

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

*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.

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*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-

logical efforts, and to which so much of this book is dedicated. Secondly, there is the elegance of the words and thoughts that Smith has always brought to his archaeological descriptions and analyses. And finally, there is an undeniable beauty to be found in a career and life so well spent and so blessed by good fortune and serendipity. This book explores all three, and it is difficult to say which if any is the more engaging.

One of the many treats of *When is a Kiva?* is found in its opening chapter, where in Richard Woodbury summarizes the professional itinerary and adventures of Watson Smith. Perhaps only Woodbury, with his encyclopedic knowledge of Southwestern prehistory and prehistorians, and his impeccable sense of historic proportion, could have pulled off the feat of concisely summarizing this amazing career in a mere 26 pages! Much to his credit, and for the obvious reason that it cannot be done, Woodbury has resisted placing Smith into a "school" of Southwestern archaeology or categorizing him in terms of institutional or intellectual loyalties. Instead, he lets Smith's interests and accomplishments speak for themselves, with only occasional asides to let the reader know how these efforts reflected or shaped the theoretical and institutional struggles of the times. This is as it should be, for Watson Smith has always seemed somehow to be above the fray of Southwestern archaeology, disinterested without being detached, amused by the archaeological disputes around him, and usually a methodological and theoretical step (or perhaps two) ahead of his contemporaries. In this short biography, Woodbury has captured both the stature of Smith's archaeological achievements and the personal "feel" of his career. The chapter is well illustrated with photographs of Watson Smith at various stages in his professional life, and it finishes with an exhaustive bibliography of Smith's works. An area map is a nice touch, and it graphically depicts the circle of great prehistoric places -- among them Awatovi, Wupatki, and Hawikku -- that have so profoundly shaped his life and career.

The remainder of the book consists of exceptionally well-edited and illustrated excerpts from Smith's monographs and articles. All deal with the study of Puebloan prehistory and history, and most are focused on the Hopi people and their ancestors. The variety of archaeological issues plumbed in these essays is great, ranging from the technical (how to capture the meaning of a kiva painting with ethnographic analogy and stylistic analyses). Each major grouping of essays is introduced by Raymond Thompson, who attempts to set them into the larger historical context of Southwestern archaeology, and to assess their significance within today's frame of reference. These introductions are by and large well-written, clever, and insightful, and all betray the deep affection and respect that he holds for Watson Smith. I would quibble that a few (e.g. the introduction for Chapter 7) become a bit too much of an "in joke" for most readers, but this is a minor point. On the whole, Thompson's introductions successfully set the tone for the excerpts that follow, and their cumulative effect is to provide a revealing glimpse into Smith's personal (and humorous) side.

Regarding the substance of Smith's essays, perhaps the less said by me the better. In the few words of this review, I cannot presume to capture the subtlety, incisive wit, and substantive archaeological contributions that these writings represent. However, a few points must be made. First and perhaps foremost, one cannot help but be struck by how very much Smith's work of up to 40 years ago has presaged contemporary archaeological trends toward an interest in the symbolic, ceremonial, and organizational aspects of prehistoric Pueblo life. Many of these interests parallel the domains that have been carved out by the post-processual camp, but there is a huge difference between Smith's approach and much of what now passes as symbolic archaeology. Smith was well aware of the potential rewards of studying prehistoric iconography and design elements, and his meticulously documented, well-reasoned, and quantitatively-grounded analyses of prehistoric paintings and ceramic designs are soaring examples of how such studies can succeed. However, he also understood the intellectual dangers and potential for self-deception that are inherent in such approaches. Mindful of the traps into which previous generations of archaeologists such as Fewkes and Cushing had fallen, he long ago warned against succumbing to the temptation of free-form symbolic interpretations. As we head into what appears to be a new round of symbolic speculations in Southwestern archaeology, inspired by a lingering disaffection with an ecological approach, we might do well to heed Smith's cautions about becoming mired in what he referred to some 40 years ago as the "Slough of Symbolatry" (p. 116).

Secondly, this collection demonstrates the exceptional breadth of archaeological issues that have been pondered by the fertile mind of Watson Smith. From the measured consideration of confounding factors that would today be glossed as formation processes; to a brilliant review of the "kiva" concept in the interpretation of Puebloan architecture; to a critical evaluation of ethnographic analogies, Smith has brought a sophisticated competence to every realm he has chosen to investigate. Only half in jest, I suggest to all who thrill to having hatched an original idea in Southwestern archaeology that they would do well to consult the writings of Watson Smith. Chances are good that he had the thought first, and expressed it more clearly! In all seriousness, the variety and quality of his contributions are truly remarkable, and *When is a Kiva?* provides an excellent sampling (but only a sampling) of them.

Finally, this collection contains some of the best examples of Watson Smith's writing style, which is a marvelous combination of clarity, erudition, and humor. Anyone who thinks that the description of archaeological objects, features, and architecture is inherently boring has never read Watson Smith. His style embodies the difference between writing smart and being cute, and his work should be required reading in any course or workshop on archaeological writing.

**Overall, *When is a Kiva?* is an eloquent biographical tribute and a fine showcase of Watson Smith's wisdom and wit. No one can truly know Southwestern archaeology without knowing Watson Smith, and this book provides a wonderful introduction -- or re-introduction, as the case may be -- to both.**

*Georges Cuvier: Annotated Bibliography of His Published Works*, edited by Jean Chandler Smith, Smithsonian Institution Press, Washington D.C. 1993. \$48.00, pp. vii-xx, 251 pages (Cloth)

by

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For those who are interested in the intellectual development of the ideas of Georges Cuvier, this volume will go a long way to satisfy that interest. The editor has arranged all Cuvier's published source material in a series of both convenient as well as documentary "stages" that will aid the researcher in looking up published bibliographic references. The book is organized along the following types of documentation: Journals (records 1-566), Annual Review of Science (records 567-652), monographs (records 653-823), Contributions to Encyclopedias (records 824-908). The volume contains a chronology of Cuvier's life, a forward by Stephen Jay Gould, random statistical notes, a personal name index, and a subject index. The volume is extremely well organized and it is easy to use. The editor has done a fine job of pulling together the Cuvier's published materials from disparate sources. The researcher interested in Cuvier's work will find this volume indispensable.

*The Archaeology of Regions*, edited by Suzanne K. Fish and Stephen A. Kowalewski, Smithsonian Institution Press, Washington D.C. 1989. \$39.95, xiv + 277 pp., 11 tables, 54 figures (Cloth)

by

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Eight papers report on full-coverage archaeological survey of regions, plus three commentator's discussions, argue for the value of full coverage rather than sampled surveys. As several authors note, no one would reject the potential of full-coverage surveys, yet it is a historical fact that most American archaeologists assume these are impractical and unnecessary, or worse, naive. Kowalewski and Fish, in their concluding chapter, claim that the New Archaeology's fetish of Science meant much attention to designing "scientific" samples, against the "unsystematic" surveys based on "intuitive" evaluation of likely locations for sites in a region. Supposedly, the traditional reconnaissance was biased by assumed or projected culture histories and conventional understanding of site placement. Kowalewski and Fish see a disdain for work that didn't dramatically develop methodological points. They place the advocates of sampling designs in the school led by the North Americanists trained at the University of Chicago, and attribute the full-coverage practitioners to the training received at the University of Michigan or under Adams in the Oriental Institute of the University of Chicago. This is confusing unless more names are specified, since the Chicago North Americanists were strongly influenced by the University of Michigan.

This volume was not prepared for the history of archaeology. Its relevance lies in its presentation of case studies from Mexico, Mesopotamia, Coastal Peru, Georgia, and Arizona which are discussed as a counter-trend to the prevalent emphasis on sampling design. Thus, it serves more as a source of data than as derived history. Aside from that question of relevance to the history of archaeology, the discussions of the critical value of full coverage surveys in revealing variation and counter-intuitive data make the volume very interesting to thoughtful archaeologists.