

# Editorial

CAROLINE MALONE & SIMON STODDART

☞ That 'All archaeology is research' has long been accepted by academics, but is it not also true to say that much archaeology is concerned with education, teaching, explaining, popularizing and learning? In this issue, we celebrate the business of transmitting ideas and facts about the past to new generations of scholars, from primary-school children through to very adult people. Depending on the presenters, the audience and the location, archaeology takes on many different hues and flavours. The sheer variety of archaeologies taught around the world, and even here in Britain, may come as a surprise. Of course, archaeology is as varied as the people who created it, and as diverse as those who interpret it, but in the last half-century politics, curriculum reforms, educational experiments and the birth of archaeology as a degree subject across the world has resulted in wide recognition.

Over the years, *ANTIQUITY* has taken a positive attitude in making archaeology a clear and interesting subject, with a wide relevance to communities that extend far beyond universities and museums. O.G.S. Crawford made almost no reference to the use of archaeology as education outside universities (see particularly his Editorial Notes for March 1932 — *ANTIQUITY* 6: 1–4), but in much of his writing he promoted the notion of archaeology for all, as important for the betterment of people. Glyn Daniel not only saw the beginning of archaeology as a widely taught university subject, but was also instrumental in promoting it as popular media entertainment. He chaired the very popular Anglia TV programme in the 1950s 'Animal Vegetable Mineral', which included amongst its guests such popularizers of archaeology as Mortimer Wheeler and Stuart Piggott. By the 1960s there was a massive expansion of universities and of new university courses in archaeology. Adult education became very popular, and there was an explosion of excavation during the rebuilding and expansion of post-war Britain which involved a newly created profession of 'Circuit' diggers and amateurs. Alongside this came new 'A' level courses in archaeology which

took the subject to schools and colleges. Since those times, there has of course been much rethinking about what archaeology can offer to children and to the process of learning about the world and its past, and there has been much debate about whether archaeology is history or classics or science, or whether there is a place for human sciences separate from geography or anthropology or sociology.

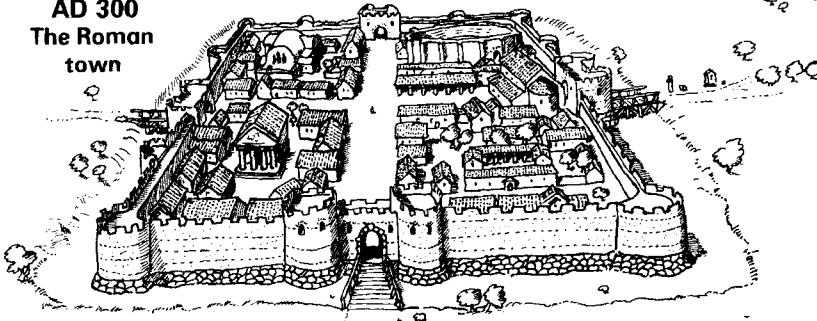
Since the formation of the Council for British Archaeology in 1944 (see Fox 1944: 158–9), the use of archaeology in education has become one of the key aims of the organization, alongside research, conservation, information, public participation and support for local and period societies (see <http://www.britarch.ac.uk/cba/strategy.html>). The Young Archaeologists' Club, the junior arm of CBA, offers a splendid introduction to active participation, and many a child has joined, later to pursue university study and, for some, a career in archaeology. Alongside YAC are numerous junior sections in county Societies, and in museums, and outreach is active and generally successful. Archaeological magazines offer an important means of communication and some have specific sections for children. The Archaeological Institute of America has recently founded 'Dig' for children ([www.dig.archaeology.org](http://www.dig.archaeology.org)) which offers a broad range of well-presented and stimulating items to young readers. Similarly, in Italy, Archeoclub d'Italia has launched 'Archeoclub Junior'. More of these excellent introductions are needed if young archaeologists are to be encouraged.

Education has been a growing area of concern in CBA for decades, and information sheets and now web pages provide teachers with resources and the prospective student of archaeology with information on courses and degrees across the country. The success and impact of including archaeology within the teaching of history, geography and many related subjects in schools owes much to the persistence of successive CBA Education Officers. The births of English Heritage, CADW and Historic Scotland in the 1980s similarly have promoted 'her-

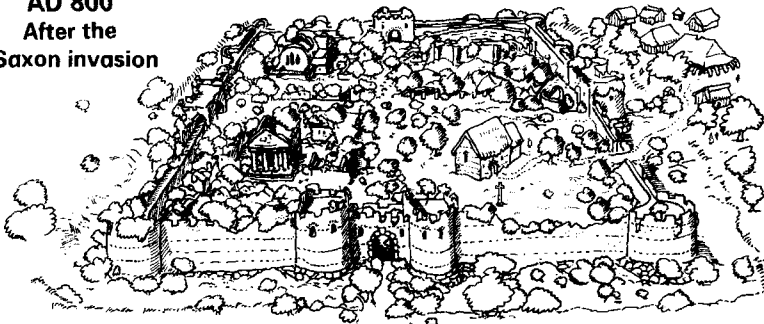


## A changing town

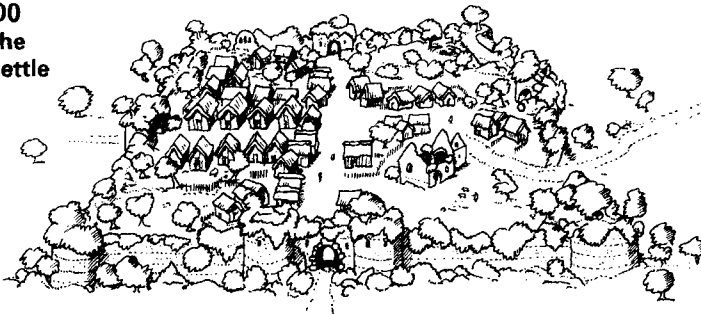
**AD 300**  
The Roman town



**AD 800**  
After the Saxon invasion



**AD 900**  
After the Vikings settle



*Invasions in British history — the National Curriculum encapsulated in one image. (Page 47, in FIONA GOODMAN & PETER KENT. 1991. Invaders & Settlers. Hemel Hempstead: Simon & Schuster Education.)*

itage' in education and the importance of the historic monuments and environments. There was for a time much talk of empathy with the past through 'hands-on' and role-playing. Re-enactments and a lot of dressing up and messing around with armour and open fires were enjoyed by thousands. However, the pressures of ensuring that learning by schoolchildren included the vital 3 Rs has led to much revision of curriculum content and the implementation of a National Curriculum in Britain. History (and, implicitly, archaeology) is now restricted in scope and history for English

schoolchildren begins with the invasion of the British Isles by the Romans, and touches briefly on Anglo-Saxons and Vikings before reaching the last half-millennium. We illustrate some typical scenes of invasions. In Scotland the scope is broader, including prehistory and the early development of Scotland. In Wales the whole of human history is included, with hunter-gatherers and early farmers, as well as the Iron Age Celts. In Northern Ireland a broader vision has the aim of 'education for mutual understanding' and 'cultural heritage', with an emphasis on the context of Ireland and Britain. To us, it

seems most curious that England should be so restrictive in the scope of how history is viewed, when it was the English, above all, who were the colonizers in the expanding Empire of the last four centuries. Why begin the concept of the past with an invasion from the 'superior' world of the Roman Mediterranean, and dismiss all the indigenous development of Britain? Is there a moral here, or is it merely ignorance on the part of educators who perceive that the important lessons of the past are learnt from imperial colonizers and not from simpler, less bellicose societies?

For most students, history will never extend further back than the Romans, and their knowledge will never address the areas for which archaeology is so important — the BIG QUESTIONS OF CHANGE! Processes replace events. As Crawford wrote in *Man and his past* (1921), archaeologists 'deal wholesale in time'. An understanding of human evolution, the origins of agriculture, urbanism, technological change and the rest will pass by the average student in the average school, and they will perhaps never confront the notions of change and development and time that archaeology presents so graphically. Back in 1943–4, *ANTIQUITY* published a couple of papers on archaeology in education, and we have mounted them on our web pages. 'Education and the study of man' by Grahame Clark (1943) (<http://intarch.ac.uk/antiquity/hp/clark.html>), promoted archaeology and a broad view of anthropology as an essential component of modern education. The piece was written at a time when the full horror of Nazi atrocities was becoming apparent. Clark saw that an education including the notion of the individual as a 'Citizen of the World' had 'the power to mould his [*sic*] destiny'. Human solidarity would only come about through a 'consciousness of common origins. Divided we fall victims to tribal leaders: united we may yet move forward to a life of elementary decency' (Clark 1943: 113). History and anthropology had the vital role, for 'focussing . . . upon man and his development, they and they alone can bridge the gap between the arts and the sciences, the humanists and the technicians. . . . The absolute value of cultural tradition needs to be stressed today as never before' (1943: 115–6, 120). Aileen Fox replied to the paper with 'The place of archaeology in British education' (Fox 1944) (<http://intarch.ac.uk/antiquity/hp/fox.html>). She discussed what parts of British

archaeology might be appropriately applied to schools and universities. Her view was one which is probably still espoused by most historians today, that archaeology is 'essentially a *method* of recovering, studying and re-creating the past, a method that is open to all to use, and it will fall into place within the framework of our educational system' (1944: 153). Fox saw the educational value of archaeology through its contact with material things — a balance to the 'abstract and imaginary world of books' (1944: 155); also the value of the mental qualities demanded by archaeology: 'close reasoning and inductive powers are called for in the chronological aspect, imagination and common sense in the social aspect, logical and philosophical qualities in the interpretative aspect. All the higher faculties, in fact, will be stimulated, exercised, and hence developed' (1944: 156). How many of these 'aspects' are valued in the overtly theoretical, philosophical and conceptual content of much archaeological teaching today? Some of the most sensible, practical and thoroughly interesting courses in archaeology are offered in schools and through Continuing Education, unencumbered by the often ruthless adherence to the latest fad of theory.


There are special qualities that the study of archaeology offers, and which deserve to be broadcast more forcefully in the competitive world of modern education. Most readers will long have passed the moment when the excitement and novelty of early encounters with the subject were felt most acutely. However, it is those senses, education, inspiration and delight — a magical trio — that provide the key to the special educational values of archaeology.


From the purely educational stance, the study of archaeology encourages knowledge of times, places, people and things; the assessment of data and theory; the presentation and communication of facts and arguments. A greater range of transferable skills are learnt than through almost any other subject, including technical, graphical, verbal, visual, scientific and artistic methods. And, perhaps above all, it teaches a sense of proportion about the knowable and unknowable, and about the role of humanity within the natural world through time and space.

Inspiration is at the heart of all good intellectual pursuits. It is surely that sense of curiosity, excitement and revelation that is the key to why archaeology is inspirational. People of

all backgrounds can encounter the tangible past provided by archaeological sites and materials to glimpse other civilizations and past peoples. The personal involvement, both intellectual, physical and practical, is a fundamental quality of the subject, providing an immediacy with the past, and encouraging the passion that separates archaeologists from many other students and academics of duller subjects.

And as for delight — archaeology often provides the means of recreation, discovery, pure enjoyment or escapism and fulfilment. All study and research can result in these sentiments, but archaeology is not confined exclusively to élite academe, and, uniquely perhaps, it can be enjoyed by everyone and for any number of reasons. ANTIQUITY is regularly in receipt of interesting and highly original researches and speculations by individuals who simply derive great delight from exploring the archaeological past.

 The current obsession in academia in Britain is quantification, measuring and weighing, and it is very much a trend induced by recent government initiatives over the last decade or so, accompanied by new acronyms. Not content with the Research Assessment of the products of the academic community, the new trends will examine every aspect of teaching and learning in an attempt to provide ranks of universities and departments. University archaeology will be assessed in 2000/2001 not only for quality of research but also for quality of teaching. Currently, most university money is received for teaching, but the assessed research quality leads to different levels of income. In the future, it is likely that highly ranked teaching as well as research will receive extra resources.

 A further consequence of this qualitative and quantitative obsession is that statistics are increasingly available to assess the size of the archaeological profession and the numbers of students following degrees in archaeology. The current government is constantly preaching Education, Education, Education, but, at the coalface, the investment is not so apparent. The centralizing government is constantly devising new means of depressing diversity by withdrawing funds (especially those for intensive teaching) and diverting funds to assessment to create a mass of rankable statistics which, in turn, will be employed to provide a standard. We run the

risk of knowing what we used to do well, but no longer having the funds to do it. The aim appears to be to provide a uniform standard where standard deviations of excellence are confused with élitism. At times there is an unseemly competitive rush by academics to gather the small amounts of money allocated to the collection of these statistics, when it is crucial for archaeologists to act together. We can do this by acting as one voice in the assessment of strength in diversity of our teaching, by continuing to flood the AHRB (Arts and Humanities Research Board) with grant applications, and by showing the strength of archaeological research in the Research Exercise by high gradings.

For the purpose of teaching assessment, archaeology has been clumped with history and Classics. The national body representing archaeology departments (Standing Conference of University Professors and Heads of Department of Archaeology, or SCUPHA) would have preferred that the different cost base and independence of archaeology as a discipline be recognized, but the centralizing forces of HEFCE would not permit this diversity. Two consortia came forward to compete for crumbs of money from the HEFCE table which would support the subject centres of this assessment: Nottingham (history), Bath Spa (history), Leicester (archaeology) and Open University (Classics); Glasgow (history) and Reading (archaeology). After round two, the historians agreed to consolidate their bid. This left the archaeologists fighting for carbonized seeds. Leicester, with the support of SCUPHA, has eventually been put forward in the consolidated bid as the location of resource for archaeology. The distribution of resources for support staff shows the relative scale of archaeology within the academic community: history distributed between Glasgow, Nottingham and Bath Spa (4.2 FTE (Full Time Equivalent)), Classics at the Open University (1.2 FTE) and archaeology at Leicester (1.2 FTE).

In addition, new rules to guide the quantification and qualification of such ranks are to be devised through an initiative called benchmarking. The initiative arises out of Recommendation 25 of the recent National Report into education, often called the Dearing Report (with its Scottish equivalent, the Garrick Committee) (NCIHE 1997a; 1997b). The bulletin of the Quality Assurance Agency describes the aim of groups engaged in bench-marking (QAA 1999: 4):

The task of a bench marking group is to produce broad statements which represent general expectations about standards for the award of honours degrees in a particular subject area. Bench marking is not about specific knowledge . . . It is about the conceptual framework that gives a discipline its coherence and identity; about the intellectual capability and understanding that should be developed through the study of that discipline to honours degree level; the techniques and skills which are associated with developing understanding in that discipline; and the level of intellectual demand and challenge which is appropriate to honours degree study in that discipline.

In common with DGXXII of the European commission, HEFCE is keen to involve subject associations in the establishment of comparative standards, but ultimately has the final word in how bench-marking should proceed. It is apparently unhappy that the first three subjects to report (<http://www.qaa.ac.uk>) — history, chemistry and law — have taken three different approaches: a statistical approach to the typical student, the idea of a threshold standard and the underlying concept of progression. The members of the Archaeology Benchmark group (Graeme Barker, John Collis, Tim Darvill, Clive Gamble, Bill Hanson, Catherine Hills, John Hunter, Matthew Johnson and Elizabeth Slater) have now submitted their document to QAA. The archaeology document has attempted to steer a course between the diversity of the discipline and a common professional standard. It has been important to prove the validity of Band 2 funding for teaching (that is at a level higher than history and shared by geography, another discipline combining laboratory and fieldwork study).

There are other concerns for archaeology as education. A recent report (Aitchison 1999) profiles the archaeological profession in the United Kingdom, presenting the results extrapolated from a just under 50% return of questionnaires from 1290 organizations. It reveals an expanding but underpaid community. The number of professional archaeologists is estimated at 4425 and the average wage at £17,079, some £2000 less than the national average, just above road-construction and maintenance workers. The numbers of archaeologists (even allowing for a degree of estimation) indicate an increase in the number of practising archaeologists from 2100 when last calculated in 1995–6. Furthermore, about one-third of employed archaeologists are women.

The poor pay and opportunities for vocational archaeology remain even though a university degree is now usually required for effective participation. The Higher Education Statistical Agency ([www.hesa.ac.uk](http://www.hesa.ac.uk)) reports that 2707 full-time undergraduates were taking an archaeological degree in 1997–8, rising 17% from 2322 in 1995–6. These figures comprise a slight decline (8%) in humanities-based archaeology and a marked increase (66%) in scientific archaeology. Archaeology forms a very useful means of filling science places. More noticeably, it is clear that the supply of skilled students greatly exceeds the estimated 4% turn-over in the vocational workforce of archaeologists.

Luckily — as shown by the benchmark document — the transferable skills of an archaeology degree provide a foundation for many other careers, and it is this that teachers of archaeology must now stress. Whereas graduates of history and English have to learn adjunct skills to improve their marketability, archaeologists should not only have the developed skills of literacy and numeracy, but experience of diplomacy, practical application and lateral thinking which are important for effective archaeological investigation. Unfortunately, these transferable skills are not being publicized, and anecdotally it is clear that archaeology is still seen primarily, as a vocational degree that has a high-risk–low-pay record of employment. We cannot subscribe to the pessimism of Stone in this issue of *ANTIQUITY* (below, pp. 121–4). With the introduction of tuition fees in Britain, we must prove that archaeology is a good foundation for a wide range of careers. All university archaeology teachers should contact the alumni offices of their institutions to publicize the wide range of careers archaeology graduates follow and trace their high profile in the pages of *Who's Who*. Many archaeology departments are young and it is difficult to measure their success in career foundation. However a number are older and the facts are clear. For instance, in the long-established Cambridge department, it is possible to measure the success of the subject relative to its size. The combined degree of Archaeology and Anthropology at Cambridge has produced not only academics and field archaeologists, but distinguished poets, business men and women, comedians, artists, diplomats, civil servants, politicians and senior RAF personnel, amounting to over 80 entries in the pages of *Who's Who*.

## References

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👤 We welcome our new subscribers in the year 2000 with a slightly new look both within and without. Outside, readers will notice a change on the spine to increase the visibility of individual issues, employing the dolmen motif. Inside, we have added colour to **News & Notes**, which now takes a prominent place at the beginning of the contributions. We invite short 500-word contributions and 1–4 colour photos to inform readers about the latest ideas and discoveries from the world of archaeology.

👤 We are pleased to announce the winners of the ANTIQUITY Quiz held at the TAG meeting in the University of Cardiff. They are HERB MASCHNER, JOSH POLLARD, DAVE WHEATLEY, ALEX BENTLEY and PATTY BAKER. The questions were set by RICHARD BRADLEY, a member of the winning team of 1998, and included a warning to those who do not live to publish their fieldwork — they will be publicized in the ANTIQUITY Quiz!

👤 The ANTIQUITY PRIZE for the best paper published in 1999 has been voted as KEVIN GREENE's 'V. Gordon Childe and the vocabulary of revolutionary change', published in March.

The BEN CULLEN PRIZE, awarded to the best 'newcomer' paper in ANTIQUITY, has been awarded to AARON WATSON & DAVID KEATING, for their 'Architecture and sound: an acoustic analysis of megalithic monuments in prehistoric Britain', published in June.

👤 Three new Advisory Editors join, or in the case of one, rejoin our team of Advisors; they are DAVID ANTHONY, SUSAN POLLOCK and ANDREW SHERRATT.

**Erratum.** In the paper by Castro *et al.* in the December 1999 issue (*Antiquity* 73: 846–56), FIGURES 2 & 3 were transposed, although the captions are correct.

👤 We have asked NICHOLAS POSTGATE to write an appreciation of the life of IGOR MICHAILOVITCH DIAKONOFF, Senior Research Associate of the Institute of Oriental Studies, who died on 2 May 1999 at home in his city of St Petersburg at the age of 84.

**Igor Michailovitch Diakonoff**

(12 January 1915–2 May 1999)

Diakonoff (the spelling he preferred to the more 'correct' D'yakonov) was one of the 20th century's greatest scholars of the ancient Orient. Among other honours he was an Honorary Member of the American Oriental Society, Corresponding Fellow of the British Academy, and held an Honorary Doctorate from the University of Chicago. His interests and publications ranged from comparative Afro-Asiatic linguistics and seminal writings on the economic and social history of Mesopotamia to analyses of Scandinavian epics and the creative works of A.S. Pushkin.

He was born in Petrograd on 12 January 1915. His mother, Maria, was born in Tashkent as the daughter of an artillery officer, and became a physician. His father, Mikhail Alexeyevitch, was born in Tomsk, Siberia, as the son of a bank clerk. He was an economist, and from 1921 to 1929 lived in Oslo with his family, working in the commercial delegation of the USSR to Norway. From 1932 Igor Michailovitch studied Akkadian and other Semitic languages at Leningrad State University with A.P. Riftin among others. He was mobilized in 1941 and in 1944 he returned to Norway as a Captain in the Red Army, fighting for liberation from the German occupation. He taught at the University (1940–41; 1945–50), and until 1959 worked in the Oriental Department of the Hermitage Museum. From 1953 until his death, Diakonoff was a Research Associate of the Institute of Oriental Studies, Russian Academy of Sciences. He is survived by his wife, Nina Diakonova, Professor of English literature at the university in St Petersburg, and their two distinguished physicist sons, Mikhail at the University of Montpellier II, France, and Dmitriij at the Nordita Institute i Copenhagen, and at the Petersburg Institute of Nuclear Physics.

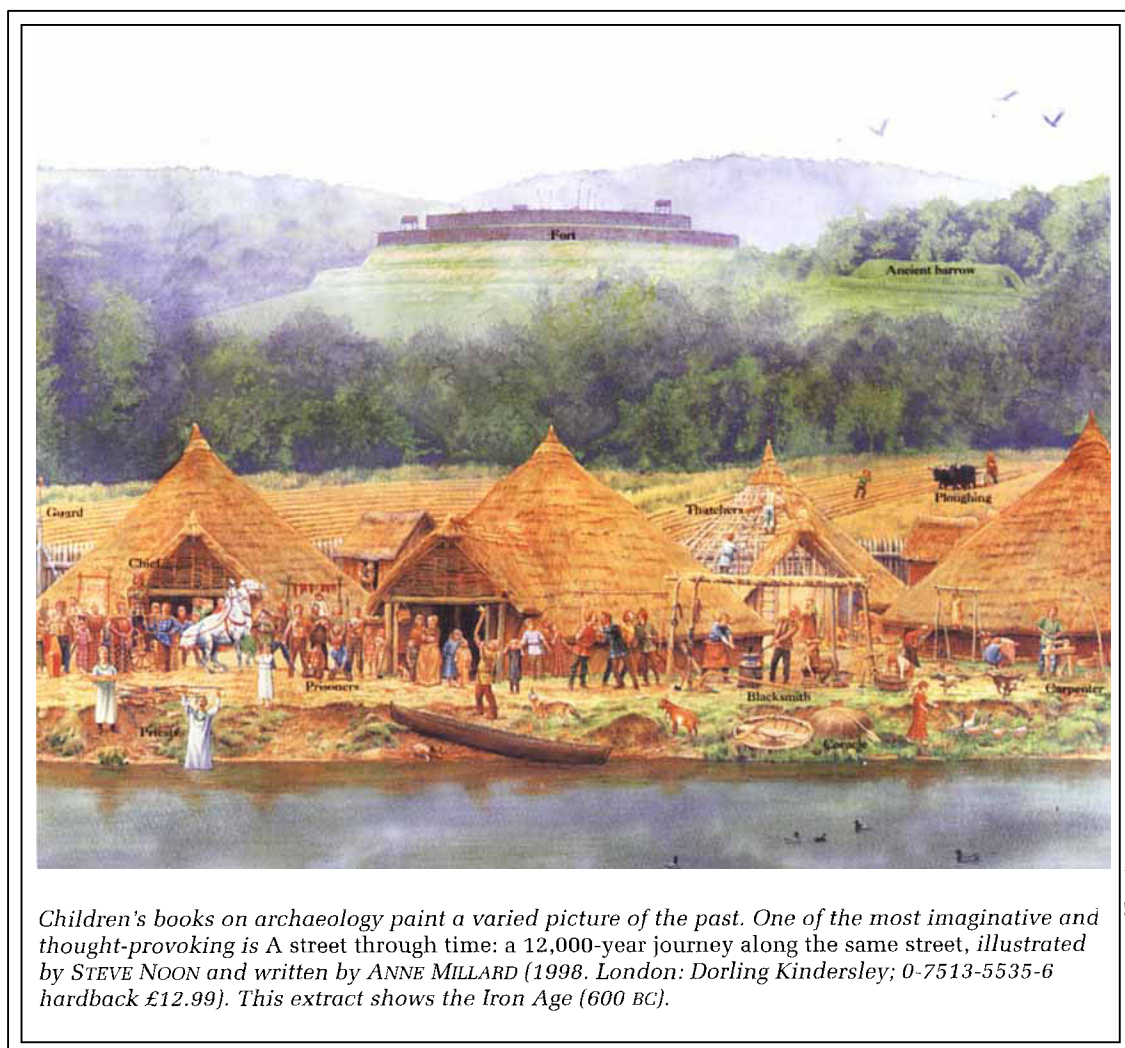
Under Diakonoff Leningrad was 'the real centre of Assyriology in the Soviet Union', to use his own words at the 1979 Rencontre Assyriologique in Copenhagen, and his students represent the subject not only in Russia but in

Armenia, Georgia and Azerbaidjan. His many students include V. Afanasjeva, M. Dandamayev (who has helped in the composition of this notice), V. Jakobson, I. Kaneva, M. Khachikjan, S. Koshurnikov, N. Kozlova, N. Kozyreva and G. Sarkisian, a roll-call of his subject in the Soviet Union. His influence was also important in Hungary, Poland and Eastern Germany.

Diakonoff published 28 books and approximately 500 articles (see bibliography in *Peterburgskoe Vostokovedenie* 10 (2000)). His English publications include: *Ancient Mesopotamia: Socio-economic history* (1969); *The prehistory of the Armenian people* (1984); *Early antiquity* (1991); and *Archaic myths of the Orient and Occident* (1995). A Festschrift entitled



Igor Michailovitch Diakonoff in 1995. A still from *The Kirkenes ethic* by Alexei Jankowski.



Children's books on archaeology paint a varied picture of the past. One of the most imaginative and thought-provoking is *A street through time: a 12,000-year journey along the same street*, illustrated by STEVE NOON and written by ANNE MILLARD (1998. London: Dorling Kindersley; 0-7513-5535-6 hardback £12.99). This extract shows the Iron Age (600 BC).

*Societies and languages of the ancient Near East: studies in honour of I.M. Diakonoff* (Warminster) appeared in 1982, and his book of personal reminiscences (*Kniga vospominanij*) was published in 1995. Latterly Diakonoff became interested in the motivation behind productive acts and the need to integrate study of the creation of new social values into study of technological changes and socio-economic developments. His last book, *Puti istorii (Paths of history)*, summarizes his reflections on historical writings and theory from ancient times to the present, including thoughts on the strengths and limitations of the Marxist theory of historical process and the sequence of distinct socio-economic formations. A 50-minute film called *The Kirkenes ethic* (1995), in which he gave his own account of the Nazi destruction of the town of Kirkenes in northern Norway, produced by Alexei Jankowski, will shortly be issued with English sub-titles.

Diakonoff was a prodigious linguist. As an Assyriologist he read cuneiform texts of all periods and genres. Besides Sumerian and Akkadian texts, he published the then unknown letters and economic accounts of the Iron Age Urartian kingdom. In 1967 he published a systematic description of the languages of western Asia (*Yazyki drevnei Perednei Azii*), and towards the end of his life he turned increasingly towards linguistic studies, delving into early Indo-European, such as Phrygian, into Hurrian and Urartian and their connections with some Caucasian languages, and into Afro-Asiatic connections. His elder brother Mikhail was a distinguished Iranologist, and after his early death in 1954 I.M. Diakonoff continued his work on Iranian matters, publishing a history of Media, and working on the origin of the Old Persian script, as well as collaborating with V.A. Livshits in pioneering editions of the Parthian ostraca from Nisa.

In the west, Diakonoff's name became best known for his work on Mesopotamian social and economic history, particularly through his book *Obshchestvennyi i gosudarstvennyi stroi drevnego Dvurech'ya: Shumer* (1959). The English summary was reprinted in 1974 as *Structure of society and state in Early Dynastic Sumer* (UNDENA Publications, Monographs of the Ancient Near East Vol. 1, Fascicle 3), which has a useful notice of Diakonoff's other contributions to this area by M. Desrochers. The majority of his work was of course in Russian. He recog-

nized, although he regretted, that, as he put it, '*Russica non leguntur*', and this led him to arrange for the translation and publication of a collection of the most significant Russian articles on Mesopotamian topics in *Ancient Mesopotamia. Socio-economic history. A collection of studies by Soviet scholars* (Moscow 1969). Important subsequent work of his own which appeared in English included 'Slaves, helots and serfs in early antiquity' (*Acta Antiqua Academiae Scientiarum Hungaricae* 22 (1974): 45–78), and 'The structure of Near Eastern society before the middle of the 2nd millennium BC', *Oikumene* 3 (1982): 7–100. He was insistent on the important role of community organization in early society. More recently he supervised his student N. Kozyreva's work on Old Babylonian Larsa, and worked himself on the contemporary archives from Ur (e.g. 'Extended families in Old Babylonian Ur', *Zeitschrift für Assyriologie* 75 (1985): 47–65).

Throughout his life Diakonoff combined his scientific historical studies with a humanitarian tradition centred on humans and their spiritual world. He was a masterful translator of literary works. He also published his own poems. A stern disciplinarian with rigorous scholarly standards, Diakonoff strongly believed that science and scholarship should have no national boundaries and not be dependent on political circumstances. He established international contacts and actively organized important international projects. In 1960 he was appointed Secretary General of the XXV International Congress of Orientalists held in Moscow, and he was involved in organizing the Ancient Near Eastern section of the International Association of Economic Historians at its conferences in Paris (1967), Leningrad (1971), Copenhagen (1974) and Edinburgh (1978). This gave him precious opportunities to travel and meet colleagues, but during Soviet times, Diakonoff frequently found himself in unpleasant situations with the state authorities who tried to control and limit contacts between Soviet and foreign scholars. After a three-month visit to Chicago in 1963, he sent back to his colleagues there a message disguised as bibliographical references to the effect that it is never a good idea to travel abroad. It is no coincidence that among his academic accolades, Membership of the Russian Academy of Sciences is not one.

NICHOLAS POSTGATE