

Sirathern, Marilyn

1992 "Writing Societies, Writing Persons", *History of the Human Sciences*, 5(1), February. - D.R. Givens

Taylor, R.E.

1992 "Radiocarbon Dating of Bone: To Collagen and Beyond", in *Radiocarbon After Four Decades: An Interdisciplinary Perspective*, edited by R.E. Taylor, A. Long and R.S. Kra, pp. 375-402, Springer-Verlag, New York. - Peter Robertshaw

Tobias, Phillip V.

1992 "Pitldown: An Appraisal of the Case Against Sir Arthur Keith," *Current Anthropology* 33:243-293. - A.L. Christenson.

Ucko, Peter J., Michael Hunter, Alan J. Clark and Andrew David

1991 *Avebury Reconsidered: From the 1660s to the 1990s*, published on behalf of the Institute of Archaeology, University College, London. - D.R. Givens

"Uttermost Ends of the Earth"

Special section of *Antiquity*, Volume 66, No. 252 on the history of archaeology and anthropology in Tasmania, Tierra del Fuego, and the Cape. - Peter Robertshaw

Wendorf, Fred

1990 "CD Rom and Archaeology, *SAA Bulletin*, 8(5):12). - D.R. Givens

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1992 "The Impact of Radiocarbon Dating on North African African Archaeology", in *Radiocarbon After Four Decades: An Interdisciplinary Perspective*, edited by R.E. Taylor, A. Long, and R.S. Kra, pp. 3120-323, Springer-Verlag, New York, - Peter Robertshaw

Wetherill, Marietta

1992 *Marietta Wetherill: Reflections on the Life with the Navajos in Chaco Canyon*, Johnson Books, Boulder (autobiography of wife of Richard Wetherill; has a different perspective of the early excavators in Chaco Canyon). - A.L. Christenson.

V. Books Received for Review (These books are available for review in the Bulletin. If you would like to review any of the books listed below please contact the editor and the book will be promptly sent.):

*The Art and Mystery of Historical Archaeology*

1992 edited by Anne Elizabeth Yentsch and Mary C., Beaudry, CRC Press, Boca Raton.

Rouse, Irving

1992 *The Tainos: Rise and Decline of the People Who Greeted Columbus*, Yale University Press, New Haven.

## VI. Book/Journal Article Reviews

DOI: <http://dx.doi.org/10.5334/bha.02203>

*Cushing at Zuni: The Correspondence and Journals of Frank Hamilton Cushing, 1879-1884*, edited by Jesse Green, University of New Mexico Press, Albuquerque. 1990. \$45.00 (Cloth)

By Jonathan E. Reyman

Springfield, Illinois

Turn-of-the-century anthropologists were a colorful and controversial lot, some of whose exploits and antics have achieved near mythic status in the history of the discipline. Although they published enormous amounts of material, much of what is now regarded as classic work and essential reading, they also behaved in ways that make today's scholars shudder with anger or disgust and shake their heads in bewilderment. And if the best of these early field workers were geniuses, they were often flawed geniuses whose behavior, at times, made it difficult, and sometimes nearly impossible, for later researchers to follow them in the field.

Among this group, none was more colorful and more controversial than Frank Hamilton Cushing, the self-proclaimed "1st War Chief" of Zuni. During his four-and-half years at Zuni, Cushing so immersed himself in Pueblo daily life and culture - or was forced to do so by the Zunis - that he continued to wear Zuni dress even after he returned to Washington D.C., and act for which he was criticized and reprimanded at least once.

Recent years have witnessed a strong renewal of interest in the people and events of this era and American anthropology, in the history of what Walter Taylor has called the "Cushing-Fewkes Period." The first volume of the *Southwestern Journals* of Adolph F. Bandelier appeared in 1966; Neil Judd's (1967), *The Bureau of American Ethnology* was published in the same year that Cushing's, *My Adventures in Zuni* was reissued. Thereafter followed the reprinting of Stephen's *Hopi Journal* (1969), publication of Pandey's (1972) article "Anthropologists at Zuni," *Zuni* (1979), a collection of Cushing's writings edited by Jesse Green, Joan Mark's (1980), *Four Anthropologists: An American Science in its Early Years*, Hinsley's (1981) *Savages and Scientists*, and more recently Will Roscoe's (1991), *The Zuni Man-Woman*, to name but a few of the dozens of books and articles which focus on this period, and especially on the American Southwest.

Now, in addition to this wealth of material, we have Green's latest work, a superb compilation of Cushing's letters, journals, and related manuscripts, most heretofore unpublished. This volume, the result of a decade of dedicated, painstaking scholarship, is not only a major contribution to the literature on the American Southwest, but is also an example, *par excellence*, of the value and importance of the unpublished record; it demonstrates - if such needed to be demonstrated - why we must search for and use unpublished materials if we hope to write better anthropological and archaeological reports, and better histories of our discipline. Thus, Green's book affirms what many have been saying in the History of American Archaeology symposia held over the last few years and published recently in *Tracing Archaeology's Past* (1989) and *Rediscovering Our Past* (1992): we cannot afford to ignore the unpublished record; it is a major source of primary data, data that are not available elsewhere.

This book corrects several long-standing misconceptions about Cushing, reaffirms much of what is known or suspected, and corrects some anthropological history. For example, most researchers working in the American Southwest probably have heard or read that Cushing took few notes and apparently destroyed much if not most of his field records. Among others, Edmund Wilson (1956) made this argument in his book, *Red, Black, Blond, and Olive*, and Pandey (cited above concurs in part in the matter of the destruction of field notes (p. 326). Green, however, managed to discover six of Cushing's field notebooks and "forty-three other minute vestpocket diaries". Owned by a Cushing family member, these records were part of a larger assemblage, the rest of which was lost or destroyed around World War II. These, alone, dispel the notions that Cushing took few notes and that he destroyed most of them; when considered in the context of the other unpublished materials used and now, to a significant extent, published in this volume, it is clear that these criticisms of Cushing are, for the most part, unfounded.

Green also reaffirms much of what we know about Cushing: he was well-respected, even loved by friends (who nonetheless were often frustrated, exasperated, and impatient because of his behavior); he had numerous enemies, many of whom hated him because they believed him to be a shameless self-promoter, a fraud, and a charlatan who was not above fabricating evidence or otherwise falsifying data; like Bandelier, he was frequently ill with both real and imagined ailments; he was a procrastinator of the worst sort, often beginning new projects before he had really begun to analyze the data from past research, a not uncommon trait among both his contemporaries such as George Pepper as well as later fieldworkers; he has an authentic genius who developed new field methods, who saw and understood Zuni within the larger context of Pueblo culture, and who defined research problems and collected data within the context of those problems, though he failed to publish most of his results. And contrary to accepted anthropological history, it was Cushing, not Malinowski, who first conducted fieldwork using participant-observation, and who did so more than three decades prior to Malinowski's Trobriand Islands experience.

Yet Cushing could not have accomplished what he did without the guidance and support of several individuals: John Wesley Powell who urged him to concentrate his efforts on the study of one Pueblo rather than doing a general survey; Spencer F. Baird, his immediate superior at the Smithsonian, who championed his work against the attacks of Cushing's many critics and enemies and who helped to keep him supplied during his extended stay. Late 19th century Washington D.C. and the Smithsonian may not have matched the intrigue and political machinations of the Court de' Medici, but Cushing certainly had much to fear from some of his co-workers such as Matilda Coxe Stevenson and from politicians such as Senator John A. Logan. He needed friends at the Smithsonian and in other high places to survive the brutally competitive and often vicious society of The Gilded Age; and his wife, Emily Magill, through whose support and insistence he was able to work at Zuni for the last two years.

Perhaps the most controversial aspect of Cushing's years at Zuni concerns the Priesthood of the Bow. Considerable disagreement exists in the literature over whether he was really initiated as a Bow Priest or whether this was a sham contrived by the Zuni to placate him and, perhaps, to control some of his most offensive behavior such as his sketching of Zuni ceremonies. Green seems to have settled the controversy through careful analysis of Cushing's manuscripts, journal entries, and letters, but the result is not a simple yes or no answer. As Green describes and analyzes the situation, Cushing was initiated as a Bow Priest, partly on his own initiative and of his own volition, but also because the Zuni sought to keep him at Zuni and to control his actions there. They wanted to keep him in the village because he was useful to them as an intermediary and advocate for them in their dealings with Washington, the Spanish, and other Native American tribes, especially long-standing enemies such as the Apache and Navajo. They probably also hoped to lessen his sketching and reporting by making him a part of the sacred, thereby binding him to their culture and forcing upon him their rules of proper behavior. For some time they had tried to accomplish this by forcing him to live in their way, to eat their food, and to wear their clothes. They even made several attempts to marry him to a Zuni woman. When all these efforts failed, his initiation into the Priesthood of the Bow followed; Cushing, to some degree, was coopted.

All of this is fascinating reading, and the book would be well worth reading for this alone. But Green has given us much more: a wealth of data on Zuni daily life, both secular and sacred; invaluable information on archaeological sites, resource areas (e.g., turquoise and mineral mining, salt gathering, farming and grazing locales); and Zuni relationships with neighboring peoples. The evolution of Cushing's ideas about Zuni, its relationship to other Pueblos, his views on the development of culture, the interrelationship of archaeology and ethnography, and numerous other issues are also covered in some depth through Green's careful melding of the various materials. One might wish that Green, a professor of history, had a better understanding of Zuni kinship, politics, and cosmology; there is so much more than could be done in these (and other) areas given data that he has collected and made available. But this is a minor criticism of an otherwise splendid piece of scholarship. Besides, we now have the basic data should we wish to pursue these or other topics. For all of this we must be thankful to Green.

Purchase this book. It is a bargain, and an essential volume for every scholar interested in the American Southwest.

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