

externalist explanations and between intellectual and social histories. Keeping an eye on broader perspectives requires effort, but the pay-off in terms of improving the standards of studies of the history of archaeology more than compensates for the extra labor. A magnificent exemplar of such an approach was provided early on by Stuart Piggott's *William Stukeley: An Eighteenth-Century Antiquary* (1950). Its success is attested by the fact that Piggott's interpretation of Stukeley's changing approach to archaeology continues to be debated to the present day.

Reference Cited

Abu El-Haj, Nadia

2001 *Facts on the Ground: Archaeological Practice and If-Fashioning in Israeli Society*, University of Chicago Press, Chicago.

Opening the Museum: The Peabody Museum of Archaeology and Ethnology, by Rubie Watson, Occasional Papers, Volume 1, Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, paper, 16 pages, \$1.95.

by

Douglas R. Givens, Editor

Bulletin of the History of Archaeology

Rubie Watson, the William and Muriel Howells Director of the Peabody Museum of Archaeology and Ethnology at Harvard University, has put together an excellent little volume covering the history of the opening of the Peabody Museum of Archaeology and Ethnology. The volume briefly discusses the origins and development of the museum and the collections acquisition activities that were prosecuted. The volume discusses the history of the Peabody Museum displays of 1877 and the Peabody Museum of 1928 and 2001. The volume also briefly discusses the Museum's processing of its collections. For the reader interested in a brief historical look at the Peabody Museum, this volume is must for one's library. For one that is looking to have an addition to one's library on the history of the Peabody Museum, this volume should be a part of that collection.

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VI. Activities of Various Academic Gatherings Related to the History of Archaeology

Randall McGuire sends word of an invitation to anyone interested in participating in a symposium at the Fifth World Congress in Washington, DC, June 21-26, 2003. Please feel free to pass this announcement on to other colleagues and students who might be interested in the session and to post it as appropriate.

You can get more information about WAC 5 at: <http://www.american.edu/wac5/>

Anglo-American and Hispanic Marxist Archaeologies

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Session Rationale

The history of Marxism in Western archaeology is a hidden one. The Marxist tradition of thought had a profound impact on Western archaeology from the 1940's onward but this influence was rarely explicitly recognized. U.S. and British scholars working in the 1950s risked harassment, loss of support, and dismissal if they explicitly adopted Marxism. In other parts of the world such as Spain and various countries in Latin America an explicit engagement with Marxism could result in imprisonment or death. An explicitly Marxist archaeology developed in the Soviet Union in the 1920s and 1930s, but with the notable exception of V. Gordon Childe, few Western archaeologists knew of it. In the United States Marxism had a profound but largely unacknowledged influence on the New Archaeology of the 1960s. In parts of Europe and in Latin America Marxism became a major theoretical approach in archaeology in the 1970s with a few English-speaking archaeologists also adopting the theory. It is undeniable that the development of Marxist archaeology owes a great debt to Latin American archaeologists and the theory of Social Archaeology that they developed in the 1970s. It was only with the advent of alternative archaeologies in the 1980s that Marxism picked up a significant following among English-speaking archaeologists.

In the last few decades of the 20th century Marxism became a significant feature of archaeological theory in the Western, Capitalist World. This has happened at the exact same moment that Marxism diminished as a political force in the world with the collapse of the Soviet Union and the conversion of China from a totalitarian socialism to a totalitarian Capitalism. Archaeologists may reasonably ask what is Marxism in the 21st century and what does it have to offer archaeological theory in this changed world.

The purpose of this session is to critically explore the utility of Marxism for the study of archaeology. The session will consider three major themes: (1) what is Marxist Archaeology? (2) Current trends and applications of Marxist archaeology, and (3) Is there any future for a Marxist archaeology?

Range Of Participants And Perspectives To Be Included

The session will consider Marxism in an international context that compares and contrasts Marxist approaches to archaeology in the English and Spanish speaking worlds. It will minimally include researchers from Latin America, Europe, and North America. Participation will be balanced with an equal or roughly equal number of Spanish

speaking and English speaking participants. The languages of the session will be Spanish and English.

Format

The symposium will be organized in three two-hour panels of no more than six participants each. Papers will be prepared in advance and be made available for the participant as well as the audience to read before the meetings. There will be no formal public reading of the papers during the sessions but an open discussion of the topics among the participants and with the audience. Every session will begin with short (10 minute) opening statements by the discussants that summarize and put together the issues to be discussed and opening questions for the debate. The discussants (or others) will close the sessions with conclusive remarks and some input for discussions in the next session.

1st session: What is a Marxist archaeology? This session will focus in the definition of Marxism as an approach to study, understand and interpret the past. It will consider basic definitions of Marxism as a social science, its use for the study of human history, conceptual and methodological definitions of Marxist archaeology, ethical and political issues in the relation between present and past (the social use of archaeology), and commonalities and differences among different Marxist approaches to archaeology. The question is not only if there is a Marxist archaeology but also what kind of Marxisms are involved or should be involved in archaeological discourses and practices.

2nd session: Current trends and applications of Marxist archaeology. This session the shift the focus to younger archaeologists and to innovative approaches, especially case studies, current in Latin America, Europe, and North America. The idea is to explore how the theoretical and methodological tools developed during the last thirty years are being applied in the Anglo American and Hispanic contexts and to what extent they have been successful in interpreting the past or in creating new avenues for archaeological inquiries.

3rd session: Is there any future for a Marxist archaeology? Based on the analyses of the current state of Marxist archaeology in the first two sessions, this session will contextualized Marxism within the contemporary world in order to analyze its expectations, prospective and orientation for the future. In this session the consequences and impact of Marxism in general on current archaeology will be discussed, as well as how it can impact the future of our discipline. In the end, the panel will discuss the conclusions of the whole symposium and will try to put together a summary of the agreements and disagreements.

For more information please contact the organizers.

VII. Resources for the History of Archaeology

Andy Christenson has a query for the readership. He has been working on a book about amateur archaeology, focusing specifically on two individuals-George Langford and J.W. Simmons, and their relationships with professionals. Langford and Simmons worked in