

Rhine Province is drawn, which considers a great variety of acting people and institutions. On the one hand, the struggle for power between the SS-Ahnenerbe and the Amt Rosenberg and thereby the efforts for a nationwide centralisation of archaeological work are demonstrated – provided in favour of the Ahnenerbe by high-ranking politicians of the provincial administration. On the other hand, the struggle between lay archaeology and professional archaeology respectively between local and regional competences is described.

Hans-Joachim Apffelstaedt arises as one of the central figures of the Rhenish archaeology, the head of the cultural department, who was very dedicated in this field and with the great excavation plan directly aimed to influence research contents. Otherwise, archaeologists took advantage of this engagement by political representatives and institutions. Many of the far-reaching plans couldn't be realised or came to a halt after the out-break of the war.

Corresponding to the character of an anthology, the various papers set different priorities and archival sources are used in different quantity and analysed in different profundity. Occasionally a more detailed discussion and evaluation of the presented facts is desirable. Nonetheless, it is the merit of the editors to present this deliberate anthology and the wish of the editors for comparable studies on other regions can only be emphatically supported.

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**WOLFGANG DÖPCKE, Pré-História e nacional-socialismo na Alemanha. Um ensaio biográfico sobre o arqueólogo Karl Hermann Jacob-Friesen.** Estudos Germânicos, volume 1. Peter Lang, Oxford, Bern, Berlin 2014. € 56.70. ISBN 978-3-0343-1744-3. XVII + 206 pages, 2 b/w illustrations.

“Objector or collaborator: what was the true face of the archaeologist during the National Socialist dictatorship?” (p. 6). Starting from this question, Wolfgang Döpcke conceives and structures *Pre-history and National Socialism in Germany. A biographical account of the archaeologist Karl Hermann Jacob-Friesen*, whose thinking and work we follow and contextualise in space and time. An exercise completed after we immerse ourselves in “*Dramatis personae*, German institutions and terminology” (such as Himmler and Reinert) (pp. IX–XV); subsequently to be informed about the goals, methodology and methods adopted in the book (pp. 1–14); entangling ourselves in historiographical perspectives on National Socialism and prehistory, alongside with the understanding of the ‘völkisch’ thinking (chapters I–III and VII), and throughout a drama occasioned by the cravings for polycratic power led, among others, by the Amt Rosenberg and the SS-Ahnenerbe (chapters IV–VI).

Subscribing to a recurring theme of the literature published by different specialists in the last 20 years, i. e. the connection between archaeology, ideology and politics, Döpcke in his biography trans-contextualises other inherent matters, while dissecting the intended symbiosis between notions such as race, culture, language and people, in a highly valued communion essential to the ideological construction of totalitarian regimes. Döpcke does so by taking the example of a prominent critic of the Kossinna school in the Weimar Republic and a supporter of museums as “schools for educating adults” and “mediators between the sciences and the public” (p. 60); at least, this was Jacob-Friesen position until the assertion of National Socialism. From here, attitudes will have changed, modified or adapted themselves to the new circumstances of the current regime.

Hence the relevance of the initial question: objector or collaborator? The answer, contained in the Introduction itself, is perceived through the various chapters of the work, until the Conclusions boldly unveil the thesis of Wolfgang Döpcke.

Assuming, by the title, that we will submerge into a comprehensive analysis of the connection shaped and maintained in Germany between prehistoric studies and National Socialism, we promptly realise, by the subtitle, that, to some extent, we will restrict ourselves to the role played in this period by Karl Hermann Jacob-Friesen. And there is more. In the subtitle, the author explains that this is a *biographical account* of that archaeologist. Accordingly, he could have interchanged title and subtitle of the work “The pre-historian Karl Hermann Jacob-Friesen and National Socialism in Germany. A biographical account” – not least because “what is presented is not a mere biography, but a study in which the biographical method is employed as a resource for the reconstruction and interpretation of the scientific and political history” (p. 13) of Jacob-Friesen and of the history of ideas of his scientific field, especially in the 1930s and during the debate held between prehistory and National Socialism.

Thus, the pretext is to better understand the history of prehistoric science in Germany in the selected period as a result of theories developed since the end of the 19<sup>th</sup> century. In addition, by means of Jacob-Friesen, his academic output, the networks of knowledge transfer in which he circulated and the reception his work received, W. Döpcke proposes to demonstrate the process of constructing a collective silence imposed or implied to the role played by prehistorians during National Socialism (p. 17). In this respect, the main purpose of the work at times becomes intertwined with, and at times differs from, secondary objectives, sometimes making a more fluid reading of the discourse and a clearer understanding of the central issues of the work difficult; frequent repetition of aspects explored therein fails to resolve, but rather accents this difficulty, despite the existence of an adequate index, hampering a comprehensive reading of *Prehistory and National Socialism in Germany*.

Professor of contemporary history at the University of Brasilia (Brazil) since 1994, and widely published on the history of Colonial Africa and the History of International Relations in Africa, in recent years, Wolfgang Döpcke has specialised in the history of Germany during the National Socialist era. It was within this context that he tackled the issue generated around studies of archaeology, prehistory and German national identity. But why did he choose K. H. Jacob-Friesen as the central figure of his discourse? Why was this character important enough to be the subject of a monograph? Why did he transform him into the leitmotif of his research?

While it is not the first time the name of this prehistorian has generated academic curiosity (e. g. G. WEGNER, *Auf vielen und zwischen manchen Stühlen. Bemerkungen zu den Auseinandersetzungen zwischen Karl Hermann Jacob-Friesen und Hans Reinerth*. In: A. LEUBE / M. HEGEWISCH [eds], *Prähistorie und Nationalsozialismus. Die mittel- und osteuropäische Ur- und Frühgeschichtsforschung in den Jahren 1933–1945* [Heidelberg 2002] 397–417), this cannot explain such a substantive study, despite his being recognised as a prominent expert on the prehistory of Germany, researcher, university lecturer, museum director and curator, associative and academic manager and politician. Without stating clearly, we may draw from the lines of the author one of the key reasons for his interest in this unique individual: “Twice in his life [...] he had a rope around his neck” (p. 1). More than that, K. H. Jacob-Friesen’s capacity for survival in the adverse environments experienced between the Weimar and post-National Socialism periods will have surprised him. Furthermore, this is a chronological marker that has been increasingly scrutinised in depth by historians, historians of science and historians of archaeology, due to the notorious complicity registered between political agendas and scientific production, with particular focus on totalitarian regimes.

Not being an expert on the history and philosophy of science in general and archaeology in particular, *Prehistory and National Socialism* marked Döpcke's first foray into this field. It was a somewhat risky, but nonetheless not exclusive, decision in this specific area. Certainly aware of and acknowledging the challenge faced, but having a profound understanding of scientific methodology in the humanities and of the instruments available to historians, Döpcke, with a style accessible to experts and non-experts, a clarity of ideas complemented by footnotes and paratext, begins by examining the state of the art with regard to *Prehistory and National Socialism in Germany*, combining thematic and chronological perspectives, although without the support of instructive illustrations.

Thus, those so-called "cautious opponents" who enlist the work of Jacob-Friesen are distinguished from the 'völkisch' conception of history (p. 73–75), reconsidered in light of its hypothetical ideological disagreement with National Socialism. With regard to this dissonance, W. Döpcke is able and at the same time compelled to define from the outset the primary objective of his work: "This work aims to show that neither of these characterisations is fully valid, due to the complexity of the protagonist's personality, his sometimes contradictory legacy of the times of the Weimar Republic and his individual reading of the national-socialist ideology, especially in the field of prehistory" (p. 6). And there is more. The author cautions the reader to the fact that "this book starts from the idea of a concurrence between opposition and adherence to the regime" (p. 7). In other words, the Introduction announces the path to individual perception – more than interpretation – of those who scrutinise *Prehistory and National Socialism in Germany*. "For him [Jacob-Friesen], there was no opposition between National Socialism and a rational and empirical science" (p. 7), converting himself "with gestures and words into an ideological collaborator of the regime [...], despite the many confrontations he had with party representatives" (p. 9). Words ambiguous enough to awaken the curiosity of experts and the general public interested in understanding the alliances concluded between scientific production, ideologies and political agendas.

W. Döpcke thus "guides" readers through 178 intense pages, during which we (re-)discover Jacob-Friesen as a highly respected member of the scientific community, a member of important networks of communication and complicity, through which he managed to negotiate, almost unscathed, different political regimes, armed with unwavering personal integrity and a sense of honour (pp. 89–94).

Presumably coming into close contact with National Socialist ideology more for reasons of personal and professional survival than ideological conviction, Jacob-Friesen did not fail to refute the proclaimed authenticity of the Ura Linda chronicle, at the same time criticising the 'völkisch' interpretation of the Externsteine, ideographic studies and runes (p. 134). A position that, in the words of W. Döpcke, rather than to reveal scientific rigour, was primarily intended to "protect National Socialist ideas and conceptions of science from counterproductive ideological hype" (p. 149). Like other authors acting under totalitarian regimes, the supposed ideological proximity of Jacob-Friesen to National Socialist ideology could result from a strategy for personal and professional survival, as expressed with clarity only in diverse paratexts (p. 151), where, along with incursions into colonial propaganda (pp. 153–159), he extolled the "cultural greatness" of the Germans (p. 160). However, he divested them of exacerbations, while substantiating them in practical work and descriptive positivist publications (p. 91).

Even when embracing the racial and anti-Semitic dogma (p. 89), "[r]egarding his attitude during National Socialism, he does not fall neatly into one of the three categories that Arnold suggested for the classification of archaeologists: he was neither a party-liner, nor a sympathiser, nor an opponent. He was a little of all of them" (p. 13). A rather distinctive feature at a time when "German Prehistory and its representatives, with few exceptions, identified with National Socialism"

(p. 80), and “86 % of archaeologists were party members, reflecting a degree of organisation that far surpassed almost all other professions” (p. 81).

In light of these apparent incongruities, ultimately, who was Karl Hermann Jacob-Friesen: “objector or collaborator” (p. 6). With the answer being found in the Introduction itself, where it is stated that “this book starts from the idea of a concurrence between opposition and adherence to the regime” (p. 7), to a certain degree the subsequent pages perpetuate the initial question. At least until the Conclusions: Here, W. Döpcke finally clarifies the first question. For the author, despite the fact that Jacob-Friesen was released from the denazification process, his career is characterised “by a simultaneity of opposition to and support for the manifestations of the regime [...] [with] the pretence of representing a better and more rational National Socialism, he wanted to defend against ‘ridiculous exaggerations’” (p. 175), supporting, legitimising and reinforcing the National Socialist project. Intentions that, together, overlapped those of a simple ideological survivor.

This is another book generated in the field of the history of archaeology (even if not by an historian of archaeology), but a book that reassesses interpretations of an influential figure of the prehistoric archaeology produced between the Weimar Republic and National Socialism, to that end analysing, by means of heuristics and hermeneutics, discourses contained in numerous primary and secondary sources, even without collating the quite high number of realities observed with other similar ones already identified by a wide range of European archaeological and historiographical communities. Even so, a wider framework is lacking – particularly in space – of the basic ideas and practices for a more comprehensive and detailed understanding of the use of archaeology and, especially, of prehistory in the contemporary implementation of personal and institutional agendas, particularly in the Soviet Union, Italy and Spain. This absence is reflected in the bibliography itself, since the titles that would allow a comparison to be drawn between this case and others in other sciences, in particular the human and social sciences, are omitted. Only then it would be possible to determine hypothetical transversalities.

It is, fundamentally, a book resulting from extensive research conducted by the author in search of other visual and written narratives, which opened new perspectives in the field of prehistoric archaeology (p. VIII). A book to be read by experts and non-experts seeking to find out something more about the scientific work of Karl Hermann Jacob-Friesen during unavoidable moments of German history in the 20<sup>th</sup> century, and, by inherence, regarding the liaison between archaeology, politics and personal intents.

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**DIETRICH HAKELBERG / INGO WIWJORRA (Hrsg.), Vorwelten und Vorzeiten. Archäologie als Spiegel historischen Bewusstseins in der Frühen Neuzeit.** Wolfenbütteler Forschungen, hrsg. von der Herzog August Bibliothek, Band 124. Harrassowitz Verlag, Wiesbaden 2010. € 89,-. ISBN 978-3-447-06295-4. 572 Seiten, 4 Farbtafeln.

Der Publikation liegt ein Arbeitsgespräch gleichen Titels zugrunde, das vom 20.–23. 11. 2007 in der Herzog August Bibliothek in Wolfenbüttel stattfand. Anlass war das durch die Deutsche Forschungsgemeinschaft zwischen 2006 und 2009 geförderte Digitalisierungs- und Erschließungsprojekt „Archäologische Funde in der Frühen Neuzeit 1500–1806“, das 144 einschlägige frühneuzeitliche Drucke aus dem Fundus der Bibliothek im Internet zugänglich gemacht hat (<http://www>).