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The Golden Marshalltown: A Parable for the Archeology of the 1980s

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I am happily too busy *doing* science to have time to worry about philosophizing about it. [Amo Penzias, Nobel Laureate, 1978]

THIS IS A STORY about archeological goals and rewards, and no one should look for anything too profound in it. It's really just the story of a ride I took on an airplane from San Diego to Detroit. That may not sound very exciting to those of you who fly a lot, but this particular trip was memorable for me. For one thing, it was my first time on a 747. For another, I met someone on that plane who became one of the most unforgettable characters I've ever run across.

The flight was taking me home to Ann Arbor after the Society for American Archaeology meetings in May of 1981. I was leaving San Diego a day early because I had endured all the physical stress I could stand. I didn't particularly feel like watching the movie, so as soon as the plane was airborne and the seat belt sign had been turned off, I went forward to the lounge area of the plane. There were only two people there, both archeologists, and both recognized me from the meetings. So I had no choice but to sit down and have a beer with them.

I want to begin by telling you a little about my two companions, but you have to understand, I'm not going to give their actual names. Besides, their real identities aren't important, because each considers himself the spokesman for a large group of people.

The first guy, I suppose, came out of graduate school in the late 1960s, and he teaches now at a major department in the western United States. He began as a traditional archeologist, interested in Pueblo ruins and Southwestern prehistory, and he went on digs and surveys like the rest of us. Unlike the rest of us, he saw those digs and surveys not as an end in themselves, but as a means to an end, and a means that proved to be too slow. After a few years of dusty holes in hot, dreary valleys he was no closer to the top than when he had started, and in fact, he was showing signs of lamentable fallibility. In 50 tries at laying out a 5-ft square, he had never come closer than 4 ft 10 in by 5 ft 3 in, and he'd missed more floors than the elevator in the World Trade Center. And then, just when all seemed darkest, he discovered Philosophy of Science, and was born again.

Suddenly he found the world would beat a path to his door if he criticized everyone else's epistemology. Suddenly he discovered that so long as his research design was superb, he never had to do the research; just publish the design, and it would be held up as a model, a brass ring hanging unattainable beyond the clumsy fingers of those who ac-

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tually survey and dig. No more dust, no more heat, no more 5-ft squares. He worked in an office now, generating hypotheses and laws and models which an endless stream of graduate students was sent out to test; for he himself no longer did any fieldwork.

And it was just as well, for as one of his former professors had said, "That poor wimp couldn't dig his way out of a kitty litter box."

In all fairness to the *Born-Again Philosopher*, he was in large measure a product of the 1960s, and there are lots more like him where he came from. And let us not judge him too harshly until we have examined my other companion in the lounge, a young man whose degree came not from 1968, but from 1978. I will refer to him simply as the Child of the Seventies.

Like so many of his academic generation, the Child of the Seventies had but one outstanding characteristic: blind ambition. He had neither the commitment to culture history of my generation nor the devotion to theory of the generation of the 1960s. His goals were simple: to be famous, to be well paid, to be stroked, and to receive immediate gratification. How he got there did not matter. Who he stepped on along the way did not matter. Indeed, the data of prehistory did not matter. For him, archeology was only a vehicle—one carefully selected, because he had discovered early that people will put up with almost anything in the guise of archeology.

As a graduate student, the Child of the Seventies had taken a course in introductory archeology from a man I will simply refer to as Professor H. Professor H. worked very hard on the course, synthesizing the literature, adding original ideas and a lot of his own unpublished data. The Child of the Seventies took copious notes. Sometimes he asked questions to draw the instructor out, and sometimes he asked if he could copy Professor H.'s slides. When the professor used handouts, he bound them in his notebook.

At graduation, the Child of the Seventies went off to his first job at Springboard University. The day he arrived, he went directly to Springboard University Press and asked if they would like a textbook on introductory archeology. Of course they did. The Child polished his notes from Professor H.'s course and submitted them as a book. It was published to rave reviews. Today it is the only textbook on the subject that Professor H. really likes, and he requires it in his course. The faculty at Springboard U overwhelmingly voted the Child of the Seventies tenure. Professor H., on the other hand, has been held back because he hasn't published enough. "He's a great teacher," his colleagues say. "If only he could write more. Like that student of his at Springboard U."

To his credit as an anthropologist, the child had merely discerned that our subculture not only tolerates this sort of behavior, it *rewards* people for it. But the story doesn't end there.

The Child of the Seventies had written a six-chapter doctoral dissertation. Now he xeroxed each chapter and provided it with an introduction and conclusion, making it a separate article. Each was submitted to a different journal, and all were published within a year. He then persuaded Springboard University Press to publish a reader composed of his six reprinted works. In that reader, the chapters of his dissertation were at last reunited between hard covers. He added an overview, recounting the ways his perspective had changed as he looked back over the full sweep of his 18 months as a professional archeologist.

His publisher asked him to do another reader. This time, he invited six colleagues to write the various chapters. Some were flattered. Some were desperate. All accepted. He wrote a three-page introduction and put his name on the cover as editor. The book sold. And suddenly, his path to the top was clear: he could turn out a book a year, using the original ideas of others, without ever having an original idea himself. And in the long run, he would be better known and better paid than any of his contributors, even though they worked twice as hard.

I ordered a Michelob, and paid my buck-fifty a can, and sat wondering exactly what I could say to these two guys. It isn't easy when you know that one will criticize any idea you put forth, and the other will incorporate it into his next book. Fortunately I never had to say anything, for it was at exactly that moment that the third, and most important, character of this story entered the lounge.

He stood for a moment with his battered carryon bag in his hand, looking down at the three of us. He was an Old Timer—no question about that—but how old would have been anybody's guess. When you're that tanned and weather-beaten you could be 50, or 60, or even 70, and no one could really tell. His jeans had been through the mud and the barbed-wire fences of countless field seasons, his hat had faded in the prairie sun, and his eyes had the kind of crow's feet known locally as the High Plains squint. I could tell he was an archeologist by his boots, and I could tell he was still a good archeologist by the muscle tone in his legs.

(You see, I have a colleague at Michigan—an ethnologist—who claims that since archeologists have strong backs and weak minds, when an archeologist starts to fade, it's the legs that go first. On the other hand, his wife informs me that when an ethnologist starts to fade, the first thing to go is not his legs.)

The Old Timer settled into the seat next to me, stowed his carryon bag, and turned to introduce himself. I failed to catch his name because the stewardess, somewhat out of breath, caught up with him at that moment and pressed a bourbon and water into his hand. "Thank you, ma'am," he said, sipping it down; and he stared for a moment, and said, "I needed that. And that's the God's truth."

"I know what you mean," I said. "The meetings can do that to you. Six hundred people crammed into the lobby of a hotel. Two hundred are talking down to you as if you're an idiot. Two hundred are sucking up to you as if you're a movie star. Two hundred are telling you lies, and all the while they're looking over your shoulder, hoping they'll meet somebody more important."

"This year it was worse than that, son. Last night my department retired me. Turned me out to pasture."

"I wouldn't have guessed you were retirement age," I lied.

"I'm not. I had two years to go. But they retired me early. Mostly because of an article in the *New York Times Sunday Magazine* by an ethnologist, Eric Wolf. You remember that one?"

"I read it," I said, "but I don't remember him calling for your retirement."

The Old Timer reached into his pocket, past a half-empty pouch of Bull Durham, and brought out a yellowed clipping from the Sunday *Times* of November 30, 1980. I caught a glimpse of Wolf's byline, and below it, several paragraphs outlined in red ink. "See what he says here," said the Old Timer.

An earlier anthropology had achieved unity under the aegis of the culture concept. It was culture, in the view of anthropologists, that distinguished humankind from all the rest of the universe, and it was the possession of varying cultures that differentiated one society from another. . . . The past quarter-century has undermined this intellectual sense of security. The relatively inchoate concept of "culture" was attacked from several theoretical directions. As the social sciences transformed themselves into "behavioral" sciences, explanations for behavior were no longer traced to culture; behavior was to be understood in terms of psychological encounters, strategies of economic choice, strivings for payoffs in games of power. Culture, once extended to all acts and ideas employed in social life, was now relegated to the margins as "world view" or "values." [Wolf 1980]

"Isn't that something?" said the Old Timer. "The day that came out my department called me in. The chairman says, 'It has come to our attention that you still believe in

culture as the central paradigm in archeology.' I told him yes, I supposed I did. Then he says, 'We've talked about it, and we all think you ought to take early retirement.' "

"But that's terrible. You should have fought it."

"I did fight it," he said. "But they got my file together and sent it out for an outside review. Lord, they sent it to all these distinguished anthropologists. Marvin Harris. Clifford Geertz. And aren't there a couple of guys at Harvard with hyphenated names?"

"At least a couple." I assured him.

"Well, they sent my file to one of them. And to some Big Honcho social anthropologist at the University of Chicago. And the letters started coming back.

"Harris said he was shocked to see that in spite of the fact that I was an archeologist, I had paid so little attention to the techno-eco-demo-environmental variables. Geertz said as far as he could tell, all I was doing was Thick Description. The guy from Harvard said he wasn't sure he could evaluate me, because he'd never even heard of our department."

"And how about the guy from Chicago?"

"He said that he felt archeology could best be handled by one of the local trade schools."

There was a moment of silence while we all contemplated the heartbreak of an archeologist forced into early retirement by his belief in culture. In the background we could hear our pilot announcing that the Salton Sea was visible off to the right of the aircraft.

"They sure gave me a nice retirement party, though," said the Old Timer. "Rented a whole suite at the hotel. And I want to show you what they gave me as a going-away present."

His hand groped for a moment in the depths of his battle-scarred overnight bag, and suddenly he produced a trowel. A trowel such as no one had ever seen. A trowel that turned to yellow flame in the rays of the setting sun as he held it up to the window of the 747.

"This was my first Marshalltown trowel," he said. "You know what an archeologist's first Marshalltown is like? Like a major leaguer's first Wilson glove. I dug at Pecos with this trowel, under A. V. Kidder. And at Aztec Ruin with Earl Morris. And at Kincaid with Fay-Cooper Cole. And at Lindenmeier with Frank Roberts. Son, this trowel's been at Snaketown, and Angel Mound, and at the Dalles of the Columbia with Luther Cressman.

"And then one night, these guys from my department broke into my office and borrowed it, so to speak. And the next time I saw it, they'd had that sucker plated in 24-karat gold.

"It sure is pretty now. And that's the God's truth."

The trowel passed from hand to hand around our little group before returning to the depths of the Old Timer's bag. And for each of us, I suppose, it made that unimaginably far-off day of retirement just a little bit less remote.

"What do you think you'll do now?" asked the Child of the Seventies, for whom retirement would not come until the year 2018.

"Well," said the Old Timer, "so far the only thing that's opened up for me are some offers to do contract archeology."

The Born-Again Philosopher snickered condescendingly.

"I take it," said the Old Timer, "you have some reservations about contract archeology."

"Oh, it's all right, I suppose," said the Philosopher. "I just don't think it has much of a contribution to make to my field."

"And what would that field be?"

"Method and theory."

"No particular region or time period?"

"No. I wouldn't want to be tied down to a specific region. I work on a higher level of abstraction."

"I'll bet you do," said the Old Timer. "Well, son, there are some things about contract archeology I don't like either. Occasional compromises between scientific goals and industrial goals. Too many reports that get mimeographed for the president of some construction company, rather than being published where archeologists can read them. But in all fairness, most of the contract archeologists I know express just as strong an interest in method and theory as you do."

"But they're law *consumers*," said the Philosopher. "I'm committed to being a law *producer*."

The Old Timer took a thoughtful drag on his bourbon. "Son," he said, "I admire a man who dispenses with false modesty. But you've overlooked what I see as one of the strengths of contract archeologists: they still deal directly with what happened in prehistory. If I want to know what happened in Glen Canyon, or when agriculture reached the Missouri Basin, or how long the mammoth hunters lasted in Pennsylvania, often as not I need to talk to a contract archeologist. Because the answers to the cultural-historical questions don't always lie on a 'higher level of abstraction.' "

"No," said the Born-Again Philosopher. "Only the *important* questions lie on that level."

There was an interruption as the stewardess reappeared before us, pushing an aluminum beverage cart. We ordered another round of beer, and she picked up our empty cans, depositing them in a plastic trash bag attached to the cart.

"I'd like to ask a favor," said the Born-Again Philosopher. "Before our 10-minute stopover in Tucson, I'd like to examine the contents of that bag."

"Now I've heard everything," said the stewardess.

"No, it's not a come-on," said the Philosopher. "It's a favor for a friend. I have a colleague, Bill Rathje, who's doing a study of **garbage** disposal patterns in the city of Tucson [Rathje 1974]. He's got the internal system pretty well mapped out, but he realizes that Tucson is not a closed system: garbage enters and leaves via planes, cars, and backpacks. I promised him if I were ever on a plane landing or taking off from Tucson, I'd sample the refuse on board."

The stewardess struggled to remove all trace of emotion from her face. "Well," she said, "I suppose if you clean up everything when you're done—"

"I'll be checking the refuse in the tourist-class cabin," said the Philosopher, "while my friend here" (indicating the Child of the Seventies) "will be checking the first-class cabin, and coauthoring the paper with me."

"And what do you call your profession?" she asked.

"Archeology."

"You guys are weird," she called over her shoulder as she and the cart disappeared down the aisle.

The Born-Again Philosopher settled back in his seat with a pleased smile on his face. "Now there's a perfect example of why archeologists should not restrict themselves to the study of ancient objects lying on the surface or underneath the ground. If we're to develop a truly universal set of covering laws, we must be free to derive them from any source we can.

"In my opinion," he said, "the greatest legacy we can leave the next generation is a body of robust archeological theory."

"Well, son, I'll give you my opinion," said the Old Timer. "I don't believe there's any such thing as 'archeological theory.' For me there's only *anthropological* theory. Ar-

cheologists have their own methodology, and ethnologists have theirs; but when it comes to theory, we all ought to sound like anthropologists."

"My God, are you out of it!" said the Born-Again Philosopher. "For ten years we've been building up a body of purely archeological laws. I myself have contributed 10 or 20."

"I'd love to hear a few," I said. And I could see I was not the only one: the Child of the Seventies was getting ready to write them down unobtrusively on his cocktail napkin.

"Number One," said the Philosopher: "Prehistoric people did not leave behind in the site examples of everything they made. Number Two: Some of the things they did leave behind disintegrated, and cannot be found by archeologists."

"I don't want to sound unappreciative," I said, "but I believe Schliemann already knew that when he was digging at Troy."

"If he did," said the B.A.P., "he never made it *explicit*. I have made it *explicit*."

"Son," said the Old Timer, "I guess we can all sleep easier tonight because of that."

"I also came up with the following," the Philosopher went on. "Number Three: Objects left on a sloping archeological site wash downhill. Number Four: Lighter objects wash downhill farther than heavy objects."

"Hold it right there, son," said the Old Timer, "because you've just illustrated a point I was hoping to make. So often these things you fellows call archeological laws turn out not to be laws of human behavior, but examples of the physical processes involved in the formation of sites. And son, those are no more than the products of geological laws."

The Born-Again Philosopher's face lit up in a triumphant smile. "That objection has been raised many times before," he said, "and it was disposed of definitively by Richard Watson, who is both a geologist and a philosopher. In his 1976 *American Antiquity* article, Watson (1976:65) makes it clear (and here I am paraphrasing) that even when hypotheses are directly dependent on laws of geology, they are specifically archeological when they pertain to archeological materials."

Now it was the Old Timer's turn to smile. "Oh. Well. That's different," he said. "In that case, I guess, archeology just barely missed out on a major law."

"How's that?" asked the Child of the Seventies earnestly, his pencil at the ready.

"Well, following your argument, the Law of Uniform Acceleration could have been an archeological law if only Galileo had dropped a metate and mano from the Leaning Tower of Pisa."

"I don't think you're taking this seriously," the Born-Again Philosopher complained.

"Son," said the Old Timer, "I'm taking it fully as seriously as it deserves to be taken. And as far as I'm concerned, so far the only legitimate archeological law I know of is the Moss-Bennett Bill."

The Born-Again Philosopher drew himself erect. "I think I'd better go back and start my inventory of the tourist-class trash," he said, and he began working his way down the aisle toward the galley.

"You're being awfully hard on him," said the Child of the Seventies. "You have to remember that he's the spokesman for a large number of theoretical archeologists who hope to increase archeology's contribution to science and philosophy."

The Old Timer took a long, slow pull on his bourbon. "Son, do you watch Monday Night Football?" he asked.

"Occasionally," said the Child. "When I'm not correcting page proofs."

"I have a reason for asking," said the Old Timer. "I just want to try out an analogy on you."

"During Monday Night Football there are 22 players on the field, 2 coaches on the sidelines, and 3 people in the broadcast booth. Two of the people in the booth are former players who can no longer play. One of the people in the booth never played a lick in his

life. And who do you suppose talks the loudest and is the most critical of the players on the field?"

"The guy who never played a lick," I interrupted. "And the guys with him, the former players, are always saying things like, 'Well, it's easy to criticize from up here, but it's different when you're down on the field.' "

"Well said, son," the Old Timer chuckled. "And I want you to consider the symbolism for a moment. The field is lower than everything else; it's physical, it's sweaty, it's a place where people follow orders. The press box is high, detached, Olympian, cerebral. And it's verbal. Lord, is it verbal.

"Now football is a game of strategy, of game plans (or 'research designs,' if you will), and what are called differing philosophies. In our lifetime we've witnessed great innovations in strategy: the nickel defense, the flex, the shotgun, the wishbone—and the list goes on. How many of them were created in the press box?"

"None," I said. "They were created by coaches."

"By coaches, many of them former players, who are still personally involved in the game, and who diligently study their own mistakes, create new strategies, and return to the field to test them in combat," said the Old Timer.

"I think I see what you're driving at," said the Child of the Seventies, but we knew he was lying.

"There are estimated to be more than 4,000 practicing archeologists in the United States," said the Old Timer. "Most of them are players. Sure, many of us are second- or third-string, but when we're called upon to go in, we do the best we can. And we rely on the advice and strategy of a fair number of archeological 'coaches'—veterans, people we respect because they've paid their dues the same as we have.

"What's happening now is that we're getting a new breed of archeologist. A kind of archeological Howard Cosell. He sits in a booth high above the field, and cites Hempel and Kuhn and Karl Popper. He second-guesses our strategy, and tells us when we don't live up to his expectations. 'Lew Binford,' he says, 'once the fastest mind in the field, but frankly, this season he may have lost a step or two.' Or, 'It's shocking to see a veteran like Struever make a rookie mistake like that.'

"What I worry about, son, is that every year there'll be fewer people down on the field and more up in the booth. There's a great living to be made in the booth, but it's a place that breeds a great deal of arrogance. No one in the booth ever fumbles a punt or, for that matter, misclassifies a potsherd or screws up a profile drawing. They pass judgment on others, but never expose themselves to criticism. The guys in the booth get a lot of exposure, and some even achieve celebrity status. What rarely gets pointed out is that the guys in the booth have had little if any strategic and theoretical impact on the game, because they're too far removed from the field of play.

"But the players know that. Especially the contract archeologists, and those of us who perennially work in the field. Because we have the feeling the guys in the booth look down on us as a bunch of dumb, sweaty jocks. And we're damn sick of it, son, and that's the God's truth."

"But you surely don't deny the importance of theory in archeology," said the Child of the Seventies. "I'm sure you've used what Binford [1977] calls middle-range theory in your own work."

"Of course," said the Old Timer. "I've used it to organize and make sense out of my data. Which is, when you stop to think about it, one of the main purposes for theory. The problem came when the guys in the booth began to think of 'archeological theory' as a subdiscipline in its own right—a higher and more prestigious calling than the pursuit of data on prehistory, which they see as a form of manual labor. As if that weren't bad

enough, some of them are now beginning to think of themselves as philosophers of science."

"I find that exciting," said the Child of the Seventies.

"Son," said the Old Timer, "it would be exciting, if they were any good at it. Unfortunately, in most cases, it's the only thing they're horse at than field archeology."

"But some are establishing a dialogue with philosophers," said the Child.

"That's right," said the Old Timer. "Now we're going to have philosophers who don't know anything about archeology, advising archeologists who don't know anything about philosophy."

"They want archeology to make a contribution to philosophy," said the Child.

"I'll tell you what," said the Old Timer. "I'd settle for making a contribution to archeology. I guess I'd rather be a second-rate archeologist than a third-rate philosopher."

"But doesn't archeology have more to offer the world than that?"

The Old Timer leaned back in his seat and sipped at his bourbon. "That's a good question," he said. "We hear a lot about archeology's relevance to anthropology in general. To the social sciences. To the world. And of course, we're all waiting for our recently departed friend to come up with his first Great Law. But I'd like to turn the question around and ask *What does the world really want from archeology?*

"If I turn on television, or walk through a paperback bookstore, I'll tell you what I see. I see that what the world wants is for archeology to teach it something about humanity's past. The world doesn't want epistemology from us. They want to hear about Olduvai Gorge, and Stonehenge, and Macchu Picchu. People are gradually becoming aware that their first three million years took place before written history, and they look to archeology as the only science—the only one—with the power to uncover that past.

"I remember Bill Sanders telling me once that the only legitimate reason to do archeology was to satisfy your intellectual curiosity. And I suspect that if we just try to do a good job at that, the more general contributions will follow naturally. I don't think Isaac Newton or Gregor Mendel ran around saying 'I'm a law producer.' Their laws grew unself-consciously out of their efforts to satisfy their own curiosity.

"Son, if the world wants philosophy, it will surely turn to philosophers, not archeologists, to get it. I'd hate to see us get so confused about what the world wants from archeology that we turn our backs on what we do best. In my opinion, our major responsibility to the rest of the world is to do good, basic archeological research."

"You know," said the Child of the Seventies, "as I listen to you talk, I'm thinking how nice it would be to have you write an overview for the book I'm editing right now. A book on future directions in archeology."

"I'm not sure how excited I am about some of the future directions," said the Old Timer.

"That's why your overview would give us needed balance," said the Child. "Why, you're our link with the past. You've stepped right out of the pages of archeology's rich, much maligned empiricist tradition."

"You overestimate me, son."

"No. You're too modest," said the Child, who was not used to being turned down. "I feel that you may well be the most significant figure of your generation, and I'd consider myself deeply honored to have your overview in my book."

"Horsefeathers," said the Old Timer.

The Child of the Seventies stood up with a gesture of frustration. "I've got to inventory the trash in the first-class cabin, or I won't get to coauthor that article," he said. "But think over what I said. And don't say anything important until I get back."

We watched him disappear through the curtain into the first-class section.

"You must have been inoculated against soft soap," I told the Old Timer.

"Son," he said, "if that young fellow's nose were any browner, we'd need a Munsell Soil Color Chart to classify it."

"If you think he's at all atypical," I suggested, "take a good look around you at the next archeology meeting."

"And you know," said the Old Timer, "we're partly to blame for that. All of us in academic departments.

"We hire a young guy, right out of graduate school, and we give him all our introductory courses to teach. Then we tell him it's publish or perish. His only choices are to write something half-baked, or make an article out of an attack on some already established figure. You take those two kinds of papers out of *American Antiquity*, and you got nothing left but the book reviews.

"What we *ought* to do, if we really want these young people to grow, is give them their first year off, so they can go collect their own data and make their own positive contribution. How can we give them eight courses to teach and then put pressure on them to publish?"

"You're right," I said. "But our two friends here have discovered how to beat the system. One has created a specialty that never requires him to leave his office, and the other has figured out how to get other people to write his books for him. And we reward both of them for it."

"But not without some reservations," said the Old Timer. "You know, archeologists don't really like having a colleague who's so ambitious he'd kick his own grandmother's teeth in to get ahead. Businessmen, or perhaps show-business people, will tolerate it. They'll say, 'He's a real S.O.B., but he gets things done.' But archeologists don't want a colleague who's a real S.O.B. They're funny that way."

The stewardess with the beverage cart paused by our seats for a moment to see if we needed a refill. We did. And I took that opportunity to ask how our friends were coming with their inventory of her garbage.

"The one in the aft cabin seems to have hit a snag," she said thoughtfully. "I think he ran into a couple of airsickness bags."

"Well," said the Old Timer, "nobody said fieldwork was easy."

"What are those guys trying to find out, anyway?" she asked.

"As I understand it," I said, "they're trying to provide us with a better basis for archeological interpretation. Since archeologists study the garbage of ancient peoples, they hope to discover principles of garbage discard that will guide us in our work."

The Old Timer's eyes followed the stewardess as she passed through the curtain into the next cabin.

"Son," he said, "I want to hit you with a hypothetical question. Let's say you're working on a 16th-century Arikara site in South Dakota. There's lots of garbage—bison scapula hoes, Catlinite pipes, Bijou Hills quartzite, cord-marked pottery—you know the kind of stuff. You got to interpret it. You got an 18th-century French account of the Arikara, and you got a report on Tucson's garbage in 1981. Which would you use?"

"I think you already know the answer to that one," I smiled.

"Then why do I have the distinct impression that these two kids would use the report on Tucson's garbage?" he demanded.

"Because you still believe in *culture*," I said, "and these kids are only concerned with *behavior*."

"I guess that's right," he said thoughtfully. "I guess I believe in something called 'Arikara culture,' and I think you ought to know something about it if you work on Arikara sites."

"But suppose, as Eric Wolf suggests in that *Times* article, you're one of those people who no longer looks to culture as an explanation for behavior," I suggested. "Suppose you

believe that behavior is explained by universal laws, or psychological encounters, or strategies of economic choice. Then it really doesn't matter whether your interpretive framework comes from tribal ethnohistory or 20th-century industrial America, does it?"

"Nope. And that's sure going to simplify archeology," said the Old Timer. "For one thing, we can forget about having to master the anthropological literature."

He fell silent as the Born-Again Philosopher and the Child of the Seventies returned to their seats, their notebooks filled with behavioral data and their faces flushed with success.

"Did we miss much?" asked the Child.

"Not much," said the Old Timer. "I was just fixing to ask my friend here where he thinks anthropology will go next, now that it no longer has culture as its central paradigm."

"I'm kind of worried about it," I admitted. "Right now I have the impression that anthropology is sort of drifting, like a rudderless ship. I have the feeling it could fragment into a dozen lesser disciplines, with everybody going his own way. Somehow it's not as exciting as it used to be. Enrollments are down all over the country. The job market sucks. I suspect one reason is that anthropology is so lacking in consensus as to what it has to offer, it just can't sell itself compared to more unified and aggressive fields."

"Doesn't Wolf tell you in his *Times* article what the next central paradigm will be?" asked the Child of the Seventies. He was hoping for a title for his next book.

"No," said the Old Timer. "He mentions other things people have tried, like cultural materialism, cultural ecology, French structuralism, cognitive and symbolic anthropology, and so on. But you know, none of those approaches involves more than a fraction of the people in the field."

"But it's useful to have all those approaches," I suggested.

"That's the God's truth," he agreed. "But what holds us all together? What keeps us all from pursuing those things until each becomes a separate field in its own right? What is it that makes a guy who works on Maori creation myths continue to talk to a guy who works mainly on Paleoindian stone tools?"

"In my department," I said, "they don't talk any more."

"Nor in mine," he said. "But they used to. And they used to talk because however obscure their specialties, they all believe in that 'integrated whole,' that 'body of shared customs, beliefs, and values' that we called culture."

"That's right," I said. "But now the Paleoindian archeologist would tell you his stone tools were best explained by Optimal Foraging Strategy. And the Maori ethnologist would tell you his creation myths are the expression of a universal logic inside his informants' heads."

"You know," said the Old Timer, "we've got an ethnologist like that on our faculty. He told me once, 'I'm not interested in anything you can feel, smell, taste, weigh, measure, or count. None of that is real. What's real is in my head.' Kept talking and talking about how what was in his head was what was important. For a long time, I couldn't figure it out."

"Then one day he published his ethnography, and I understood why what was in his head was so important. He'd made up all his data."

The Born-Again Philosopher stirred restlessly in his seat. "It's incredible to me," he said, "that you people haven't realized that for more than a decade now the new paradigm has been Logical Positivism. It's hard to see how you can do problem-oriented archeology without it."

Slowly the Old Timer rolled himself a cigarette. The Child of the Seventies sat up momentarily, leaned forward to watch, then slumped back in his seat with disappointment when he realized it was only Bull Durham.

"Have you considered," said the Old Timer deliberately, "the implications of doing problem-oriented archeology without the concept of culture?"

"Now you're putting us on," said the Philosopher.

For just a moment, the Old Timer allowed himself a smile. "Consider this," he said. "An ethnologist can say, 'I'm only interested in myth and symbolism, and I'm not going to collect data on subsistence.' He can go to a village in the Philippines and ignore the terraced hillsides and the rice paddies and the tilapia ponds, and just ask people about their dreams and the spirits of their ancestors. Whatever he does, however selective he is in what he collects, when he leaves the village, it's still there. And next year, if a Hal Conklin or an Aram Yengoyan comes along, those terraces and paddies and fish ponds will still be there to study.

"But suppose an archeologist were to say, 'I'm only interested in Anasazi myth and symbolism, and I'm not going to collect data on subsistence.' Off he goes to a prehistoric cliff dwelling and begins to dig. He goes for the pictographs, and figurines, and ceremonial staffs, and wooden bird effigies. What, then, does he do with all the digging sticks, and tumplines, and deer bones that he finds while he's digging for all the other stuff? Does he ignore them because they don't relate to his 'research problem'? Does he shovel them onto the dump? Or does he pack them up and put them in dead storage, in the hope that he can farm them out to a student some day to ease his conscience? Because, unlike the situation in ethnology, no archeologist will be able to come along later and find that stuff in its original context. It's *gone*, son."

"It's as if—well, as if your Philippine ethnologist were to interview an informant on religion, and then kill him so no one could ever interview him on agriculture," I ventured.

"Exactly, son," he said. "Archeology is the only branch of anthropology where we kill our informants in the process of studying them."

"Except for a few careless physical anthropologists," I said.

"Well, yes, except for that."

"But hasn't that always been the conflict between 'problem-oriented archeology and traditional archeology?' asked the Born-Again Philosopher. "Surely you have to have a specific hypothesis to test, and stick pretty much to the data relevant to that hypothesis, rather than trying to record everything."

"And what about other archeologists with other hypotheses?" I asked. "Don't you feel a little uncomfortable destroying data relevant to their problem while you're solving yours?"

"Well, I don't, because I really don't do any digging now," said the Philosopher. "I see my role as providing the hypotheses that will direct the research efforts of others. There are lots of archeologists around who can't do anything *but* dig. Let *them* do the digging.

"Look," he said, "I can't say it any better than Schiffer [1978:247] said it in Dick Gould's 1978 volume on ethnoarcheology. To paraphrase him: I feel free to pursue the study of laws wherever it leads. I do *not* feel the need to break the soil periodically in order to reaffirm my status as archeologist."

"Son," said the Old Timer, "I think I just heard 10,000 archeological sites breathe a sigh of relief."

There was a moment of air turbulence, and we all reached for our drinks. The sleek ribbon of the Colorado River shimmered below us, and over the audio system we could hear the captain advise us to keep our seat belts loosely fastened. Hunched in his seat, reflective, perhaps just a little sad, the Old Timer whispered in my ear: "That's what the ethnologists will never understand, son. There's a basic conflict between problem-oriented archeology and archeological ethics. Problem orientation tells you to pick a specific topic to investigate. Archeological ethics tell you you *must* record everything,



because no one will ever see it in context again. The problem is that except for certain extraordinary sites, archeological data don't come packaged as 'cognitive' or 'religious' or 'environmental' or 'economic.' They're all together in the ground —integrated in complex ways, perhaps, but integrated. That's why the old concept of culture made sense as a paradigm for archeology. And it still does, son. That's the God's truth."

I wish I could tell you how the rest of the conversation went, but at this point I could no longer keep my eyes open. After all, you wear a guy out at the meetings, and then give him six beers and start talking archeological theory, and that guy's going to fall asleep. So I slept even through those bumpy landings in the desert where the Child of the Seventies and the Born-Again Philosopher retired to their respective universities, and then somewhere between St. Louis and Detroit, I started to dream.

Now, I don't know whether it was because of the beer or the heated discussion we'd had, but my dream was a nightmare. I don't really know what it means, but my friends who work with the Walbiri and the Pitjandjara tell me that Dream Time is when you get your most important messages. So let me talk about it for a minute.

In this dream, I'd been released by the University of Michigan—whether for moral turpitude or believing in culture is really not clear. No job had opened up anywhere, and the only work I could find was with Bill Rathje's Garbage Project in Tucson. And not as a supervisor, just as a debagger. Sorting through the refuse of a thousand nameless homes, Anglo and Chicano, Pima and Papago, hoping against hope for that discarded wallet or diamond ring that could underwrite my retirement program.

And then, one day, I'm standing on the loading dock with my gauze mask on, and my pink rubber gloves, and my white lab coat with "Le Projet du Garbage" embroidered on the pocket, and this *huge* garbage truck pulls up to the dock and unloads a 30-gallon Hefty Bag. The thing is heavy as the dickens, and I wrestle it onto a dolly, and wheel it inside the lab; and we dump it onto the lab table, where the thing splits under its own weight and its contents come out all over the place.

And you know what's in it?

Reprints.

Reprints of my articles. Every single reprint I ever mailed out. All of them. And I'm not just talking reprints; I'm talking *autographed* reprints. The kind where I'd written something in the upper right-hand corner like, "Dear Dr. Willey, I hope you find this of interest."

You know, you can mail 'em out, but you never know whether they *keep* 'em or not.

And I suddenly realize that my whole career—my entire professional output—is in that Hefty Bag. Along with a couple of disposable diapers, and a pair of pantyhose, and a copy of *Penthouse* with the Jerry Falwell interview torn out.

But that's not the worst part.

The worst part is that the form Rathje's people fill out doesn't have a space for "discarded reprints." So my whole career, my entire professional output, simply has to be recorded as "other."

And that's where the nightmare ended, and I woke up on the runway at Detroit. I was grabbing my carryon bag as I bumped into the stewardess on her way down the aisle. "The Old Timer who was sitting next to me," I said. "What stop did he get off at?"

"What Old Timer?" she asked.

"The old guy in the boots and the faded hat with the rattlesnake hatband."

"I didn't see anybody like that," she said. "The only 'old guy' in the lounge was you."

"Have a nice day," I said sweetly. And I caught the limousine to Ann Arbor, and all the way home to my front door I kept wondering whether I had dreamed the whole thing.

Now I'll bet some of you don't think this all really happened. And I was beginning to

doubt it myself until I started to unpack my carryon bag, and I was almost blinded by a gleam. A 24-karat gleam.

And there, hastily stuffed into my bag with a note wrapped around the handle, was the golden Marshalltown.

And the note read: "Son, where I'm going, I won't be needing this. I know you and I see eye to eye on a lot of things, so I'm going to ask a favor. I want you to save it for—well, just the right person.

"First off, I don't see any paradigm out there right now that's going to replace culture as a unifying theme in archeology. If some ethnologists want to go their separate ways—into sociobiology, or applied semiotics, or social psychology—well, fine, they can call themselves something else, and let us be the anthropologists. I sort of felt that the concept of culture was what distinguished us from those other fields and kept us all from drifting apart for good.

"Because of the way our data come packaged in the ground, we pretty much have to deal with all of them to deal with any of them. It's harder for us to abandon the traditional concerns of anthropology, and we can't afford sudden fads, or quixotic changes in what's 'in' this year. We need long-term stability. And because we kill our informants as we question them, we have to question them in ways that are less idiosyncratic and more universally interpretable. And we have to share data in ways they don't.

"Because of that, we have to have a kind of integrity most fields don't need. I need your data, and you need mine, and we have to be able to trust each other on some basic level. There can't be any backstabbing, or working in total isolation, or any of this sitting on a rock in the forest interpreting culture in ways no colleague can duplicate.

"That's why we can't afford too many S.O.B. s. We can't afford guys whose lives are spent sitting in a press box criticizing other people's contributions. Son, all of prehistory is hidden in a vast darkness, and my generation was taught that it was better to light one tiny candle than curse the darkness. Never did I dream we'd have people whose whole career was based on cursing our *candles*.

"In the old days we mainly had one kind of archeologist: a guy who scratched around for a grant, went to the field, surveyed or excavated to the best of his ability, and published the results. Some guys labored patiently, in obscurity, for years. And one day, their colleagues would look up and say, 'You know, old Harry's doing good, solid work. Nothing spectacular, mind you, but you know—I'd trust him to dig on my site.' I believe that's the highest compliment one archeologist can pay another. And that's the God's truth.

"Now that doesn't sound like much, son, but today we got archeologists that can't even do that. What's more, they're too damn ambitious to labor in obscurity. So they've decided to create a whole new set of specialties around the margins of the field. Each defines himself (or herself) as the founder of that specialty, and then sets out to con the rest of us into believing that's where all the action is.

"And because archeologists will believe anything, pretty soon you've got a mass migration to the margins of the field. And pretty soon that's where the greatest noise is coming from.

"Now, don't get me wrong. A lot of these kids are shrewd and savvy, and they'll make a contribution one way or another. But that's one out of ten. The other nine are at the margins because things weren't moving fast enough for them in the main stream. You know, some of these kids think archeology is a 100-meter dash, and they're shocked and angry when no one pins a medal on them after the first 100 meters. But I'll tell you a secret: archeology is a marathon, and you don't win marathons with speed. You win them with character.

"Son, after our talk this afternoon, I got to wondering about what archeology needed the most.

"I decided there probably isn't an urgent need for one more young person who makes a living editing other people's original ideas. I decided there probably wasn't an urgent need for one more kid who criticizes everyone else's research design while he or she never goes to the field. And I decided we probably didn't need a lot more of our archeological flat tires recapped as philosophers. There seem to be enough around to handle the available work.

"What I don't see enough of, son, is first-rate archeology.

"Now that's sad, because after all, archeology is fun. Hell, I don't break the soil periodically to 'reaffirm my status.' I do it because archeology is still the most fun you can have with your pants on.

"You know, there are a lot of awards in archeology. The Viking Fund Medal, the Kidder Medal, the Aztec Eagle, the Order of the Quetzal. But those awards are for intellectual contributions. I'd like to establish an award just for commitment to plain, old-fashioned basic research and professional ethics. And that's what this trowel is for.

"So, son, some day when you meet a kid who still believes in culture, and in hard work, and in the history of humanity; a kid who's in the field because he or she loves it, and not because they want to be famous; a kid who'd never fatten up on somebody else's data, or cut down a colleague just to get ahead; a kid who knows the literature, and respects the generations who went before—you give that kid this golden Marshalltown."

And the note ended there, with no signature, no address, and no reply required.

So that, I guess, is what I'm really here for tonight: to announce an award for someone who may not exist. But if any of you out there know of such a kid coming along—a kid who still depends on his own guts and brains instead of everyone else's—a kid who can stand on the shoulders of giants, and not be tempted to relieve himself on their heads—have **I** got an award for **him**.

And that's the God's truth.

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