

great deal remains to provide much of the texture of this excellent introduction to the collection. But Greis has also opened a window on the practice of archaeology at the beginning of the last century that adds to our understanding of the ways in which archaeology was practiced by the emerging class of 'professionals' and the heirs to a long tradition of amateur activity.

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Heather Pringle 2006. *The Master Plan: Himmler's Scholars and the Holocaust*. New York: Hyperion. ISBN 0-7868-6886-4.

Reviewed by Bruce G. Trigger, McGill University

National Socialism provides a chilling example of what can happen when a modern nation state falls under the control of an organization that resembles a criminal syndicate more than it does a political party. Unfortunately, only a few papers are available in English that deal with how archaeology fared under this totalitarian regime. Now Heather Pringle has published a book which provides a narrative history of the *Ahnenerbe*, or Ancestral Heritage Foundation, a research institute founded in 1935 by Heinrich Himmler, Hitler's minister of security who was also responsible for the implementation of Nazi racial and resettlement policies. In addition to being, like other Nazis, nationalistic and anti-Semitic, Himmler was an extreme romantic who planned to use the tall, blond-haired men of his security service (*Schutzstaffel*, SS) and selected women to re-breed a pure 'Aryan' stock, and to use knowledge collected by Ahnenerbe researchers to tutor these men in ancient German beliefs and farming practices so they might live as their noble ancestors had done. He dreamed that these racially *pure*, culturally-creative Aryans would reverse the decline of the West and provide soldier-settlers who could occupy lands (including Tibet!) that he believed had once been conquered and civilized by Aryan colonists.

The first part of this book describes the Ahnenerbe expeditions that Himmler despatched to foreign countries in search of information that he hoped would permit him to play a far-sighted role in shaping Germany's future. Early work was devoted mainly to the study of written texts, folklore, and Scandinavian rock art (which was believed to be an early Aryan form of writing). In 1938, the archaeological component of the Ahnenerbe was strengthened when Himmler transferred to it the Excavation Department of the SS. This organization, whose activities are described only very briefly, had been founded, also in 1935, to train officers to direct archaeological digs that would reinforce the devotion of SS members to early German history and promote a public awareness of German greatness in prehistoric times. The most ambitious of the Ahnenerbe's expeditions was intended to prove that the site of Tiwanaku, in Bolivia, was an Aryan colony that had come from Atlantis over a million years ago. This expedition was curtailed by the outbreak of World War II.

During the war archaeologists attached to the Ahnenerbe plundered museums and archaeological sites in Nazi-occupied Poland and the Soviet Union, supposedly for the benefit of German research institutions. While these archaeologists degenerated into thieves and accomplices in clandestine sales of antiquities, Ahnenerbe specialists in 'racial science', who sought means to identify Jews using biological criteria (a totally unsuccessful endeavour) and to better treat wounded German soldiers, became involved, with varying degrees of enthusiasm, in the sadistic murder of concentration camp inmates.

Pringle is a science journalist specializing in archaeology who became aware of Himmler's interest in archaeology while researching her book *The Mummy Congress* (2001). German-speaking research assistants allowed her to consult extensive archival material, making her work valuable to scholars as well as of interest to the general reader.

While of great intrinsic interest, *The Master Plan* leaves various questions unexplored. Pringle does not discuss the development of German archaeology before the Nazis came to power in 1933 and how Rudolf Virchow's more liberal anthropological archaeology was displaced by the nationalist German

prehistory advocated by Gustaf Kossinna long before the beginning of the Nazi era. An investigation of the influence of racism on archaeologists in the rest of Europe and in North America, where it had become an increasing preoccupation as a result of the expansion of colonialism and class conflict, would have helped to contextualize its impact among German archaeologists. Pringle also does not explore the Ahnenerbe's relations with the Amt Rosenberg, a rival Nazi research institution that sought to control German archaeology, and with the much older and eminently respectable German Archaeological Institute (DAI). Discussions of these topics would have helped to define the Ahnenerbe's role in relation to German archaeology.

Finally, Pringle does not systematically examine Himmler's views in a broader Nazi setting. Hitler, who in private spoke of prehistoric Germans as embarrassing savages, appears to have been more influenced by the eugenics movement than by the romantic, anti-evolutionary views espoused by Himmler. Hitler also insisted on the importance of playing down any biological differences among ethnic Germans in the interest of national unity and he viewed Nazi officials aggressively seeking to replace Christianity with their own versions of German neo-paganism as another source of unwanted conflict. Finally, as Pringle notes, Hitler, unlike Himmler, was haunted by the fear that the Slavs might win a racial struggle for supremacy with the Germans. Internal differences of this sort were publicly suppressed in order to exploit nationalism and anti-Semitism in ways that would win support for the Nazi Party. Yet could Hitler's disapproval of Himmler's romanticism account for some of the difficulties that Himmler experienced in trying to raise funds for his archaeological and ethnographic expeditions?

Pringle's findings leave her wondering how highly-trained scientists, such as Himmler strove to recruit for the Ahnenerbe, could have supported his evil and often idiotic goals. Some of these scholars were clearly as committed to German nationalism and racism as was Himmler himself and they either believed in what they were doing or were willing to put their political beliefs and party loyalty ahead of professional ethics. Others seem to have been prepared to acquiesce with Himmler's romantic fallacies in order to advance their careers. The latter either believed that German National Socialism was destined to remain in power for a long time or were concerned only with their immediate prospects. The inadequacies of such people as scientists and their willingness to betray scientific principles for personal gain do not call into question the value of pursuing a scientific approach to the study of the past. They do illustrate, however, the intellectual and moral frailties of individual social scientists.

Phyllis E. Kolianos and Brent R. Weisman (eds.) 2005. *The Florida Journals of Frank Hamilton Cushing*. Gainesville: University Press of Florida.

Phyllis E. Kolianos and Brent R. Weisman (eds.) 2005. *The Lost Florida Manuscript of Frank Hamilton Cushing*. Gainesville: University Press of Florida.

Reviewed by Melody Herr, Northern Illinois University Press

An archive is an intimate space. There, by reading field journals, personal letters, and unpublished manuscripts, a researcher can closely scrutinize the private side of his subject and trace the internal development of that individual's public achievements. But this incomparable experience comes at a high cost: the inconvenience of travel, the frustration of limited archival hours, the eye strain from squinting at cramped scrawl written in faded pencil, and the inevitable discovery upon one's return home that the photocopy of some significant document has gone astray. Consequently, historians and archaeologists will prize these two volumes compiling Frank Hamilton Cushing's Florida journals and a recently recovered manuscript on his archaeological discoveries there. Phyllis E. Kolianos, manager of the Weedon Island Reserve Cultural and Natural History Center, and Brent R. Weisman, an archaeologist at the University of South Florida, have groomed the documents and inserted