

**Delimiting Anthropology: Occasional Inquiries and Reflections.** *George W. Stocking, Jr.* Madison: University of Wisconsin Press, 2001, 404 pp. \$45.00, cloth.

"Anthropology, in short has been a discipline pulled between the poles of two radically divergent impulses, one 'scientizing, the other 'relativizing'." (p. 350). George W. Stocking, Jr., complicates this seemingly simple premise for *Delimiting Anthropology* by embedding within it a series of, what he calls, microcosmic and mesocosmic enquiries that often turn on exploring particular tensions or heuristic oppositions that form the boundaries of the history of anthropology.

Stocking, the doyen of the history of anthropology, has produced a brilliant set of vignettes that go a long way toward delimiting the changing boundaries of anthropology over time. Using his telltale method of writing between the lines to produce thoughtful and powerful vignettes, he, once again, has organized a series of essays that tackle an ambitious set of historiographical issues. The book includes sixteen essays that are organized into four sections: "Boasian Culturalism," "British Evolutionaries," "Institutions and National Traditions," and "Mesocosmic Reflections." As the title suggests, each essay was "occasional," or written for a specific occasion like an invitation to give a lecture, present a paper, or contribute to an edited volume. All but two of the essays were previously published, and Stocking carefully chose, as he explains, essays "that reflect major themes and phases of my own scholarship and which at the same time illuminate phases and tendencies in the history of anthropology and issues in its historiography" (p. x).

The book is much more than George's greatest hits, however, because of his careful organization, the way he sets up each essay with a short contextual overview, and his ability to consistently highlight and identify those tensions and oppositional patterns that indeed delimit the field. The book does republish some of his most important essays: "The Basic Assumptions of Boasian Anthropology," "Edward Burnett Tylor and the Mission of Primitive Man," and "Objects and Others: Essays on Museums and Material Culture."

For many of Stocking's loyal fans, this book can be read like listening to those retrospective compact discs of jazz greats that sample subtle shifts in style, interest, and scope. In many respects, it is a tour of his forty-plus years of writing about the history of the social sciences. The book begins with some of his earliest writings, a simply brilliant essay on the "Turn-of-the-Century Concept of Race," which was actually a job talk he gave in 1969. The book concludes with "Books Unwritten, Turning Points Unmarked," an essay he introduces by reflecting upon his own unwritten books and turning points unmarked.

In *Delimiting Anthropology*, Stocking sustains his commitment to carefully crafting historical narratives by carefully documenting the biographical, closely reading the textual, and developing a rich context for canonical figures. While welcoming of competing perspectives, he is nonetheless unapologetic for exclusively writing about major scholars, or what he calls the "usual suspects" (p. 79). Stocking addresses the work of Dell Hymes and Stanley Diamond well, but alternative, marginal, or counterparadigmatic anthropologies remain largely outside the limits of (or off-limits in) his delimitation of the boundaries of the

history of anthropology.

These essays, however, can be viewed as slightly different approaches to his familiar "beacons and watch towers," such as Franz Boas and E. B. Tylor, A. L. Kroeber and W. H. Rivers, etc. In one essay, for example, he reprints sections of "E. B. Tylor's Unpublished [Field] Notes on 'Spiritualism'." In a gripping and entertaining chapter, we find E. B. Tylor out of his armchair, traipsing around London in 1872, observing and participating in séances during the height of the spiritualist movement. Another unusual take on a usual suspect is his essay titled "The Santa Fe Style in American Anthropology," where he investigates local politics, national debates, and philanthropic interest that swirled around the formation of the Laboratory of Anthropology in Santa Fe, New Mexico.

One of the most interesting facets of *Delimiting Anthropology* is the way that Stocking weaves aspects of his own biography into the framing of each essay. George Stocking holds superstar status throughout the discipline, but he describes his insecurities and stumbling blocks with humor and candor. These autobiographical reflections transform his image as an imposing and indomitable scholar into a loving grandfather, a dedicated and beloved teacher, a loyal colleague and mentor, and an avid reader of *Anthropology News*. As a historian within a discipline of fieldworkers, he still views himself as an outsider, but the reader walks away from this book with an appreciation for Stocking's sense of wonder and respect for "the boundless energy of an unbounded discipline—unlikely to be historically delimited, at least in the near future" (p. 329).

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**Darwin and Archaeology: A Handbook of Key Concepts.** *John P. Hart and John Edward Terrell*, eds. Westport, Conn.: Greenwood Publishing Group, 2002, 280 pp. \$21.95, paper.

In their introduction to this volume, Terrell and Hart correctly note that vague or conflicting definitions of key concepts underlie some of the divisiveness in recent debates over how to develop an evolutionary approach to the archaeological record. Improbably, they assume that this obstacle can be overcome not by spelling out more clearly how the theory itself defines key concepts, but by a multi-authored survey of how archaeologists and anthropologists have used certain *words* that are also used to name concepts in evolutionary theory. The result is a sometimes confusing collection of essays, some explicitly anti-evolutionary, others staunch in their adherence to a dogmatic brand of archaeological Darwinism that exalts volume of verbiage over conceptual clarity. Nonetheless, there is food for thought here. Unfortunately, space permits only cursory treatment of a few exemplary contributions.