

Although its primary goal is to rescue the reputation of pioneer ethnographer Matilda Coxe Stevenson, Miller's book has a great deal to say about the politics of ethnography and even more to say about the politics of the Bureau of American Ethnology during the late nineteenth century and the first decade of the twentieth century. It makes for fascinating reading.

Stevenson was most closely associated with Zuni Pueblo – arriving there first in 1879 and making roughly twelve field trips there until 1906 (she died in 1915). Stevenson was there at the birth of southwestern ethnography (indeed she was a pioneer in global terms as well drawing approbation from none other than E. B. Tylor). Importantly she was also a pioneer 'professional' being the first and only woman who was a permanent employee of the Bureau. Hers is the kind of life that histories of anthropology and archaeology have tended to ignore – she was no Franz Boas and lacked his influence and connections. Fortunately for some time we have understood that if historians ignore people such as Stevenson they lose sight of the ways in which institutions and the people associated with them actually work. In this sense, while we are rarely confounded by startling new discoveries about the histories of our discipline, we are made very much richer by the texture and intimacy of the stories of those workers who have not made it to the disciplinary pantheon.

doi: 10.5334/bha.19107

Hester A. David. 2008. *Remembering Awatovi. The Story of an Archaeological Expedition in northern Arizona 1935–1939*. Cambridge, Mass.: Peabody Museum of Archaeology and Ethnography. Pbk. 216pp. ISBN 978-0-87365-911-6.

Reviewed by **Tim Murray**

This book is a delight. It is a great story very well told. It is a story of interesting (and occasionally famous) people in a fascinating place, in a supposedly more innocent and gentle time. The production values are high, the illustrations marvellously evocative. Hester Davis and the Peabody Museum of Archaeology and Ethnography at Harvard have done a simply splendid job of telling the story of archaeological fieldwork among the Hopi of northern Arizona in the years before the outbreak of the Second World War. This book is eloquent testimony to the value of meticulous record keeping, and to the value of archives. It is also an elegant testimony to the changing relationships between archaeologists and the indigenous groups among which they practice their profession.

This is brought out very clearly in the Hopi history of Awat'ovi, written by Eric Polingyouma of the Blue Bird Clan, Shungopavi Village.

Awat'ovi is an ancient place. As Davis reminds us it is one of the first villages built on the Hopi Mesas, starting life around AD 700 before the Hopi settled in the area. The village had a complex and, after the arrival of the Spaniards, frequently violent history. Villagers joined the pueblo uprising of 1680, and when the Spanish returned in 1700 the Hopi destroyed the place, and its inhabitants settled in other villages on the mesas. Were it not for the intention of the Peabody Museum to excavate Awat'ovi in the 1930s, matters would have rested there. As it was the excavations divided the Hopi community, with many opposed to it. The excavation stands as an example of what we have moved so far away from since the genesis of community archaeology – a lack of informed consent, little or no consultation, and little or no sharing of information, and results.

But Davis' book is much more than a documentation (and oral history) of what took place during five years 'on this last of the grand expeditions in the United States'. This is a book about the social process of excavation and analysis, about life in camp and the conduct of fieldwork. Through the detail of journals and record books Davis brings the world of southwestern archaeology in the pre-war period to life as few others have. It stands as a significant contribution to the social history of archaeology itself and deserves a wide readership.