

(with an extraordinary over-reliance on a few sources) and extending through assertions based on interviews with archaeologists whose views do not come close to encapsulating the variety that tend not support the argument, *Much More Than Stones and Bones* can best be thought of as a very partial history of Australian archaeology. It is, instead, a document explaining the *status quo* in heritage archaeology, having little or nothing of substance to say about the practice of the profession outside those bounds.

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Achim Leube & Morten Hegewisch (eds.), *Prähistorie und Nationalsozialismus. Die mittel- und osteuropäische Ur- und Frühgeschichtsforschung in den Jahren 1933 – 1945. Studien zur Wissenschafts- und Universitätsgeschichte, Vol. 2. Heidelberg: Synchron 2002. XIV + 674 pages. ISBN 3-935025-08-4.*

Within the complex field of “archaeology, politics and identity”, the case of Prehistoric archaeology in Germany during the National-Socialist dictatorship is surely of considerable importance. Research into this problematic field, however, evolved only very slowly in the past decades. The pioneering studies of Reinhard Bollmus on the “Amt Rosenberg” and Michael Kater on the “SS-Ahnenerbe” from the 1970s hardly had any successors at first (Bollmus 1970; Kater 1974). Since the late 1980s, more and more case studies on individual institutions and scholars were published, but without provoking a general debate, which would have been appropriate in consideration of the importance of the topic. This situation has changed significantly within the last 5 years. The conference on “Prähistorie und Nationalsozialismus” in November 1998 in Berlin, whose papers are now published in the volume on hand, marked a turning point in this respect. The Berlin conference summarized many results, which originated in the decade before, and simultaneously stimulated further discussion. It was followed by a similar meeting at Freiburg in 1999 (Steuer 2001) and by exhibitions at Strasbourg/Metz (2001/2002) and Trier (2002) (Adam et al. 2001; Kuhnen 2002). The role of research on Antiquity and Classical archaeology has additionally been debated at Zürich in 1998 (Näf 2001). The meeting at Berlin was held on the initiative of Achim Leube, now emeritus professor for Prehistoric archaeology at Berlin's Humboldt-University. He not only edited this volume, it was also thanks to him that it represents – like the conference itself – more than an occasion for present German archaeologists to be bound up in themselves and the past of their discipline. There are two reasons why the history of German archaeology during the Nazi period is of direct concern for the scientific communities in nearly all neighbouring countries: First, it covers the development in those areas, which were part of the former German Reich before 1945, and which now belong to Poland or Russia. Second, it also includes the role of archaeology during World War II, when large parts of Europe were occupied by German forces. Against this background it surely was a wise decision of Leube to invite many colleagues from neighbouring countries to the conference and to contribute to the volume, and thus make this important step towards the reappraisal of the darkest period in European archaeology an international venture.

Prähistorie und Nationalsozialismus contains 38 articles, divided into 6 sections. They offer a large variety of information, which can be described only very selectively within this review. In the section “opening” (p. 3-17) Johan Callmers (Berlin) contribution on “Archaeology and National Socialism as subject of modern research” (p. 3-9) is most remarkable. According to Callmer future research into the history of archaeology should ideally be conducted both by archaeologists and by historians of science. This conclusion is important as his Berlin colleague Bernhard Hänsel argues in a short commentary for a “priority of history” in this

field (p. 17). Hänsels warning about “dilettantism” in history of archaeology – due to lack of historical training among archaeologists – is surely worth considering, especially since there is already a vast amount of historical works on the history of Nazi-Germany, and also on history of science during this period. Even for specialists this variety of information is often hard to oversee. Callmers, however, emphasises the fact that archaeologists generally are much more able to describe the structure of their discipline and the scientific significance of research, while historians of science normally are better able to judge the development in archaeology against the general background (p. 4).

The section on “ideological starting points” (p. 21 -158) is partly dedicated to the context of archaeological research during the Third Reich and before. Uwe Puschner (Berlin) deals with the so-called “Völkische Bewegung” (“*Folkish movement*”) (p. 49 -72). This movement promoted an aggressive racial ethnocentrism already since the late 19th century. After the German defeat in World War I, it gained a significant amount of followers among intellectuals, too. In many respects it prepared the ground for the glorification of “Germandom” and supposed “racial pureness”, topics which were not only common in political propaganda but also among German archaeologists after 1933. Ingo Wiwjorra’s paper on the two identity myths “Ex oriente lux” and “Ex septentrione lux” (p. 73 -106) deals with another theme, which was widely discussed within the “Völkische Bewegung”. The notion that civilisation in Europe emerged through constant diffusion of cultural innovations from the more developed regions in the South and East has its roots in humanism and classicism. Already in the first half of the 19th century, however, several scholars believed in a “northern homeland” of European culture. This later myth was popular well into the period of the Nazi-dictatorship, when several archaeologists and anthropologists argued that the whole Classical civilisation was the work of various waves of “Aryan” immigrants from the north (p. 91-94). Henning Hassmann’s (Hannover) contribution is dedicated to an important field, which hasn’t received much attention until recently: the way archaeology was used to indoctrinate school-children and young people with an ideologised picture of the past (p. 107-146). Hassmann treats various fields like teaching aids, popular books and novels, films and magazines. Especially while reading the remarks on “songs for young people” (p. 119f.), one point becomes evident, which Hassmann did not bring out very clearly in his text: The image of the belligerent Teutonic warriors promoted in this songs is less the product of archaeology, but rather one of the traditional stereotypes on the Ancient Germans. These stereotypes are much older than Prehistoric research, and can be traced back to Ancient ethnography in most cases.

The section on “development and history of research” (p. 163 -304) includes an extract (p.235-253) from Uta Halle’s (Dörentrup/Berlin) impressive new monograph on the instrumentalisation of the so-called “Externsteine”, a group of large rocks near Detmold, which were consciously misinterpreted as a sanctuary of the pagan Germanic tribes during the Third Reich (Halle 2002). This section also contains a very remarkable quantitative study by Wolfgang Pape (Freiburg) (p. 163-226). On the basis of a sample of about 1500 biographical records, collected by Pape in years of researching numerous archives, he is able to give detailed information on the development of Prehistoric archaeology in Germany in the period between 1900 and 1945. It is well known that especially Prehistoric archaeology has gotten an immense institutional boost during the Nazi regime. From detailed statistics on the numbers of chairs and institutes, graduate students, dissertations, courses at universities and teachers colleges, Pape not only proves this fact true; he also shows meticulously that this development started already during the 1920s. The National-socialist seizure of power in spring 1933 thus didn’t mark a radical change concerning the role of Prehistoric archaeology in Germany, but rather intensified a trend, which started already in the period before World

War I. Apart from the institutional development, Pape also treats the immediate involvement of the prehistorians with National-Socialism. He shows that a considerable number of archaeologists became members of the Nazi-party already before 1933. A sample of nearly 600 prehistorians proves that at least 85% were party-members before 1945. Even if one has to take into account that since 1937 party-membership was an informal requirement for becoming a civil servant (and that status was connected with most positions for professional archaeologists), this is still an enormously high rate, especially if compared with other social groups (p. 186-189).

The biographical sections contains 7 contributions. Heinz Grünert (Berlin) offers a summary of his new and fundamental monograph on Gustaf Kossinna (Grünert 2002). Irene Ziehe (Berlin) gives an account of her book on Hans Hahne (Ziehe 1996), one of the most bizarre figures in archaeology during the first half of the 20th century. Further contributions are dedicated to Hans Schleif (Veit Stürmer, Berlin) and Karl Hermann Jacob-Friesen (Günter Wegner, Hannover). Especially Gunter Schöbel's (Unteruhldingen) biographical essay on Hans Reinerth, the key figure within the prehistoric section of the Amt Rosenberg, fills a noticeable gap (p. 321 -396). On the basis of Reinerth's extensive bequest and other archival material, Schöbel traces Reinerth's career from the beginnings as student of theology from Bistritz in Transylvania (then Austro-Hungarian), his first steps as archaeologist at the Tübingen-based Urgeschichtliche Forschungsinstitut in the 1920s, the career during the Nazi-period, and finally to Reinerth's situation in the post-war period, when he – unlike most other archaeologists with a similar political background – did not manage to continue his academic career. Jörn Jacobs (Rostock) dedicated an essay on Peter Paulsen, a specialist for Viking age archaeology (p. 451-459). Concerning Paulsen's involvement with National-Socialism, Jacobs judges Paulsen as a "Mitläufer" (p. 458). This conclusion is, however, not unproblematic for two reasons. On the one hand it is disputable – in my opinion - if the schematic categories of post-war de-Nazification trials are really suited to present the result of a study in the history of archaeology. On the other hand, the number of positions, which Paulsen held within several political institutions, calls into question, whether he actually was just a "Mitläufer". Some additional biographical information offers, by the way, the anonymous "Case 2" in Wolfgang Pape's contribution (p. 191), who can only be Paulsen. Paulsen was engaged in the Ahnenerbe, the Rasse - und Siedlungshauptamt, the Reichssicherheitshauptamt, and the SS - Junkerschule Bad-Tölz; he was also director of the Germanische Führerschule Hildesheim and a member of the Persönlicher Stab Reichsführer SS. Additionally, the unknown "special task", Jacobs mentions briefly, proves that Paulsen's behaviour was not mostly "unspectacular" as the author suggests (p. 456). Shortly after the Polish defeat in September 1939, the SS sent Paulsen to Poland as leader of a SS-Kommando in order to "secure" archaeological museums and collections. Among other things, this Kommando Paulsen was responsible for the robbery of Veit Stoss' famous altar of St. Mary from Cracow (Mezynski 1994/2000).

The last section of *Prähistorie und Nationalsozialismus* deals with "The Third Reich and the foreign countries" (p. 474-622). The contributions cover most countries in East Central Europe as well as countries in the northern and western part of the continent. Karla Motyková (Praha) summarises the development in Bohemia between 1918 and 1945, and Titus Kolník (Nitra) the conditions in Slovakia. Three articles deal with important centres of research in Poland: Boguslaw Gediga (Wroclaw) deals with the then German Wroclaw (Breslau), Magdalena Maczynska (Lodz) with Cracow, and Tadeusz Makiewicz (Poznan) with Poznan. Vladimir Kulakov (Moscow) covers the Baltic states, while Anja Heuss (Niedderau) gives an account of the archaeological activities in occupied Ukraine. On the situation in Norway there are essays by Jes Martens (Oslo) and Olav Sverre Johansen (Tromsø), while Laurent Olivier

(Saint-Germain-en-Laye) surveys the situation in France. Martijn Eickhoff (Amsterdam) compares the role of two archaeologists from the Netherlands, A. E. van Giffen and F. C. Bursch, who both collaborated with the German occupying forces and their German colleagues. These essays offer a wide array of information and form a solid basis for further research. As many archival records, scattered among numerous European archives, are still not studied, they naturally also show many gaps and desiderata for studies in the future. Especially concerning the role of archaeology and archaeologists in the occupied areas during World War II many events and developments are still unclear. In this respect as well as in general, the volume "Prähistorie und Nationalsozialismus" constitutes a fundamental achievement and a very big step forward, but not the final word on this topic.

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