an important contribution toward understanding the development of scientific claims that are not backed by competent scientific methodology.

Lynne P. Sullivan
New York State Museum

***Keneti: South Seas Adventures of Kenneth Emory*, by Bob Krause
University of Hawaii Press, 1988, 419+ix, ill., index, \$35.00**

Most American archaeologists have not heard of Kenneth Emory, even though he is one of the senior American archaeologists. The problem is that he lives and did much of his work in the only state not in North America, an area not normally included in overviews or histories of "American" archaeology.

Emory was raised in Hawai'i (his parents moved there from Massachusetts when he was two), but received an Ivy League education (Dartmouth, Harvard, Yale). A biology major as an undergraduate at Dartmouth, he had developed an interest in Hawaiian language and folklore when growing up in Honolulu. The year he graduated (1921), a meeting with Herbert Gregory, the new director of the Bishop Museum, netted him a \$75 per month job as assistant ethnologist. According to his biographer, Emory had to look the word up after the interview!

Gregory, a geologist and noted southwestern explorer, had grand plans of major ethnological research in the Pacific and Emory was one of the several people to be hired as part of this program (others included Robert T. Aitken, E.S. Handy, Ralph Linton, and E. W. Gifford).

Emory's first archaeological experience came that same year as assistant to Aitken in a reconnaissance of Haleakala Crater on Maui. Shortly thereafter he returned alone to excavate several sites on the crater floor. The author does not enlighten us on how Emory conducted excavations without any archaeological knowledge whatsoever. It was in this first expedition that Emory used local informants for information on the origin and use of sites. This began his work in ethnoarchaeology and ethnohistory that he used later on on Lana'i and in the Society Islands. In fact, Emory's research focus slowly shifted in the late 1920s from archaeology to "salvage" ethnography because he found that much could be learned from Polynesian cultures that were fast disappearing.

Emory's lack of formal training in anthropology led him to begin graduate work shortly after taking the Bishop Museum position and the need for a higher salary finally led him to get a Ph.D. He took a course under Kroeber at Berkeley in 1921 and got his M.A. under Roland B. Dixon at Harvard in 1922 (those were the days of 1 year masters'). He finally completed his Ph.D. at Yale under George Peter Murdock in 1946. His dissertation was a pioneering study using word comparisons to date the Polynesian migrations. It is not clear if any of these studies included archaeology. At Harvard, he attended lectures by Hooton and Tozzer, whose students "were thoroughly grounded in archaeology" (Danielsson 1967:6), but this does not appear to have included any field experience.

After a 20 year lapse, his archaeological career takes up again in 1950 when he began excavating a cave on O'ahu that turned out to

have stratigraphy (thought not to exist in Polynesia) and provided the first radiocarbon date in the Pacific. This work represents the beginning of scientific archaeology in Hawai'i for it forced archaeologists to look at archaeological remains from an archaeological perspective rather than merely forcing them into incorrect ethnographic models (Graves and Ekelens 1991:5). He and his students at the University of Hawaii, where he began moonlighting after World War II to improve his income, went on to make a series of excavations on other Hawaiian Islands and elsewhere in Polynesia. Emory also helped initiate the Hawaii Conservation Council that did important work in locating sites and protecting them from pothunters. His involvement in archaeological conservation led him on one occasion to throw himself in front of a bulldozer. This aspect of Emory's career is an important one and needs to be explored further than Krause did.

The author is a journalist and friend of Emory's who has written several books on Hawaiian history. The book is clearly intended for a general audience as indicated by its lack of notes or references. Krause does an excellent job of synthesizing information from interviews with Emory, his wife, and his colleagues and from journals kept by Emory. He obviously had to be selective in what aspects of Emory's long and diverse career he should include. For obvious reasons, greater emphasis is placed upon Emory's ethnographic work, which has more adventure about it than his archaeological work. Scholars interested specifically in Emory's archaeological career will find a number of expeditions and projects in Hawai'i unmentioned (see the chronology of Hawaiian archaeology in Newman 1969).

The author does a good job of showing both the professional and the personal side of his subject. Emory's constant struggle to live on his measly museum salary (he received \$125 per month in 1921 and \$300 per month during the early 40s), the effect of his long field trips on his married life, the difficulty of accomplishing fieldwork so far from communication routes, and so on all provide a view of an anthropologist's life that might be minimized in an "intellectual" biography.

A final chapter looking at Emory's archaeological work from a "presentist" perspective would have been helpful (some of this is done by Kirch 1986:13-17). Emory, at 94, although apparently no

longer able to work, is one of the oldest people listed in the *AAA Guide to Anthropology Departments* (1990-1991 edition).

Polynesian archaeology is so young that examination of its history is just beginning. This book on the work and life of one pioneer in the field is an important beginning. I hope that historians and archaeologists will begin to take up the subject now. Many of the pioneers are still alive and able to provide a perspective on their work that will not be available when only their publications and fieldnotes remain.

Andrew L. Christenson
Prescott, Arizona

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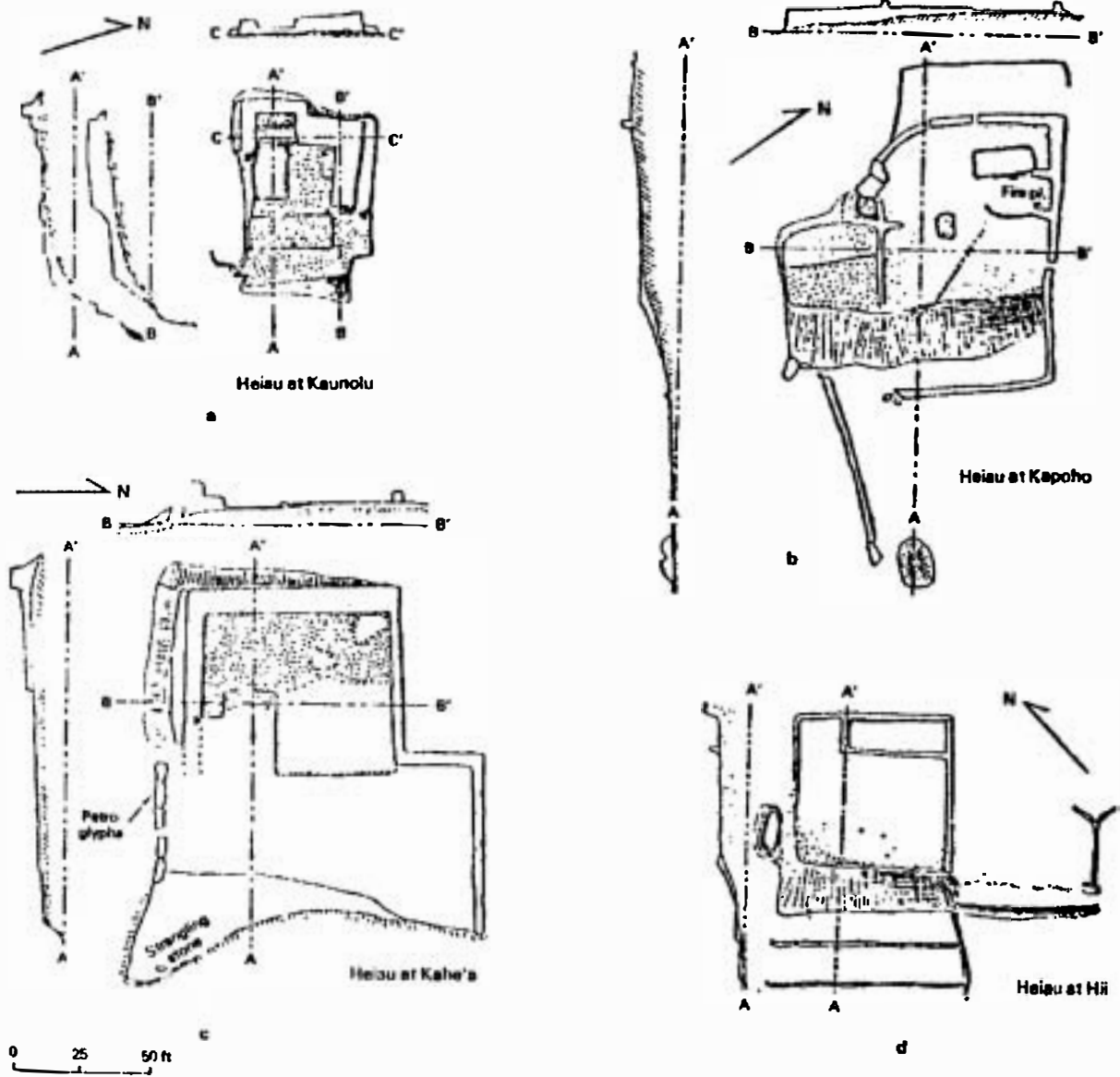
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Petroglyph Boulder at Kahakuloa, Lana'i



(From: Kenneth P. Emory, *The Island of Lāna'i: A Survey of Native Culture*, B.P. Bishop Bulletin 12, 1924)

Plans of Lana'i heiau



(From: Kenneth P. Emory, *The Island of Lāna'i: A Survey of Native Culture*, B.P. Bishop Museum Bulletin 12, 1924)