

tion in archaeology, the book can be read as a highly informative quasi-annotated bibliography. Much to its credit, it spares the reader from strident, time-consuming and over deconstructive critiques of alternative schools. For those already working in this theoretical and investigative direction, the book offers a range of vocabulary and expressive styles that should serve to push the crafting of theoretical discourse further. This work should also prove to be a valuable contribution beyond archaeology to material culture studies. Indeed, it should allow the non-archaeologist to appreciate archaeologists not as 'a vulgar and simple lot' of 'poor materialists' (Miller p. 219) but as scholars with impressive theoretical as well as 'multidisciplinary maturity' (Pels as quoted on the back cover).

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Us and Them: Archaeology and Ethnicity in the Andes, edited by Richard Martin Reycraft, 2005. (Cotsen Institute of Archaeology, University of California, Los Angeles Monograph 53.) Los Angeles (LA): Cotsen Institute of Archaeology at University of California; ISBN 1-931745-17-X paperback £24 & US\$40; v+242 pp., 136 figs., 33 tables

Penelope Dransart

In the light of recent debate on the four-fold configuration of anthropology in the USA, the monograph under review acquires great interest because it draws on theoretical and methodological work in spatial archaeology, textile and ceramic analysis and biological anthropology. Individual chapters deal with the northern part of Peru or the area, now intersected by national boundaries, comprising the south of Peru, part of highland Bolivia and northern Chile.

One of the authors contributes an assessment of the potential for using ancient DNA in order to address kinship as part of a broader project for approaching ethnicity in prehistory, taking into account genetic evidence and cultural traits. However, Sloan R. Williams's chapter represents a preliminary stage

before such a project might be undertaken. It compares the effects of social organization on nuclear and mitochondrial genetic patterns in a non-Andean context, using blood samples taken by Chagnon and his colleagues from people in Yanomami villages in the 1960s and 1970s. Williams does not inform the reader of the sustained commentary and critique on Chagnon's research from within the four-fold discipline of anthropology (see Nugent 2001, 10; Borofsky 2005). Rena Lederman (2005) uses media reaction to the public interest aroused by the journalist Patrick Tierney's (2000) ethical challenge to Chagnon's research practices as an example of how public discourse affects academic anthropologists by invoking an expectation of researching human unity-in-diversity when, Lederman (2005, 59) argues, anthropologists would rather develop a disciplinary voice 'premised neither on fission nor on "holistic" fusion' of anthropology's four sub-fields.

Us and Them does not explore how field workers might gain the informed consent of the people amongst whom they study but it does offer a range of methodological and theoretical approaches to the phenomenon termed 'ethnicity' from within three of anthropology's sub-fields (archaeology, biological anthropology and cultural anthropology). The book is grouped into chapters based largely on ceramic analysis, followed by those largely on textile analysis and, finally, by those largely on biological anthropology. This arrangement has a methodological rationale but it does set up some geographical toing and froing which might be confusing to readers not well acquainted with the geography of the Andean countries concerned.

Three chapters deal with different aspects of social identity among the Moche of north coastal Peru. Bawden presents a historical trajectory in which elites and commoners deployed symbols differently in pottery and mortuary practices at the 'new town' of Galindo following economic decline at the end of the sixth century AD. He argues that elites used geometrical imagery in their pottery designs, borrowed from what he calls 'a foreign ideational system', and that commoners expressed a different cultural identity in their burial practices, in a process which resulted in the emergence of Chimú identity. He sees alienation as having occurred along with social fragmentation, but the emergence of new ethnic identities he describes conforms to archaeologists' long-established definitions based on the notion of archaeological cultures. It is not clear whether users of Chimú pottery saw themselves as ethnically different from those who previously used Moche pottery. In contrast, Rodman

& Lopez's discussion of cultural disruption at Huaca Cao Viejo evokes a clearer idea of people's membership of different communities. The variety of spinning and weaving styles they detected in their analysis of funeral bundles belonging to men, women and children excavated from the El Brujo complex in the Chicama Valley demonstrates a group identity they call Transitional Middle Horizon Chicama which arose in the wake of Moche decline.

Janusek's chapter is based on a study of ceramic style and group identity among different residential compounds in Tiwanaku and Lukurmata in the South Central Andes during the period AD 500–800. He characterizes these urban centres as consisting of 'kin-based ayllus', using Quechua terminology (rather than the somewhat different Aymara meaning of the term). Treating the concept of *ayllu* as 'a fundamental social principle' (p. 35), he grants it an unchanging status. It is borrowed from anthropological literature published in the late 1980s and early 1990s, without taking into account that such literature is in itself based on historically contingent interpretations. However, his discussion of exchange networks between Tiwanaku and the lower maize producing valleys resulting in 'ethnic-like groups' and Lukurmata's continued distinctiveness under Tiwanaku hegemony is of great interest.

Reycraft examines social-identity groups and style change among Chiribaya and Estuquiña peoples in the far south of Peru. His discussion of ceramic styles is complemented by a consideration of textiles, tomb design and domestic architecture. After about AD 1360, population decline occurred in the Osmore Valley, and Chiribaya pottery became more like that of Estuquiña. Reycraft also considers Chiribaya garments to have become similar to those of Estuquiña. Given his initial discussion of ethnic identity 'differently expressed in diverse circumstances for the negotiation for resources' (p. 54), it is tempting to see the prevalence of undyed colours in post-1360 Chiribaya tunics resulting from changes in the availability of dyestuffs and dye technology in addition to what he sees as the convergence of Chiribaya and Estuquiña identities in the face of Inka control of the upper Osmore Valley, where Estuquiña is situated. Reycraft points out that there is more continuity in vernacular architecture and tomb design throughout this period. He uses idiosyncratic terms in his chronology: 'classic' and 'terminal', presumably derived from Mesoamerican nomenclature. This unusual terminology makes it difficult for the unwary reader to make links between two chapters placed later in the book, by Sutter on the Azapa Valley, Chile, and by Lozada & Buikstra on the Osmore Valley.

Sutter's chapter takes into account grave good analysis, genetic relatedness (on the basis of dental traits), dental pathologies and cranial modification in material excavated from sites in the coastal and lower part of the Azapa Valley. He takes issue with Chilean archaeologists in the dating of the Cabuza and Maitas-Chiribaya traditions. Cabuza textiles and pottery display stylistic affinities with Tiwanaku in Bolivia, while Maitas is stylistically linked by Chilean archaeologists to Chiribaya in Peru (although the latter is discussed as a discrete social group in Reycraft's chapter). Hence archaeological interpretations have sought to identify cultural connections with the highlands of Chile/Bolivia and the presence of highland colonists among coastal populations. Sutter argues that the contemporaneity of these Chilean traditions with Tiwanaku is doubtful and he presents tables of C-14 dates for Cabuza and Maitas-Chiribaya, the dendro-calibrated dates for which largely fall within the subsequent Period of Regional Developments (as termed by Chilean archaeologists) or Late Intermediate Period (as termed by Sutter). These tables must be treated with some caution. There are statistical uncertainties associated with the dates and it is difficult to discriminate between these uncertainties on the century-scale of the time periods involved. (One should also note the repeated typographic error in the term 'Dendro-calibrated' in both tables.) Sutter argues that ethnicity was expressed through shared economic interests and practices in the Azapa Valley but that only ceramics served as a conscious marker of identity. In her discussion chapter, Buikstra (p. 235) comments that his inability to identify conscious signals of ethnic identity in the textiles is 'enigmatic'. Given that designs painted on ceramics were largely derived from forms produced in textile structures in this region, there is scope for more detailed investigation.

Blom addresses genetic relationships and cranial modification in her chapter. She detects highland Tiwanaku colonists at Chen Chen in the Osmore Valley. While the cranial modification is characterized as 'annular' in the highland Katari Valley and as 'tabular' in the coastal Moquegua Valley, the pattern is mixed in the Tiwanaku Valley. She suggests that increased gene flow and migration in and out of this valley occurred during the period of Tiwanaku dominance. Lozada & Buikstra's chapter considers cranial modification and ethnic identity among groups distinguished on the basis of economic specialization, making a contrast between fishers and farmers. It is of note that Reycraft (in the introduction), Sutter, Lozada & Buikstra and Stanish all refer to the practice of cranial 'deformation'. Only Blom uses the more appropriate term of 'modi-

fication'. Eicher & Roach-Higgins (1992, 15) make the point that body modification is a form of dress. A study of items such as hats, in which the modified heads were accommodated (see Reyecraft's fig. 8 on p. 65), indicates that the relationships between these different aspects of dress were more complex than implied by some of the contributors to this volume.

Many of the contributors make reference to Stanish (1992), a work which investigated an archaeological concept of 'household' in the light of zonal complementarity models. In his discussion chapter, Stanish evaluates the considerable progress that has been made since 1992 as represented in the book under review. In 1992, Stanish was critical of artefact-based approaches in archaeology; his emphasis then stressed the household context in which objects are found. In the current chapter, he recognizes that mortuary contexts have potential for researchers to recognize 'markers' of ethnic identity. Reviewing the 1992 book (Dransart 1993), I commented on the need to examine biogenetic distance markers, and the present monograph incorporates biological and cultural data in a comprehensive framework. I also remarked on an insufficiency of illustrations in Stanish (1992). Paradoxically, there are adequate illustrations of artefacts in the present volume but the photographic plates are often too dark and the plans of household sites are unhelpfully schematic.

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Reclaiming a Plundered Past: Archaeology and Nation Building in Modern Iraq, by Magnus T. Bernhardsson, 2005. Austin (TX): University of Texas Press; ISBN 0-292-70947-1 hardback £28.95 & US\$34.20; xiii+327 pp., 18 figs.

Roger Matthews

This book is a reworked doctoral dissertation from 1999. A first glance at the title and at the first lines of the advertising puff on the back cover encourage a belief that the book's main concern is with the terrible events of April 2003, when the Iraq Museum in Baghdad was looted, and with connected issues. The front cover picture, showing a distressed official amongst the debris of the museum immediately after the looting, does nothing to disabuse one of this notion. In fact, the book's remit is to examine the relationship between archaeology and the state of Iraq from 1900 to 1941, and the connections with 2003 are barely made at all. One cannot blame the publishers for attempting to situate the book within the context of current and still highly charged concerns, but they might have added the phrase '1900–1941' at the end of the book's title as a way of ensuring that those who buy the book know exactly what they are purchasing.

This is an extremely well-researched piece of writing, supported by extensive notes and bibliography, attesting a serious concern with the exploration of how archaeology can be seen as 'an integral part of the imperialist enterprise' (p. 17). The aim of the book is to consider the role of archaeology in the construction of the nation of Iraq out of the ruins of the Ottoman empire and into its modern form as an independent state up to 1941. Bernhardsson's sources include a wealth of archives, newspaper articles, and a broad swath of secondary and primary sources that have been investigated and deployed to masterful effect.

The author defines three stages in the development of archaeology in Iraq: a so-called international