

Thomas C. Patterson 2003 *Marx's Ghost: Conversations with Archaeologists*. Oxford and New York: Berg Publishers. xvi + 204 pp, index, biblio. Cloth (\$68.00), paper (\$21.50).

Reviewed by *David L. Browman*

Patterson has written at least half a dozen books which bear directly on his view of the origins and development of the Andean state, although he may be better known to readers of this journal because of his contributions to studies on the history of Americanist archaeology. He and his students form one of the major schools of interpretation of the archaeological evidence in Latin America, so the current book is of broader interest than 'the development of Anglophone archaeology from the 1930s onwards' as Patterson advertises on the book cover.

Of particular interest to me was the Preface, which is a 10 page mini-autobiography. Patterson warns us that his view is 'that autobiographies can be self-serving', and forewarned, this is one of the directions he goes. Having been both a student of Patterson's, and a friend of many of the players he talks about, it is not surprising that I see a different spin to some of the events he recounts than he provides the reader. Nonetheless, the basic background, and trajectory of Patterson's evolution as an archaeologist are briefly parsed out, and provide the critical context for those attempting to understand Patterson's arguments in Latin American archaeology, as well as his several 'histories' of Americanist archaeology, and to understand his agendas.

Patterson notes that his research life has been a series of 'Ah ha! Now I understand what they are saying' moments of revelation. For the reader to understand the direction and intent of various of Patterson's arguments on the development of Americanist archaeology, and his view of the evolution of Andean class and society, it is extremely helpful to read this mini-autobiography, to learn exactly what those moments of revelation entail. Because of Patterson's influence both in the field of the history of Americanist archaeology, as well as Andean archaeology, this mini-autobiography is essential reading for anyone working with Patterson's ideas and texts.

As to a brief review of the rest of the book; it is not really 'conversations' or dialogues, as the subtitle implies, but rather Patterson's interpretation of significant events in the development of the American school of Marxist archaeology. Patterson notes that it was his exposure to Marxist writing in his doctoral studies in Peru which led him in the direction of Marxist archaeology. The first chapter of the book spells out Patterson's view of Karl Marx's dialectical method, theory of history and society, and ideas on political economy, which Patterson finds relevant to archaeologists.

In the second chapter, Patterson reviews the evidence for the initial introduction of Marxist archaeology into the Anglophone world. Although his own introduction to Marxist thought was through Spanish sources, he traces the introduction in what he calls the Anglophone world (really just the USA) to the Australian Vere Gordon Childe. He looks at the influence of Childe, and social theorists such as Emile Durkheim, Karl Kautsky and Herbert Spencer upon American anthropologists such as Braidwood, Redfield, Steward and White between 1930 and 1945.

In his third chapter, Patterson looks to the period of 1945 to 1980, and the development of processualist archaeology, while following the thread of thought patterns critical to his argument. Here he comments on standard players such as Willey and Phillips, Binford, Flannery, Sanders and Price, Wright and Johnson, Carneiro, Renfrew, and Adams – often

keeping, as one can see in Sanders and Price, Flannery, Willey, and Adams, a particular eye on how the evolution of ideas played out in Americanist views of the evolution of Mesoamerican civilizations.

In the fourth chapter, he covers what he sees as the beginnings of the evolution of an explicitly Americanist Marxist archaeology, which began developing in the late 1970s and bloomed in the 1980s. This chapter covers the works of most of Patterson's good friends and colleagues with Marxist leanings, such as Crumley, Gailey, Gilman, and Kohl, on one hand, and contrasts their views of the origins of state and class with the group of what Patterson assumes are now discredited processualists such as Earle, Marcus, Renfrew, and Wright.

And in the last chapter he focuses on the 1990s, where he ruminates on how he views post-processualism strengthening Marxist structural materialism. He speculates on the reasons for the development of Marxist analyses beginning to influence historical archaeology, and various Marxist re-interpretations of larger interregional historical interactions, such as core/periphery, hierarchy/hetarchy, and ideas such as Wallerstein's 'world systems'.

Certainly anyone interested in the evolution of the archaeological ideas on the origin and functions of states and class structures, and the political economy, will find Patterson's book of utility. And his idea on how Americanist Marxist archaeological thought evolved will be a great utility. But the most useful component of the book is the personal autobiographical chapter which helps clarify the context of Patterson's various writings.

Marc-Antoine Kaeser 2004 *Les Lacustres. Archéologie et mythe national*. Lausanne: Presses polytechniques et universitaires romandes. 142pp. ISBN 2-88074-587-X (paper).

Reviewed by *Tim Murray*

This little book is an excellent attempt to address popular (mis)understandings of a key archaeological phenomenon – the Swiss Lake Villages. Drawing on the research he undertook for his recently published doctoral dissertation, Kaeser addresses the history of the phenomenon, its public reception (and incorporation into national mythologies), and then provides the basis for a different, more complete, interpretation.

Kaeser deploys his deep understanding of both the history of research into the Lake Villages and the more recent archaeological and geomorphological work undertaken on them in a way that enriches understanding without 'talking down' to his audience. It is an impressive achievement and I applaud the publisher for taking the issue seriously enough to promote widespread discussion. Allied with Museum displays and other public fora, *Les Lacustres* has the clear potential to enhance the value of archaeology at the same time as proving the general public with the resources to achieve a new understanding of what has become a significant part of their cultural landscape.