

(1987) work on Frank Midvale, neither of whom will make it into great archaeologists volumes, but both of whom left us important documentation of the archaeological record.

These volumes are an important first resource for scholars interested in the history of world archaeology and the lives of the most prominent practitioners; they will remain so for a long time. Later this year they will be joined by three more volumes of the *Encyclopedia* on "History and Discoveries."

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Max Uhle y El Peru Antiguo, edited by Peter Kaulicke Roermann, Pontifica Universidad Catolica del Peru.

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This volume consists of a set of papers presented at a colloquium at Pontifica Universidad Catolica in Lima, Peru, on September 7-8, 1994, to commemorate the 50th anniversary of Friedrich Max Uhle's death. The publication includes all of the papers presented at the meeting, with an additional paper by Cerron-Palomino who was invited to fill a gap dealing with Uhle's linguistic contributions, plus another paper by Hampe, which had been presented at a Berlin symposium in 1994, also held to

honor Uhle. The volume is divided into two parts: the first part of 171 pages including 8 chapters by various commentators evaluating Max Uhle's works, and the second part of 184 pages, consisting of the translation into Spanish of five of the major works of Uhle originally published in German (or English) along with a short introduction, and an updated bibliography of the works of Uhle.

Chapter 1 (*Max Uhle y la idea del tiempo en la arqueología americana*) by John H. Rowe is a fairly standard historical biographical piece, beginning with Uhle's educational training in Germany. Rowe argues that Uhle became interested in developing a chronology for the Americas while working with Inca materials in the Peruvian collections at the Royal Ethnographic Museum of Berlin under the guidance of Adolf Bastian. This interest was fed by his friendship with Moritz Alfons Stuebel and Wilhelm Reiss, who during their visits to South America in 1868 to 1877, had tried to conduct the first scientific salvage excavations at Ancon, to secure a little information from the terrible looting going on there. Uhle helped Stuebel write up a brief report on the work that Stuebel had done at Tiwanaku in 1892, and came to realize that Tiwanaku was a quite different style than Inka materials he had worked with previously. His interest in South America having been stimulated from these sources, Uhle arranged to travel to Bolivia and Northwest Argentina in 1892, later arranged funding from the University of Pennsylvania Museum in 1895, and began serious excavation in Peru. Rowe then traces the contributions of various excavations that Uhle conducted to the development of the chronology that Uhle eventually proposed for Peruvian archaeology.

In the second chapter (*Max Uhle y el Peru antiguo: una introducción*), Peter Kaulicke looks at the influence of the collections in Germany on Uhle's ideas, and provides a short introduction for the following six chapters. Kaulicke notes that the museum in Berlin had secured two large collections of Peruvian antiquities — Macedo in 1884, and Centeno in 1888 — so that Uhle had a chance to familiarize himself with most of the major ceramic styles of Peru early on. Kaulicke further argues that this familiarity was enhanced when Uhle published his two volume book devoted to the more recent collections of Stuebel, Reiss, and Koppel. After writing his synthesis of Tiwanaku in the volume coauthored with Stuebel, Uhle obtained funds to go to Bolivia. Although Uhle did purchase some materials from Tiwanaku, he ran into political problems, in part because he was outraged by the fact that Bolivian soldiers were utilizing Tiwanaku monoliths for target practice drills. Kaulicke then sketches out Uhle's work for Pennsylvania beginning in 1896, California beginning in 1899, and then the Museo Nacional de Historia from 1906 to 1911. Uhle's work in Peru was terminated in 1911 because of political jealousies, so he moved to work in Chile until 1918, and then returned to Germany.

In Chapter 3 (*Max Uhle y la arqueología de la costa sur*), also written by Kaulicke, Uhle's recognition of the Nasca materials as an unknown style in the Macedo collections in Berlin is seen as leading to Uhle's locating and defining the Nasca style in Peru in 1901. In Chapter 4 (*Julio C. Tello vs. Max Uhle en la emergencia de la arqueología peruana*), yet another chapter penned by Kaulicke, the competing origin theories for Peruvian civilization by Tello and Uhle are limned. Tello is seen as being driven by a sense of nationalism, seeing all Peruvian cultures as indigenous developments, providing a linkage of the past to the political present, while in contrast Uhle is seen as interested in the protection of monuments as components of the archaeological patrimony, in developing a chronological sequence of past cultures, and in having a belief that the origins of Peruvian cultures were in Mesoamerica. Tello based his work on seriation, eschewing stratigraphy, while Uhle employed limited stratigraphy, plus analysis of grave lots along the line that Flinders Petrie was doing in Egypt at the time. Kaulicke sees Uhle as an adherent to a kind of hyperdiffusion popular in German academic circles at the time, with the high cultures deriving from Mesoamerica, and further with no vision of cultural change, so that Uhle saw the Uru and the Amazonian Indians as unchanged cultural

relicts of the original settling populations of the Andes.

In the fifth chapter (*Examen de la teoria aimarista de Uhle*), Rodolfo Cerron-Palomino focuses on the linguistic contributions of Uhle. Uhle has received his Ph.D. in Chinese linguistics at the age of 24 years, and only later had become interested in archaeology. His work on the Andean languages was thus an extension of his initial training. Cerron-Palomino identifies six themes in Uhle's linguistic work: (i) the identification of the pre-Colonial major geographic extension of the Aymara, (ii) a hypothesis of Aymara origin from the north (based in part on Uhle's idea of the origin of ALL 'higher' civilizations in Peru from the Mexico); (iii) Tiwanaku as an Aymara, not Quechua, polity; (iv) the linguistic elaborating character of Aymara; (v) the great antiquity of Aymara; and (vi) parallelism between Aymara and Quechua linguistically.

In the sixth chapter (*Max Uhle y los orígenes del Museo de Historia Nacional, Lima, 1906-1911*), Teodoro Hampe analyzes the contributions of Uhle to the development of the Museo Nacional, and Uhle's ultimate Peruvian political troubles. Hampe had presented this paper at a separate symposium in Berlin, and thus apparently felt free to publish it separately as well — the paper was thus also published in the *Revista Andina* (Hampe 1998) and has been previously reviewed in the pages of this journal (Browman 1999). For further information on Hampel's paper, see that review.

In the seventh chapter (*Max Uhle y el mundo andino: apuntes sobre lo permanente de sus aportaciones en la historiografía andina moderna*), Lilita Reglado de Hurtado makes a few remarks on Uhle's contributions to historiography, suggesting the most influential was the fact that Max Uhle was the first to recognize that the Inca had only been in power for a few decades, rather than being a monolithic culture of centuries duration. In the eighth chapter (*La percepción geográfica en Max Uhle*), Nicole Berne de Falen refers to the geographic observations that Uhle made, which helped form modern Peruvian geographic studies.

In the second part of the volume, Kaulicke provides an introduction to the five papers of Uhle which are included here in Spanish translation. Kaulicke's selection of papers to be translated included four papers in German on specific Peruvian excavation projects, and a fifth paper originally in English, wherein Uhle laid out an extensive plan for the laws and regulations needed across the American republics to protect the archaeological resource base and the national patrimony from looting (among the examples he uses for this latter paper is reference to the damage at Tiwanaku from looting, such as the robbing of stone from the monuments there to provide building material for the La Paz-Guaqui railroad line and bridges). Kaulicke sees four periods of Uhle's intellectual contributions to Peruvian prehistory: (1) 1896-1907, when he was working with money from Philadelphia and Berkeley, and his writings were mainly in German and English, (2) 1906-1911, when he was at the Museo de Historia Nacional, and his writings were mainly in Spanish, (3) 1912-1919, when he was working in Chile, but still actively interested in Nasca and other Peruvian cultures, and (4) 1922-1944, the Tello vs. Uhle period, characterized by the politicization of Uhle as a foreigner, and his denigration as 'antipatriotic' because of his ideas of Mesoamerican instead of indigenous Peruvian origins for the Andean cultures.

The volume is wrapped up by a bibliography of Uhle's works by John Rowe —mainly a Spanish translation of the bibliography that Rowe first published in 1954 on Uhle, but also updated with 12 additional works published between 1959 and 1991 dealing with various aspects of Uhle's career and contributions.

In terms of the broadest coverage of Uhle's life and works, this volume is a must for any researcher. It should be used as a companion, however, with Rowe's 1954 volume, as the coverage in this

volume by Kaulicke often deliberately avoids duplication of the discussions by Rowe. Thus the two should be used in tandem to obtain the clearest picture of the contributions of Uhle to the development of Americanist archaeology.

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VI. Activities of Various Academic Gatherings Related to the History of Archaeology

None reported.

VII. Resources for the History of Archaeology

The Sylvanus G. Morley diary entry of Tuesday, 5 April 1932 has been published in the Winter 2001 issue (II[1]:25 of the *Pari Journal* (a quarterly publication of the Pre-Columbian Art Research Institute.

The Sylvanus G. Morley diary entry of Tuesday, 6-7 April 1932 has been published in the Winter 2001 issue (II[2]:16-19 of the *Pari Journal* (a quarterly publication of the Pre-Columbian Art Research Institute.

Pamela Smith reports that a new oral history archive of oral historical evidence for the history of archaeology will soon be established at the Society of Antiquaries in London. This will be the first archive in Britain designated specifically to preserve audio and video recordings and transcriptions. During Ms. Smith's Ph.D research, she conducted over 200 interviews with prominent, elderly archaeologists. This oral historical work was funded by the Wenner-Gren Foundation for Anthropological Research. Together these tapes and paper transcripts comprise a valuable historical resource. However, these interviews are not available to the public. Fortunately, Dai Morgan Evans, the General Secretary to the Society of Antiquaries, has suggested that this material be housed in the Society's library. It is hoped that such an Archive, once fully publicized, will attract additional contributions and will promote oral history as a method for conserving important life memories. If further information is desired about this archive, please contact Pamela Smith at PamelaJaneP@aol.com.