

A Guide to Oral-historical Evidence

Una guía de fuentes históricas orales

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ABSTRACT

Oral-historical methodology is briefly analysed and explained based on the author's personal experience in the field over 30 years. The definition and uses of structured and unstructured interviews are detailed. The emotional aspects of interviewing are recognised. The problem of how to address questions of credibility, transferability, dependability or confirm ability are examined. Examples of how to juxtapose different sources with oral evidence to support an historical interpretation are given. Following Alison Wylie's suggestions, use of 'networks of resistances' and 'concatenations of inferences' is recommended. In summary, personal narrative is seen as an elegant tool which enriches the history of archaeology. Oral recollections can recreate and capture the volume, silence, emotion and personal meaning of events. The Personal Histories Project is introduced as a way to create new sources and oral-history archives for future students, teachers and researchers.

KEY WORDS: *Oral-history method. History of Archaeology. Garrod. Burkitt. Clark. The Personal Histories Project.*

RESUMEN

En este artículo se presenta brevemente la metodología histórica basada en fuentes orales a partir de la experiencia acumulada por el autor durante 30 años. Se detalla la definición y usos de entrevistas estructuradas e informales. Se describen los aspectos emocionales de las entrevistas. Se presentan ejemplos de cómo diferentes fuentes históricas pueden combinarse con fuentes orales en interpretaciones históricas. Siguiendo las sugerencias de Alison Wylie, se recomienda utilizar 'redes de resistencia' y 'concatenaciones de inferencias'. En definitiva, las narrativas personales son consideradas como una herramienta elegante que enriquece la historia de la arqueología. La recolección de historias orales puede recrear y capturar el volumen, el silencio, la emoción y el significado personal de los acontecimientos. El autor introduce el proyecto 'Personal Histories' como una manera de crear nuevas fuentes y archivos de historias orales, para futuros estudiantes, profesores e investigadores.

PALABRAS CLAVE: *Metodología de historia oral. Historia de la arqueología. Garrod. Burkitt. Clark. Proyecto 'Personal Histories'.*

“Memories,” said one of my interviewees (Smith 2007), “are like gathering roses in winter.”

1. Introduction

Most handbooks and textbooks on oral-historical practice and principles written in the English language (Guba Egon & Lincoln 1981, Humphries 1984, Perks 1992, Perks & Thompson 2006, Ritchie 2011, Thompson 2000, or Yow 2005) include the following simple instructions. Make eye contact with the ‘narrator’. Respect the ‘informant’. Give priority to what she or he wishes to say. Listen! Be aware that the physical environment and realise that differences in age, gender and race may affect the interview. Be a neutral, objective observer free from any compulsion to prove a particular agenda. Be prepared. Plan ahead. Conduct background research. Know your subject. Decide on the type of interview needed, structured or unstructured (informal). Decide on your questions. Approach the narrator in a kind, respectful manner. Ask permission to use the recording and ask for that in writing. And, practically, bring the right digital equipment such as an H2n or H4n Zoom. Test your equipment. Allow time. Store your recordings safely away from magnetic sources. If you decide to transcribe, share the transcription with the narrator and seek permission each time you use it. Change the transcript and re-record or destroy the recording if the narrator wishes.

These simple points are important and an ethical beginning but do not explain how an historical argument is constructed; nor do most manuals discuss the deeper issues of the relationship which develops during an interview and how that relationship affects the oral historian and the person who is interviewed, and how oral-history practice may help to uncover new historical sources.

Most British oral historians distinguish between “structured” and “unstructured” interviews. Structured interviews are essentially oral questionnaires focusing on a narrow enquiry for a specific purpose. The interviewer controls the discussion to serve his or her predetermined goal. Unstructured interviews are broad, fluid, friendly and conversational; life-history recording is always unstructured. The interviewee, the narrator, controls the direction of the interview and follows whatever he or she wishes to record. The unexpected always emerges. The unstructured life-history interview is ‘qualitative’. The emphasis is on ‘process’, ‘context’, ‘situatedness’, micro-investigation, thick description and emotional involvement.

Since most historians prefer unstructured interviewing, how then do we address questions of credibility, transferability, dependability or confirmabil-

ity? I hope to answer those queries by presenting case studies. In this short article, I use examples from my oral-histories research to show how historians of archaeology might use oral-historical evidence judiciously to enhance the stories they tell. I start with an historical example which demonstrates how oral sources can be juxtaposed with other types of material to piece together an interpretation. I also will discuss briefly the emotional commitments which are oral history’s great strength.

2. First historical example

In the field of the history of science, the past forty years have witnessed an increasing interest in the study of controversies (e.g. Rudwick 1985, Machamer 2000). In general, sociologists and historians have examined scientific controversies in order to shed light on the history of their sciences. While historians of archaeology have been reluctant to evaluate scientific controversies in the history of archaeology, controversy studies may be useful to explore important problems concerning the history of archaeological research. An example will illustrate this point.

In 1950, a divisive controversy burst open within the University of Cambridge Faculty of Archaeology and Anthropology. Meyer Fortes (1906-83) had been appointed as the William Wyse Professor of Social Anthropology. He felt that Ethel Lindgren, who had become a Lecturer just before his own appointment, should be replaced by Edmund Leach (1910-89). Leach was more appropriate to the Faculty’s new theoretical outlook under Fortes’s leadership and to new teaching demands. Lindgren, however, was acknowledged to be a good lecturer and supervisor who had attracted students and who had produced quality research as an ethnologist during the 1930s. This controversy split the Faculty between the older, moneyed “amateurs” of the 1920s, including Lindgren, Miles Burkitt and Tom Lethbridge, and the younger, poorer “professionals”. With Leach’s appointment and Lindgren’s dismissal, a new intellectual era for archaeology and anthropology was ushered in. Leach became one of the leading anthropologists of his day. This change in power supported the later development of the archaeologist David Clarke’s (1937-76) profoundly influential analytical archaeology and the New Archaeology in the 1960s and 1970s in the UK.

How does one gain the information necessary for an analysis of this 1950 academic controversy? I found three differing oral-historical accounts, one from the then Secretary for the Faculty, Mary Thatcher, and two from former post-graduate stu-

dents. Cambridge archaeology Professor Glyn Daniel's version of events is printed candidly in his book, *Some Small Harvest* (1986). Committee and Faculty Board Minutes that record discussions and decisions are saved at the Cambridge University Library. Finally, there are Fortes's and Lindgren's revealing private correspondence, saved by friends, families and the Faculty.

Spoken accounts can thus be placed alongside equally solid written evidence. I use oral-historical evidence, then, as a small piece of a large project. Oral responses are only quoted when corroborated by other types of sources. I always attempt to establish what philosopher, Alison Wylie (1989, 1992), terms a network of resistances and a concatenation of inferences. Oral responses are used in conjunction with other supporting material. Interpretations are strengthened when based on converging lines of evidence. Conclusions are improved by using collateral lines of documentation. An academic turning point at a key university may then be more fairly analysed using several lines of information to reconstruct political, academic social and intellectual changes. Thus a combination of independent lines of evidence helps us understand how Professor Fortes used the situation to install his research agenda and jettison competing intellectual programmes.

2.1. Oral history and new historical sources

I found, years ago, that secondary, published material did not yet exist for the histories I was then investigating; unpublished sources had not then been located when I began to investigate the history of academic British archaeology. My past research into the history of archaeology in early twentieth-century Britain (Smith 1994, 1997a, 1997b, 2000) and my previous work in the history of twentieth-century Canadian archaeology (Smith 1998) were substantially based on information discovered with the generous help of those I interviewed. Oral history can secure an argument when juxtaposed to and intertwined with published and unpublished sources, and it can also produce new sources.

Numerous conversations with elderly archaeologists, their families, their students and their colleagues and friends resulted in uncovering new material and the creation of new archives. Much of this has been placed in the Cambridge University Library Manuscripts Department. Approved tapes are stored at the Society of Antiquaries of London, with me and with the Wenner-Gren Foundation in New York City. Interviews and transcriptions appear on my website and are reproduced in my Ph.D thesis, published by British Archaeological Reports (Smith 2009). In 2006, I also founded the Personal

Histories Project, an oral-history project now run by undergraduates. The Project records the lives of British archaeologists who have set the curricula for undergraduate education in the UK. Films of our interviews are produced by student volunteers and loaded on the web <<http://sms.cam.ac.uk/collection/750864>>, on Vimeo <<https://vimeo.com/personalhistoriesproject>> and on The Personal Histories Project Facebook page. This project creates new oral-historical sources. The films have been enormously successful and are useful as teaching aids. An oral history of the New Archaeology of the 1960s, for example, with Colin Renfrew, Mike Schiffer, Ezra Zubrow, Graeme Barker, Paul Mellars, Robin Dennell and Rob Foley speaking, available at <<http://sms.cam.ac.uk/media/1080569>>, has been downloaded nearly 6000 times in 96 countries.

2.2. Reliable witnesses and relationships

It is important to follow standard ethical procedures when developing friendships with the people who act as "living references". Firstly, in my experience, all people interviewed approve anything I used. For example, I first wrote to the now late Grahame Clark in 1987 to seek permission to study his life and career in my Ph.D research on the history of prehistory at the University of Cambridge. He read all my articles prior to publication. Both Clark and his wife, the late Lady Clark, never interfered with interpretation, as they began to know and develop a relationship of trust with me over years. Very seldom has anyone requested changes. Dorothy Garrod's family was always strongly supportive. Miles Burkitt's family was also kind and generously helpful. Less-known but equally important archaeological players, such as the Cambridge Archaeology Faculty "tea-boy", Charles Denston, offered their diaries, correspondence, unpublished photo albums, unpublished personal notes and draft copies of excavation and technical reports. This material, often at first held by the families, was always extremely valuable. With sources you may recover as the result of interviews, always request permission before using them.

When I first began to investigate the history of British archaeology, no one had yet discovered then unknown figures such as Miles Burkitt (figure 1). Fortunately, many I interviewed during the 1990s, including my late husband Thurstan Shaw (1914-2013), held memories which corroborated unpublished and published written accounts. Written material was made available to me by the Burkitt family, who have since become lasting friends; my husband's memories of Burkitt as his teacher during the 1930s in Cambridge fitted well with evidence

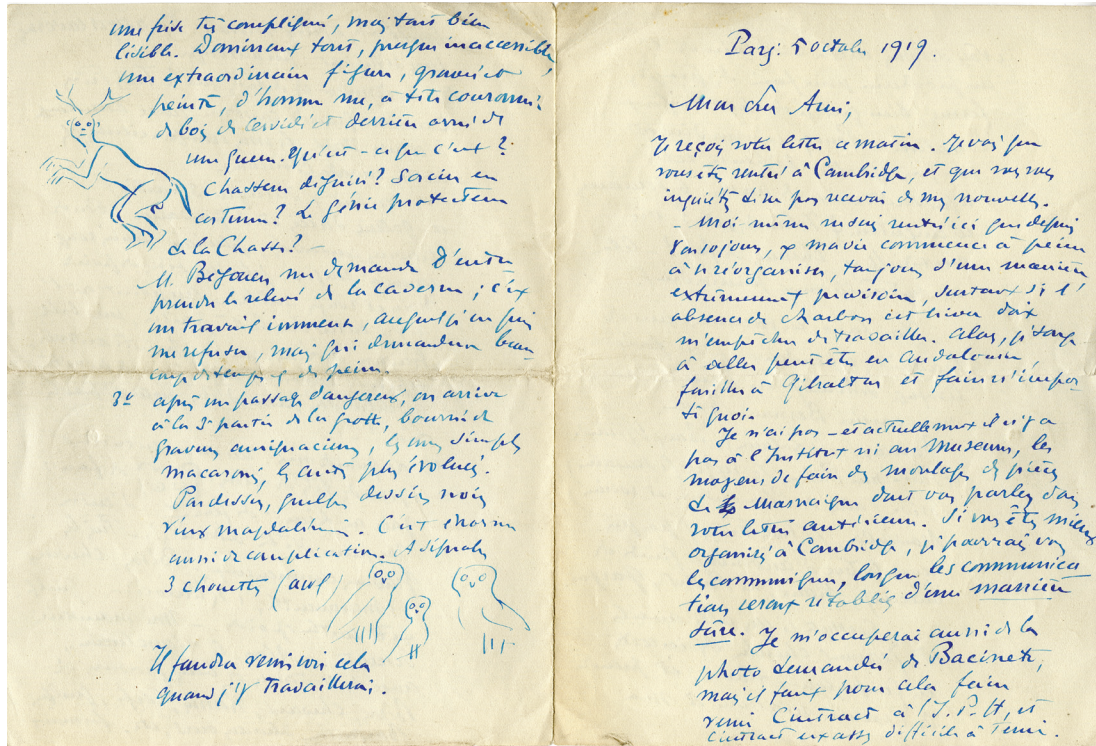


Figure 1. Letter from l'Abbé H. Breuil, explaining rock art evidence to Miles Burkitt, 1919. Photograph courtesy of the Miles Burkitt family. In 1915, a shy Burkitt (1890-1971), described by his former Cambridge students as kind and unconventional, became the first in Great Britain to offer a degree course of lectures on prehistoric archaeology to undergraduates. Throughout his life, Burkitt remained deeply indebted to his honoured and beloved Breuil.

from the unsorted material held by the family and in a Burkitt archive at the Cambridge University Library.

By considering these complementary sources together, I reconstructed for the first time (Smith 2009: 19-28) that Burkitt had been admitted to the University of Cambridge in 1909 and by 1913 had met l'Abbé Henri Breuil, considered by all, at that time, to be the greatest living authority on prehistory. The irrepressible Breuil clearly made an indelible impression on young Burkitt. Within weeks they were roaming Spain, joining Père Teilhard de Chardin, “Alsatian” Paul Wernert and the Bavarian priest, Hugo Obermaier, at the excavation of the great cave of Castillo in 1913.

Letters home held at the University Library reveal Burkitt’s delight and wonder at Castillo’s prehistoric art, long succession of Palaeolithic and Upper Palaeolithic industries and its sequence of Pleistocene fauna. After a season of excavation at Castillo, Burkitt, Teilhard de Chardin, Wernert and Breuil toured “les Grottes ornées” of north-west Spain and then hiked to the Hautes-Pyrénées’

cave of Gargas, where Breuil had recently discovered a new gallery; Burkitt was here enthralled by the mutilated hands stencilled on cave walls which were interpreted as an early form of magic amongst the Aurignacian people.

As remembered by my husband, Burkitt was proud to be “Breuil’s pupil”; in his correspondence, Burkitt often referred to Breuil and Obermaier as his honoured “teachers”. Without classes or formalized courses available, “much archaeological and geological information was gleaned” at informal evening camp conversations in 1913 and 1914. Burkitt learned excavation methods by observation and imitation amidst rough living. During their wanderings through the mountains of Spain, Breuil had explained to Burkitt the phases of evolution which cave paintings and engravings were thought to follow. Years later, Burkitt used exactly this reasoning to suggest chronologies for the South African rock art which he viewed and admired during his tour of South Africa in 1927. In his 1928 book, *South Africa’s Past in Stone and Paint*, Burkitt imported Breuil’s methods of anal-

ysis when he attempted to analyse and synthesis John Goodwin's original material and sites.

The continental scholars Burkitt encountered in 1913 and '14, Breuil, Obermaier and Cartailhac, contributed extensively and freely to the first archaeological textbook at the University of Cambridge, Burkitt's *Prehistory* (1921), which Breuil himself had encouraged Burkitt to write. This book and Burkitt's *The Old Stone Age* (1933) became the standard texts for generations of students going from Cambridge to the then Empire. Unabridged and uncritical use of Breuil's and Obermaier's research and teachings is found in Burkitt's publications throughout ensuing decades. Intellectual and personal faithfulness were manifest in Burkitt's books and articles when he repeated his continental mentors' material *verbatim* (Smith 2009: 25-7).

The depth of this indebtedness was clearly remembered by former Burkitt students. Although it was not difficult, therefore, to reconstruct and document the formative and overwhelming influence of continental thinkers, such as Breuil and Obermaier, on Burkitt's thinking and on the content and reasoning contained in his first textbooks at the University of Cambridge (Smith 2009: 24-8), it was more difficult to ascertain and to reconstruct Burkitt's spiritual beliefs. These beliefs proved fascinating as they underlay and motivated his teaching.

According to Thurstan Shaw and his fellow Africanist, the late Desmond Clark (1916-2002), who had been a Cambridge undergraduate at the same time as Thurstan in the 1930s, and also according to unpublished accounts held by descendants, early in World War I, Burkitt had begun to believe that humans "moved Godward... partly owing to struggles against overwhelming odds" (Quotation from "Sermon preached in Barrington Church"; Burkitt Family Archives). Evil itself could help a nation and a person mature. He argued that through the study of the past, we gain knowledge of ourselves. Cambridge students, educated in prehistory, would be public-spirited, just, intelligent leaders and fair, peaceful administrators. The goal of studying archaeology was to develop personal character and the qualities of self-reliance that promote world peace. From interviews, it emerged that Burkitt believed that prehistory must remain in the hands of amateurs who were motivated by love, not money or honours. Burkitt's religious beliefs could not have been reconstructed without the memories of his former students.

Occasionally, to use another example, one unique and reliable witness, respected within a small social community, may augment thin written evidence. Dorothy Garrod's momentous election,

on 6th May 1939, as the first female professor at Cambridge or Oxford is barely mentioned in any official record. Regardless of her grand archaeological accomplishments, Garrod still remained, when I began my research on her in 1995, a "shadowy figure" (Smith 1997a, 2000, Smith *et al.* 1997, 2009). The scant, unrevealing Minutes from Elections to Professorships were the only existing document. The eight, all-male Electors, pillars of respectability and representatives of extreme British academic power, appear to have met in the usual way, discussed an apparently small field of candidates, reconvened the following morning and quickly voted for Garrod, the first woman elected to any such position since Cambridge University had been founded in about 1260. There is no hint of controversy surrounding this important election which later led to women being finally admitted to Cambridge as degree students in 1948.

However, the testimony of the late Lady Jeffreys, formerly Bertha Swirles (1903-99), greatly enhanced this scarce written evidence. By good chance, I met someone in the Cambridge University Library tea-room who had come up to study archaeology and anthropology during the Second World War. Months later, she suggested that I speak to her friend, Lady Jeffreys, a mathematical physicist, then in her mid 90s. At that time, I was living as a guest of Elisabeth Leedham-Green, the erudite Deputy Keeper of University Archives at the University of Cambridge. Leedham-Green knew the wider Cambridge and British academy. She assured me that Lady Jeffreys was a highly respected member of the tight Cambridge community, known for her clarity, good memory, astute judgement and intelligence. She would be reliable.

In fine, vivid detail, the late Lady Jeffreys remembered how she had met "outside Elector", Manchester Professor of Geography, H.J. Fleure (1877-1969), on a train to Manchester the morning following Garrod's election in 1939. She recounted Fleure's humour and high spirits, the sepia light drifting through the train window. Fleure's memory of the Vice-Chancellor's response when the Electors gave their decision was, "Gentlemen, you have presented us with a problem". When I crosschecked this phrase with Classicist, the late Alison Duke, then also in her 90s, she confirmed that the wording was exactly his.

Jeffreys's memories helped in the reconstruction of Garrod's academic and archaeological career. Why was she, a woman, elected? Fleure was amused, Jeffreys said. He was from Manchester, where women were already admitted to degrees and he was accustomed to the idea of women in higher academic ranks. He found no difficulty in promoting a woman as a candidate.

Additional information was gained during an interview with my dear late friend, Mina Lethbridge (1919-2000). Mina offered me her husband, Tom Lethbridge's (1901-71) diary. Tom had taught Anglo-Saxon archaeology at Cambridge for years and had also put in for the 1939 Professorship at the request of those opposed to an outsider. Probably the "candidate from outside" was Mortimer Wheeler or Louis Leakey, who Daniel (1986: 97) states wanted the position. Wheeler at that time was involved as Honorary Director of the Institute of Archaeology in London which he and his wife, Tessa, founded in the mid-1930s. He had not formally applied but the British archaeological community was small and an informal inquiry would have been sufficient. He was "a brilliant organizer, a born excavator, a dynamic and forceful character", but both Leakey and Wheeler were also considered "bounders" by some members of the Cambridge Faculty (Daniel 1986: 407-8). By implication one of the Electors who might have voted for Wheeler was diverted by Lethbridge's candidacy. The vote was split. A highly qualified, scandal-free, established British-born woman was apparently a more pleasing alternative than any outsider. "All went well," Lethbridge ([1965]: 100) wrote in his diary, "the proper man got in."



Figure 2. Dorothy Garrod (1892-1968). Photograph courtesy of Fonds Suzanne Cassou de Saint-Mathurin, Musée des Antiquités Nationales. At the end of her life, an acquaintance suggested to Garrod that she had been lucky. "*Pas la chance*," Garrod replied, "*C'est courage et persévérance*." "It wasn't luck, it was courage and perseverance".

Before her election, Dorothy Garrod (figure 2) had an illustrious excavation and expedition career as a superbly accomplished "dirt" archaeologist in the field. She was one of the finest British archaeologists of the twentieth century. Garrod excavated the Devil's Tower site in Gibraltar over a total of seven months between 1925 and 1927. This was her first internationally recognised dig and she soon struck skeletal gold. With sheer skill, which was to occur again and again during her excavation career, Garrod found the scattered fragments of one tiny skull over a period of two separate excavation seasons. The photograph of Garrod from her own album (figure 2), which I found stored at the Musée des Antiquités Nationales, testifies to the personal importance of these spectacular finds. Surrounded by red stars, Garrod here sits holding the pieces. The photograph is entitled "Abel", "b. B.C. 20,000. d. aet. 5, Disinterred, June 11, 1926."

3.3. The occasional use of structured interviews

As explained, informal flowing life-history interviews are favoured by oral historians, but a structured interview – again essentially an oral questionnaire focusing on a narrow enquiry for a specific purpose – is often a good start. Again, my research on Garrod may provide an example of the effectiveness of structured interviews. Persistent rumours suggested that she had burnt her literary remains. In consequence, Garrod's life and brilliant career had not been thoroughly documented. After much intensive questioning of many people, in 1996, I approached the Cambridge University roll office and found L. Pulvertaft-Green who studied archaeology in 1948. Pulvertaft-Green was the first to mention a counter-rumour. Grahame Clark had years ago told her that Garrod had saved correspondence and field notes and that this unpublished material was stored in France. I contacted Paul Bahn, a good friend of Suzanne Cassou de Saint-Mathurin, who had excavated with Garrod in France and Lebanon and stayed with her in the Charente. A letter to me from Paul Bahn written in April 1996 states, "I have just returned from Paris... There is indeed considerable Garrod material... now gone to the Musée des Antiquités Nationales". When Saint-Mathurin died in 1991, boxes of Garrod's diaries, letters, field notes, photographs and manuscripts were bequeathed to the MAN along with Saint-Mathurin's papers. This material, not yet completely accessioned, is kept only under Saint-Mathurin's name.

The depth and literary wealth of this archive is astonishing (Smith *et al.* 1997). In the early 1990s, only a few photographs of Garrod had been well known; now hundreds are available. There is also

an extensive photographic archive held at the Pitt Rivers Museum, which Jane Callander and I identified based on the original prints held at the MAN. This archive is now on-line. Her field notes and diaries from excavations and expeditions to Kurdistan, Anatolia, Bulgaria, France and Lebanon detail exciting personal experiences. Crucial archaeological discoveries can now be better reconstructed, including the 1932 discovery at Mount Carmel, Palestine, of the Neanderthal female skeleton, Tabun I.

Among Garrod's photographs were numerous images of three Palestinian villages, taken during the 1930s when the villagers worked with Garrod at nearby Mount Carmel, now in Israel. The villages were completely destroyed in 1948 and the families were widely dispersed. I was often told that it would be impossible to trace them. However, after I loaded images on the web, descendants have recently contacted me. Hopefully their memories may now be added to the history of archaeology in Palestine and Israel.

My early (Smith 1994) work on the history of the Fenland Research Committee is another example of how structured interviews may be applied. This research is available on-line at <<http://www.arch.cam.ac.uk/~pjs1011/grahame-clark+fenland-research-committee.pdf>>, but is also published (Smith 1994, 1997b).

The committee, which occupied a mythical presence in British archaeological minds, existed just beyond living memory. When I started my investigation in 1993, little was known as to how it was founded, its day-to-day goals and activities, who was involved, what excavations were conducted and what publications resulted. Few realised that the committee was the predecessor of the Cambridge Sub-department for Quaternary Research and that it developed the stratigraphic-geological approach for archaeology so widely used in Britain today.

In search of sources, I interviewed a sample of 34 people, including the then only surviving committee members, such as the late Stuart Piggott. Events snowballed as each person put me in touch with others. In this case, the structured interview led to considerable relevant information. A mass of useful information thus emerged. My publications based on this information have become the original scholarly research upon which later work by other authors is now based (Fagan 2001).

3.4. Moving intimacy

Oral-historians seldom discuss what happens to them during an 'unstructured' interview. It would

be helpful if the process were deconstructed. A moving intimacy develops but I have not yet delineated how that works or what happens to make me feel that I am getting to know someone so well so quickly. I can only say that I do very much enjoy meeting the fine people I interview and they often become my friends for life. I fall in love. I have been told that this happens to other interviewers. There is no good theoretical literature which examines this.

I suggest that the emotional depth available and present in oral history evidence is its greatest value. In any interview I conducted (Smith 2009), in the end, people wanted to be remembered for whom and what they loved, not for what they had accomplished. Their uniform passion unites prehistory at Cambridge. From Burkitt, who believed that the soul was illuminated by a knowledge of the past, to Clark, who believed that prehistory could be the great leveller and therefore must be professionalised, to Garrod, who named the Neanderthal child, Abel, and came to prehistoric archaeology as if converted to a religion, the common thread is a certain belief that this subject will enlighten our lives and strengthen the world. Devotion to archaeology is the one embracing emotion always evident and expressed by all interviewed. Shaw, Burkitt, Clark and Garrod were strikingly different, individualistic personalities. Yet they were all committed to prehistory as if to a faith. It is clear that this deep emotional and philosophical commitment was one of the major reasons for the success of prehistoric archaeology as an academic and public subject in Britain.

Oral history teaches us that human relationships are important in creating archaeological knowledge and in creating a history of our subject. The Cambridge Archaeology Faculty was known as the most successful archaeological centre in Britain for much of the twentieth century. One of its strengths was its intimate endogamous smallness. In figure 3, we see an afternoon party of Faculty members dressed in Museum artefacts. The photograph was taken before Fortes's and Leach's arrival, when Burkitt and Garrod were part of a small, informal, casual group, known for its 'haphazard', gentlemanly style, none of whom had advanced degrees. Long-committed relationships worked together for the advancement of the subject, as well as a commitment to the tea-room as a sanctuary. The importance of tea-drinking to the development of British archaeology is another subject explained in detail elsewhere (Smith 2009), but it is clear that some realities can be best reached and reconstructed through the elegance of personal narrative.



Figure 3. “The Cambridge Anthropology and Archaeology Faculty was far more interesting than any primitive tribe” (former undergraduate in 1949, I.M.R. Summers, in conversation, 1998).

DEDICATION

This work is gently dedicated to my husband, the late Professor Thurstan Shaw, CBE, FBA, FSA, Ph.D, Onu N’ekwulu Ora Igboukwu, Onyafuonka of Igboland, Onuna Ekwulu Nri.

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WEB SOURCES

- Ethical guidelines for interviewing: <<http://www.oralhistory.org.uk/ethics.php#guidance>>
- Oral History E-mail list: <<http://www.h.net.org/~oralhist/>>
- Oral History Society: <<http://www.ohs.org.uk/>>
- Pitt Rivers Museum Garrod Photographic Collection: <<http://web.prm.ox.ac.uk/garrod/>>
- Portable recorders available with detail on how to use them: <http://transom.org/?page_id=7514>

PERSONAL HISTORIES FILMS ON THE WEB

- <<http://www.arch.cam.ac.uk/personal-histories/attenborough/Site/enter.html>>
- A selection of Personal Histories films <<https://vimeo.com/personalhistoriesproject>>, for example Sir Tony Robinson speaking <<https://vimeo.com/63573378>>
- and on Facebook <<https://www.facebook.com/pages/Personal-Histories-Project/200039440031381?fref=ts>>
- and on the University of Cambridge SMS <<http://sms.cam.ac.uk/collection/750864>>
- for example An oral history of the New Archaeology of the 1960s <<http://sms.cam.ac.uk/media/1080569>>

MANUSCRIPTS

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