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## Connections: African-American History and CRM National Park Service

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## **Connections: African-American History and CRM National Park Service**

CRM, volume 19, no. 2, published by the National Park Service is entitled Connections: African-American History and CRM, and is devoted entirely to African-American History and a celebration of African-American History Month. This month owes its origins to Dr. Carter G. Woodson, the father of African-American historiography. While the publication provides some interesting articles on the Underground Railroad, the Civil War and on historic sites around the nation maintained by the Park Service, there is little of an archaeological nature. It seems we need to educate even the Park Service that there is an archaeological database at each of their sites that also needs to be examined and preserved. For more information contact Editor, CRM (2250), US Dept. of the Interior, National Park Service, Cultural Resources, P.O. Box 3127, Washington, DC 20013-7127, 202-343-3395, Ron\_Greenberg@nps.gov.

*Black Athena Revisited* Lefkowitz Mar R., and Guy MacLean (editors)(Submitted by John P. McCarthy IMA Consulting, Inc.)

Martin Bernal injected considerable controversy into the field of ancient history with his *Black Athena: the Afro-asiatic Roots of Classical Civilization* (Vol. I, 1987; Vol. II, 1991, Rutgers University Press, New Brunswick). These revisionist volumes sought to "lessen European cultural arrogance" by claiming that the cradle of Western civilization was Africa rather than Greece, thus radically revising ancient history. They captured the imagination of much of the general public and earned the enmity of many scholars.

This new volume assembles the commentaries of leading archaeologists, classicists, linguists, Egyptologists, historians, and physical anthropologists to address many of the controversial statements in Bernal's work. Of particular note is C. Loring Brace et al.'s analysis of the physical traits of ancient and modern Egyptians to debunk Bernal's assertion that many "black" pharaohs ruled Egypt.

While this volume is important for its critique of the most dubious aspects of Bernal's scholarship, it also begs the question of what standard of "truth" should be applied to scholarly, and even pseudoscholarly, material, even material produced to correct long-standing social or cultural injustices. These are issues that all researchers concerned with the study of ethnicity, race, and class should be concerned. (1996, *Black Athena Revisited*, University of North Carolina Press, Chapel Hill.)