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Virginia Kerns *Scenes from the High Desert: Julian Steward's Life and Theory*. University of Illinois Press, 2003. 414pp., biblio, index. \$45.00, cloth. ISBN 0-2252-02790-6.

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Kerns, of the College of William and Mary (Williamsburg, VA, USA), has written an ethnography of American anthropology by chronicling the life and work of one of its eminent twentieth-century practitioners, Julian Steward (1902–1972). Her book has considerable relevance to archaeology, not only because Steward dabbled in archaeology early in his career and used archaeological data to create his 'Cultural Causality and Law' (1949), expanded into his 1955 *Theory of Culture Change*. His development of the concept of cultural ecology, the focus of all his work, is basic to contemporary archaeology, and his postulate of the primordial patrilineal band bedevils us yet. Kerns tells us that Steward encountered great difficulty in 'selling' the concept of cultural ecology; she shows how it differs from Kroeber's cultural areas, and that Kroeber did not like Steward's concept. A fascinating and historically important component of Kerns' book is her attention to the career aspects of Steward's work, how Kroeber counseled him on career strategy; how his first marriage to a fellow academic imperiled his career and his second, to an adoring helpmate, advantaged him; how his friendship with Duncan Strong influenced him, both in working up cultural ecology (Strong had considerable background in ecology) and in career moves. Kerns is also sensitive to the near invisibility of women in Steward's thinking, whether acknowledging his first wife's collaboration, or using Indian women as informants, or recognizing women colleagues, or realizing that his data on women's major roles in Basin-Plateau subsistence invalidate his postulate of patrilineal bands with male dominance as the primitive form of human society.

Steward carried out archaeological survey and testing of Puebloan sites in western Utah, along the Colorado River in the Glen Canyon area, in California around Santa Barbara, along the Columbia River at the Dalles, and excavated Promontory and Black Rock Caves in Utah. Ethnography interested him far more. Kerns highlights his disinterest in religion and ritual, which, combined with his lack of interest in women's work – he collected baskets for museums but not the craft – let him look upon Paiutes and Shoshones as among the simplest of human groups, with 'low,' 'primitive' technology. In Kerns' view, Steward was deeply marked by his adolescent years in the unique Deep Valley School, where boys from upper-middle-class families spent half days working on the ranch on the eastern slope of the California Sierras, as well as obtaining a prep-school education. The ranch used irrigation, and Steward's familiarity with near-by Owens Valley before and after Los Angeles took all its water, and with Mormon irrigation in Utah, led him to emphasize irrigation as the casual factor in the development of early civilization.

Kerns claims (page 274) that Steward's use of the term 'multilineal evolution' in his 1955 Theory book reflected an assignment by Kroeber to prepare a paper on cultural evolution for the 1952 Wenner-Gren *Anthropology Today* symposium and publication. Steward wanted to distinguish what he considered valid evolutionary concepts from nineteenth-century

'unilinear evolutionists' such as Leslie White and Gordon Childe. Steward apparently thought he had introduced his term, although Kerns finds both Wittfogel and Lowie had used it previously. She sees it as ironic that Steward received more recognition for that concept than for cultural ecology, considering it was cultural ecology he was deeply committed to proselytizing. Her discussion of this apex of Steward's career is particularly illuminating for mid-twentieth-century archaeology.

Margarita Díaz-Andreu *Historia de la Arqueología. Estudios*. Madrid: Ediciones Clásicas, 2002. 220pp. ISBN 84-7882-503-7.

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Margarita Díaz-Andreu has an odd experience in world archaeology. She studied archaeology in her native Spain, where she got her academic degrees, both BA and PhD. She then got a postdoctoral Fleming British Council scholarship to study in Britain, at the University College London, supervised by anthropologist and archaeologist Michael Rowlands (1991–2). She followed her studies at Southampton (1992–3), returned to Spain where she got a lectureship in 1994 at Madrid University (*Universidad Complutense de Madrid*). From 1996, she is lecturer at Durham University. Díaz-Andreu has been interested for a wide variety of scholarly subjects, most of them related, in a way or another, to identity issues. A most prolific writer, she has edited several volumes and published scholarly articles in journals in several countries and in different languages. Her scholarship is fully revealed in this volume on the history of archaeology in the Iberian Peninsula. It gathers nine papers originally published in edited volumes or journals, most of them in English, now translated into Spanish. Although the book deals with Iberian archaeology, the breadth of its chapters outstrips the peninsula and reaches the discipline as a whole. Gonzalo Ruiz-Zapatero in the forward stresses the importance of Díaz-Andreu's distance (*extrañamiento*), which enables her to interpret the history of the discipline unconstrained by party allegiance and constraints.

As is often the case when papers and chapters published separately are put together, there are several issues dealt with repeatedly in the different chapters, enabling the reader to revisit them continually. For the reviewer though it is worth avoiding this jigsaw path, commenting the several issues in orderly manner starting with the main epistemological assumptions. Díaz-Andreu acknowledges that there is no neutral, value-free interpretation of the past, as all discourses have political implications. The deep interconnection between political ideologies and scientific discipline needs to be accepted by archaeologists, so that we can understand and conceptualise our own scholarly work. Unlike internalist accounts of the field, the author situates the history of archaeology in the changing social, cultural, and political-economic circumstances of the Iberian societies, considering the historical conditions that have permitted the existence of the discipline as well as the circumstances in which archaeological knowledge has been produced. Contradictions in that knowledge refract divisions in the wider society.

A second and pervasive issue in the whole volume is nationalism and the nation state, as a key identity player. Nationalism is seen as deeply embedded in the very concept of archaeology, in its institutionalisation and development, as the nation is conceived of as a natural unit of a human group. The existence of nations implies the existence of a homogeneous past. Nationalism from the late eighteenth century led nations to create citizens through education. In Spain, as in most of Europe, archaeology developed as the result of the need to find data permitting the reconstruction of the national past. From the mid nineteenth