

work that clearly has so much to offer archaeologists and the general public.

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*The Life of Harold Sellers Colton: A Philadelphia Brahmin in Flagstaff*, by Jimmy H. Miller, Navajo Community College Press, Tsale. 1991. No price given, I-iii, 218 pages (Paper)

by

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Mr. Miller's *The Life of Harold Sellers Colton: A Philadelphia Brahmin in Flagstaff* is an interesting but very general look into the life of one of the most scientifically diverse "archaeologists" in Southwestern archaeology. The life and work of Harold Colton is briefly outlined in Miller's effort and should have been greatly expanded upon, especially noting the source material that he had at his command.

Miller provides the reader with an excellent discussion of Colton's upbringing, his academic career at the University of Pennsylvania, and his eventual professorship in zoology at the same institution. The reader will find a detailed account of Colton's personal and professional life at the University of Pennsylvania and his eventual decision to relocate to Flagstaff, Arizona to take-up an interest in Southwestern archaeology. Sadly the chapter "Colton and the Museum of Northern Arizona (1926-1941)", which will be of interest to Southwesternists, is sorely lacking in the treatment of the intellectual climate of Southwestern archaeology in which Colton found himself at Flagstaff. We have discussions of his involvement in the development of the Museum of Northern Arizona. However, Miller's biography lacks detailed discussions of the creation of Colton's personal networks with other Southwestern archaeologists of his time and of the institutional and other professional networks which must have influenced Colton's archaeology in the American Southwest. For the historian of Americanist archaeology, this chapter of Miller's book is a great disappointment. Much more attention should have been given to Colton's "intellectual development" at Flagstaff and to those individuals and institutions who contributed to that development. However the reader will benefit from the discussion of Colton's efforts in the creation of the Museum of Northern Arizona. Miller's discussions provide a unique glimpse into Colton's efforts to bring the Museum of Northern Arizona to fruition.

With the shortcomings of chapter four aside, the reader will find Colton being portrayed by Miller as a kind and giving person who frequently gave of his personal wealth for the benefit of others.

Miller has begun to briefly outline Colton's contributions to Southwestern archaeology. However, much greater detail as to Colton's place in Southwestern archaeology is necessary. But, as a very general source discussing Colton's life, the reader will find this book of worth.

*When is a Kiva? And Other Questions About Southwestern Archaeology*, by Watson Smith, edited by Raymond H. Thompson, The University of Arizona Press, Tucson. 1990. No Price Given 272 pp. + xii.

by

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Like the career of Watson Smith, *When is a Kiva?* is a bit difficult to describe. Perhaps because this book works so well on so many different levels, it is hard to pinpoint exactly how it should be praised. At its heart is a selected sample of Watson Smith's archaeological writings, comprising a series of lucid essays on some of the knottiest problems of Puebloan prehistory. Beyond this, however, *When is a Kiva?* is Raymond Thompson's affectionate and well-crafted tribute to his long time friend and mentor and one of the great figures in Southwestern archaeology. As such, this work is a nested set of aesthetic triumphs. First, there is the intricacy, logic, and rich symbolism of the Pueblo art and design around which Watson Smith focused so many of his archaeo-