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## **The Occaneechi\* Band of the Saponi Nation: Archival Documentation in a Native American Community**

*L. Teresa Church*

### **Abstract**

Rooted in the oral tradition, Occaneechi culture has survived the transition into archival documentation. How this occurred in the face of deliberate efforts to eliminate the Native American presence in general is the focus of this investigation. More importantly, however, this study aims to inform the canon of professional literature about the presence and significance of the Occaneechi archives in North Carolina. The study also reports how tribal members managed to preserve and pass on the essence of their cultural traditions while the dominant culture believed the Occaneechi had become extinct.

### **Introduction**

The Native American Archival Documentation Project officially began at the University of North Carolina at Chapel Hill during the fall of 2002. This research initiative focused upon the Occaneechi Band of the Saponi Nation, an American Indian tribe based in Mebane, North Carolina. The study was never intended as an approach to document Occaneechi culture and traditions. Such an undertaking is beyond the scope and duration of this project and is, undoubtedly, an effort best suited for the tribe's members. After all, they are the experts on their collective experiences; they are the rightful owners and keepers of their history and culture.

As its primary goal, the study attempted to shed light on how members of this tribe formerly reliant on oral tradition have come to utilize written records to pass on their culture and traditions from one generation to the next. The study also sought to explore some of the differences between the informational contents of

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\* There are variant spellings of the tribal name; in early writings it appears as Occoneechee(s). The present tribe utilizes the spelling Occaneechi.

various types of oral and written records maintained by the tribe. In addition, this research provided an opportune moment to investigate the nature of a Native American archives in general. That aspect of the study served in part as the impetus for scholarly interest in the Occaneechi Band of the Saponi Nation.

Another goal of the Native American Archives Project was to foster sensitivity within the archival community regarding American Indian archives. The study attempted to provide insight for mainstream archivists and curators seeking possible ways to make repository holdings more diverse and inclusive of materials pertaining to under-represented population groups. Above all, this study sought to identify non-threatening approaches to encouraging and assisting the Occaneechi tribal members in the development, maintenance, and control of their own archival collections.

### **Literature Review**

Documented history of the Occaneechi in the eastern United States dates back to the seventeenth century. John W. Tisdale, in *The Story of the Occoneechees*, describes them.

The Occoneechees, a very remarkable and wealthy Indian Tribe, lived on an island in the Roanoke River at the present site of the Town of Clarksville, in Mecklenburg County, Virginia. Long before the first Europeans entered this valley, the fame of the Occoneechees was well known to them from the many reports made from time to time by the Tidewater Indians. The reports sometimes greatly exaggerated the wealth and power of the Occoneechees to such an extent that in the minds of the early settlers in the Tidewater the mysterious Island City of the Occoneechees assumed the proportions of an Eldorado. A keen competition must have developed among the first American Explorers as to who should be the first to discover and set foot in the Fortress City of the Mighty Occoneechees. (Tisdale, 1953; 39)

Tisdale further states that:

The first explorers and traders of whom there is a record entered the heart of the Occoneechee domain in 1670. They found the Occoneechees to be a small but very wealthy and influential tribe of the Eastern Siouan Group.... (Tisdale, 1953; 42)

The tribe wielded considerable power and influence along the waterways from Virginia to North Carolina. According to Thomas E. Ross,

The Occaneechi village had a palisade... which protected the only river ford or crossing for miles in either direction. This control of the ford allowed them to dominate trade for hundreds of miles.... The tribe's exclusive control over the ford made the historic Occaneechi a strong and influential tribe despite its relatively small population. Command over such a vast region was totally out of proportion to the size of the tribe. A good example of the influence they had was the fact that Occaneechi was spoken as the primary trade language (*lingua franca*) in the region and used for religious rituals by tribes near their area of control...(Ross, 1999; 199-200)

Various sources consulted for this study suggest that the Occaneechi population size was well under one thousand members during the tribe's early political and economic heyday in the 1600s.

At different times during their history, the Occaneechi were situated in Virginia as well as North Carolina. They experienced considerable periods of moving back and forth between locations in the two states. In *Southern Indian Studies*, Forest Hazel writes of one location being "the Occaneechi village on the banks of the Eno River near Hillsborough, North Carolina...." (Hazel, 1991; 3). Settling here came some years after the tribe had suffered "defeat at the hands of Nathaniel Bacon's militia in 1676" (Ross, 1999; 200). Subsequent to a period of conflicts between the colonists and various tribes, Bacon rose in defiance against Virginia's Governor Berkeley. He recruited a number of followers who took up arms against Indians. During the course of this rebellion, the Occaneechi sustained a heavy loss of lives and diminished political and economic strength. The resulting loss of their territory in Virginia, followed by years of "harassment by the English and the Iroquois" (Ross, 1999; 200) brought the tribe to "settle near Hillsboro, North Carolina" (Ross, 1999; 200). "About 1701 the Occaneechees and their kinsmen and allies, the Tutelo and Saponi, abandoned their Domain on the Roanoke" (Tisdale, 1953; 61).

In a period of time when small fragmented groups across the Piedmont were banding together for mutual assistance and protection, the merging of families and small tribes at Occaneechi Town would not have been unusual. (Hazel, 1991; 6)

The Occaneechi also "were settled on the Meherrin River near present-day Lawrenceville, Virginia" (Hazel, 1991; 7). The settlement along the Meherrin River came in part as a result of the tribe's "incorporation with the Saponi"

The government of Virginia had by this time established a reservation... at Fort Christanna in Brunswick County, Virginia.... The Occaneechi were removed to the reservation in 1714 when it was determined that they needed a safe living area away from the effects of the Tuscarora War. There they remained until sometime around 1740 when the tribe split, some going north with the Saponi, while others returned to their previous homeland in North Carolina.... According to the present-day Occaneechi, their ancestors have remained in the same general area since the 1780s. (Ross, 1999; 200)

With respect to Native American archives, Medicine Horse (1991), during a Hearing before the Select Committee on Indian Affairs, testified that:

The mission and purpose of a tribal archives is to protect, preserve, and make accessible a wide variety of unique material on the culture and history of its tribe.... Tribal archives are much needed as most tribes have a strong oral history tradition. This tradition needs to be recorded and kept in a safe environment. (Medicine Horse, 1991; 45)

A distinguishing feature of a tribal archive, according to Fleckner , is that it

...actively gathers historical records through the systematic administration of official tribal government records... by copying materials in private hands and in repositories elsewhere, and by intentionally creating documentation. (1984;1)

Additional advocacy for archives in Native American communities has been voiced through initiatives such as the Native American Archives Project launched two decades ago. That project was “a cooperative effort by seven organizations and institutions with major funding from the National Endowment for the Humanities” (Fleckner, 1984; iii). The aims of the various “project activities were to promote the establishment and development of archives programs by Native American groups” (Fleckner, 1984; iii). In his introduction to *Native American Archives: An Introduction*, which was published in connection with the mentioned project, Warren reiterates the significance of tribal archives as a means of preserving Native American culture.

Attention and care to the traditional life-ways and protection of age-old institutions which have sustained the culture are now dependent

upon the large majority of younger persons that make up the community. Yet the repositories of wisdom and experience in those traditions are critically reduced. The cultural memory, as it were, of these communities is fast dimming. (Warren, 1984; v)

The situation that Warren describes has much to do with members of many Native American tribes decreasing in number due to old age, death, and intermarriage. The end result is an increase in the loss of enormous quantities of information pertaining to various tribes. Having archival programs in place to facilitate gathering and preserving the documentation of these communities might certainly make the outcome very different. Some examples of materials that can, and should, be preserved

...include photographs, music, oral historical materials, maps, recordings (both disc and audio and video tape). And the vast array of written documentary information of the people: treaties, ratified and unratified; tribal government proceedings; personal correspondence, litigation; and many other similar materials—all of them important as the record of specific historical and general cultural development. (Warren, 1984; vi)

Such materials as these “can play an important role in the education of the tribe’s people” (Medicine Horse, 1991; 45). It seems fitting to otherwise conclude that “without archives, [Native American] heritage stands to become extinct” (Medicine Horse, 1991; 46).

### **Methodology**

Professor Stephen Davis, a research archaeologist in the Research Laboratories of Anthropology at the University of North Carolina at Chapel Hill, was an invaluable resource person at the very early planning stages for this project. During January of 2002, he provided me with a number of helpful suggestions concerning how to make contact with the Occaneechi people and facilitated my efforts to initiate contact with several key members of the tribe.

Two separate face-to-face meetings between two of the tribe’s members (later referenced in this paper as Participant A and Participant B) and myself took place in February and March of 2002. These preliminary dialogues provided opportunities to elaborate on matters such as the nature and significance of the project, its goals, and the intended approach to the data-gathering phase. I also took some initial steps toward earning the trust of the key contacts. These

discussions proved useful for generating interest in the project, and both contact persons agreed to serve as participants in the study. In addition to pledging their own support, they offered to provide assistance in identifying and soliciting support and participation from other tribal members.

*(Data-Gathering Approach)*

Personal interviews seemed highly appropriate for exploring the views and insights of the participants. I conducted individual interviews and reserved the option to interview participants in a group setting as well. This alternative format was considered potentially useful for gaining some perspective about how group leadership dynamics might affect the documentation of tribal history. Due to time constraints imposed for completing the project, however, group interviews were not utilized.

I approached this study ever mindful that I was an outsider to Native American culture. Mine was a conscious effort to show sensitivity to the history and political treatment of American Indians. A carefully prepared list of questions guided me during the interview/data-gathering phase. I attempted to formulate questions that explored areas such as the origins and ownership of the Occaneechi archives. I also probed how these materials conformed to the traditional definition of archives and their various uses in the Occaneechi community. The interview questions are included in the Appendix section of this paper. Some questions were very specific in nature, aimed at probing Native American archives from a layperson's perspective as well as that of professionals. The aim here was to successfully navigate the Occaneechi archival landscape about which no written documentation was found during the course of this study. This was an opportunity to explore how members of the tribe have communicated and conveyed the essence of their history and culture from one generation to another in oral and written forms and to evaluate the differences between the two modes. A further aim was to gather data sufficient for use in developing a tool to assist archivists in understanding and documenting Native American culture and directing archival patrons toward appreciating, respecting, and gaining access to such materials.

Similar to utilizing the assistance of Participant A to identify informants, I sought this participant's counsel in helping to determine the location where interviews would take place. My willingness to travel to a location selected by the participants accorded a level of respect. After all, the informants were the authorities on their personal views, and they held the keys to the data desired for collection.

*(Gaining Entry to the Community)*

If there was a single aspect of the project that raised the greatest concern, it was deciding upon how to go about gaining entry to the Occaneechi community. Christensen contends that, in a situation like this, “[t]he best person(s) to begin communicating with is the local recognized tribal leader(s).” In the publication *Working With Indian Library Communities and Agencies to Establish Indian Library Services*, she advises that one “ask permission to speak to the rest of the community, ask advice on how to proceed” (Christensen, 1975; 7).

I conferred with Participant A and received an invitation to attend an upcoming meeting of the Occaneechi Tribal Council. This meeting took place during October of 2002, at which time I made my formal introduction to the community and presented brief remarks pertaining to the proposed study.

In exchange for their participation, I offered to share my professional expertise and training as an archivist with tribal officials. Several members of this group responded favorably in that regard. I agreed to provide services as a consultant on matters such as the arrangement, description, storage, and physical handling of official documentary records. I also agreed to provide assistance with establishing measures of security for these materials.

With their efforts to gain recognition from the North Carolina Commission on Indian Affairs, Occaneechi tribal members went to great lengths collecting documentary evidence to verify their presence in the State of North Carolina. These materials have historical and enduring value, and receiving professional archival consultation services is beneficial for the tribe as a whole, making the Occaneechi people stakeholders in this project. Without a doubt, their becoming stakeholders aided me in gaining entry to the community.

**Findings of this Study**

As this project got under way, it was guided by the contention of Elizabeth Whiteman Runs Him, who reminds us that “Indian culture has not been preserved in a written literary tradition...” (Whiteman Runs Him, 1975; 6). Yet, there was always the expectation that the research project would lead to some great abundance of written materials, because “[t]oday primary oral culture in the strict sense hardly exists, since every culture knows of writing and has some experience of its effects” (Ong, 1982; 11). Also, because of the effects of cultural assimilation, there was reason to believe that the Occaneechi community would now rely very heavily upon written materials for

documentation purposes. It has been quite interesting to learn that, in fact, this tribe makes use of both the oral and written traditions.

The study included no attempt to examine, or in any way assess, the contents of the Occaneechi records, which tribal members began collecting during the 1980s. Rather, the investigation proceeded with information gleaned during the preliminary project discussions, which suggested that these materials included items such as clippings, correspondence, court petitions, and the like. Interviews with Participants C (Personal Interview, 20 February 2003) and A (Personal Interview, 25 March 2003) revealed that some of the

types of records used to find the history of the tribe included U.S Census Records; county birth, death, and marriage records; tax records; land records; old newspapers; Cherokee settlement applications; county histories of Virginia and North Carolina; old church minutes, oral histories; and old school records.

Copies of these materials are included among the Occaneechi holdings and were acquired through sources (individuals and institutional facilities) in places such as North Carolina, Virginia, Michigan, Ohio, Indiana, and Washington, D. C. A number of the individual contributions to the Occaneechi archives resulted from copying privately-held documents of “tribal people who had relocated to other regions of the country” (Personal Interview, 30 January 2003). “Most of the records have been copied from public records,” (Personal Interview, 20 February 2003) however. In reflecting on the use of these materials in conjunction with the tribe’s bid for recognition from the North Carolina Commission on Indian Affairs, Participant C states that:

[i]t is very important to amass documents, because without some of the documents that we have, we would have been sitting ducks. We wouldn’t have been able to achieve State recognition or apply for Federal recognition without some of the documents. (Personal Interview, 20 February 2003)

Participant C adds that “oral and written histories seem about equal [in importance] but at some point you’re going to have to document [in writing]” (Personal Interview, 20 February 2003). This seems to suggest that written histories might have a slight edge over those in oral format. A similar sentiment is shared by Participant B, who says that “it is better to write something than to tell it” (Personal Interview, 30 January 2003).

This study finds that, perhaps, the written tradition is being embraced largely as a way to preserve Occaneechi history and culture for the tribe's youths. The reliance upon writing takes on great importance, considering that some younger members of the community are coming of age and being influenced by various technological developments. In support of this perspective, Participant A notes that:

The oral tradition is not being passed along like it would've been at one time, with the advent of television and video games. For a lot of kids, it's not very interesting to sit down and listen to your grandfather talk when you can be entertained visually. (Personal Interview, 25 March 2003)

The observation concerning youths, as described above, is "not unique to the Occaneechi community" (Personal Interview, 25 March 2003); similar trends exist among other tribes such as the "Seminole and the Navajo" (Personal Interview, 25 March 2003) as well. This study suggests that a gradual social shift has occurred over time, whereby opportunities no longer arise for routinely sharing oral accounts of the Occaneechi past.

Occasionally you may get a younger person that is working on a school project, or for whatever reason [he/she] takes an interest and then they may ask their grandfather what it was like growing up in the community. (Personal Interview, 25 March 2003)

In spite of their infrequency, the importance of conversations between grandparents and youths cannot be overstated. This study suggests, however, that such dialogues initiated by youths in conjunction with school-related projects are not sufficient to sustain the oral tradition. School projects may have a rather limited focus, and "talking about the old ways generally is not something youths care a lot about" (Personal Interview, 25 March 2003). To become adept at exploring ones's cultural heritage at great depths, "... you have to get on up in [adult] years before you really start to thinking about the [past] and what you want to tell your children" (Personal Interview, 25 March 2003). Meanwhile, "a lot of the real old people have passed on" (Personal Interview, 25 March 2003) from the Occaneechi community and much valuable history is lost. Consequently,

[i]t's going to be a real struggle to be able to preserve any of the old ways and pass them on. People... it's like they don't have the time to learn that any more. (Personal Interview, 25 March 2003)

The decline of the oral tradition is further attributed to changes that have

occured in modern family structures.

We used to have three or four generations, or more, living under one roof. Now, we've gone from more of an extended family framework to a very nuclear sort of family where you just have the parents and children. So, there's not the opportunity to listen to grandparents. (Personal Interview, 25 March 2003)

Social changes such as those described above have had the effect of "weakening the [Native American] community to much the same extent as other communities" (Personal Interview, 25 March 2003) in the United States. Now, in terms of preserving and providing access to historical information concerning the Occaneechi tribe,

[w]e're going to have to go from what was primarily a orally-transmitted history to one that's more in keeping with the twenty-first century. Instead of kids sitting at their grandparent's knee and hearing this, they'll have to be able to pop a DVD into their computer and see it on screen, or hear it, or look at a videotape of an elder talking about it [the old ways]. (Personal Interview, 25 March 2003)

In spite of its apparent decline, the oral tradition remains very much a part of the lives of the tribe's elders.

Most of them love to have people talk to them about the old days. It makes them feel like they have some use, like people are interested in what they have to say. (Personal Interview, 25 March 2003)

The elders place a high value on "family history" (Personal Interview, 20 February 2003) and they "usually remember what went on in the past" (Personal Interview, 20 February 2003). Participant C notes that "several older folks were looked upon as being knowledgeable about cultural aspects such as growing tobacco and killing hogs" (Personal Interview, 20 February 2003). Through the various oral accounts, this participant states that "our sense of history is what we're looking for. There are lots of stories we're unearthing slowly" (Personal Interview, 20 February 2003). The "Story of the Snake-Haired Lady," which follows, is one such example:

There was a very beautiful young girl in our community, who didn't mind her parents. And her mother said [for her] not to go play around the well, so she decided to do that, regardless. And

there was a monster in the well that called her out. And she kept being nosier and nosier and getting close to the well. The monster didn't get her. And upon that her long beautiful hair became snakes. The moral of the story was [to] pay attention to your parents, or something bad is gonna happen to you. (Personal Interview, 20 February 2003)

This mythical account subscribes to Cruikshank's (1998: 3) contention concerning the way in which the "oral transmission of stories... in many parts of the world has a continuing role in the production and reproduction of history." Her scholarship from the Yukon Territory reveals that:

[s]tories about the past continue to be discussed and debated in small communities where oral tradition is a lively and ongoing process, a way of understanding present as well as past. (Cruikshank, 1998: 4)

### **Summary and Conclusion**

Once thought to be extinct, the Occaneechi Band of the Saponi Nation has a thriving culture in North Carolina. Its members began reorganizing during the 1970s. Two decades ago, they began their efforts to gain tribal recognition, which was granted by the North Carolina Commission on Indian Affairs during 2002. Their tribal roll presently boasts "between four- and six-hundred members" (Personal Interview, 20 February 2003).

From an archival standpoint, scholarship on the tribe has been insignificant, given the scarcity of systematic, reliable documentation and access to it. Maintained under tribal control, however, there are a variety of records that the Occaneechi people have utilized to their advantage over the years. Through the inquiries made during the course of this project, it has been revealed that the tribe is rich in oral and written traces of its past. Copies of the latter were acquired from sources in several states, as well as the District of Columbia.

The oral tradition holds much favor among tribal elders, who in essence serve as the gatekeepers to the body of knowledge that it comprises. This tradition appears to be declining among the Occaneechi. However, it continues to have wide usage among native peoples in other regions of the world, particularly some of the smaller localities in the Yukon Territory.

With the decline of the oral tradition, the Occaneechi community has been forced to adopt a dual approach to cultural documentation practices. Perhaps, the greatest challenge that the tribe faces is that of maintaining a unique Indian

identity in this regard. The Occaneechi presence is known in North Carolina, and the holdings in the tribe's archives definitively counters all arguments to the contrary.

### **Appendix**

#### Native American Documentation Project Interview Questions

What does it mean to you to be a member of the Occaneechi Band of the Saponi Nation? What does it mean to be an American Indian, in general?

When did you come to understand the significance of being a member of this tribe? How, and from whom, did you learn this information?

Tell me a story about Occaneechi Town and your life in the community where you grew up.

How was your life experience shaped and defined, as a member of the Occaneechi Tribe, while living among blacks and whites?

How did you hold onto your Occaneechi heritage, culture, and way of life while living among these groups?

How did you feel knowing that you were Occaneechi when the North Carolina Commission on Indian Affairs, and other tribes, refused to officially recognize you as such?

Tell me what role, if any, you and your family members played in helping to gain recognition for the Occaneechi people.

How did you and other people in your community go about locating and gathering the necessary documentation to prove your tribal identity?

What kinds of materials did you gather, and from what sources did they come?

What, if anything, is different, now that the Occaneechi Band of the Saponi Nation is recognized by the North Carolina Commission on Indian Affairs?

Think about a recent visit to the Occaneechi Village site and tell me how you feel when you walk about the grounds there.

What do you think are the best ways to reach younger members of the tribe and help them learn about the importance of being Occaneechi? Which of these

are you doing yourself?

What are the best steps to take to document Occaneechi heritage and culture to make sure it is not lost or forgotten?

Do you go to powwows, worship services and other social activities and celebrations in your community? What do you learn from these events?

Who among the Occaneechi community is identified as having the most knowledge about your culture? Who would you turn to for knowledge?

How would someone who is not a member of the Occaneechi Band of the Saponi Nation gain access to information about your history and culture? What aspects, if any, might be sacred? Are sacred matters restricted?

When you reflect on the Occaneechi experience, are oral histories better or worse than written histories for passing on culture and traditions? Why?

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## **A Divine Discontent: J. G. de Roulhac Hamilton and the Making of the Southern Historical Collection**

*Stephanie Adams*

### **Abstract**

The Southern Historical Collection at Chapel Hill came out of the singular vision of Joseph Gregoire de Roulhac Hamilton. He had a steadfast belief that a regional collection of manuscripts would enable southerners to see their past more pragmatically and free themselves from a crippling dependence on nostalgia for the great Lost Cause. When the collection was officially established, he devoted his life to the work of bringing manuscripts to the library at Chapel Hill. The story is a lively one, and shows a man uniquely suited to the monumental task he proposed. Seventy-five years after it was officially established, the Southern Historical Collection is a key resource for any scholar researching regional culture and history.

The Southern Historical Collection was officially established at the University of North Carolina at Chapel Hill on January 14, 1930, with Joseph Gregoire de Roulhac Hamilton as its first director. It culminated years of his tireless efforts to get funding and support to build an enormous research collection documenting every aspect of southern life. His idea came at a time when some historians were turning their focus from the great deeds of a few men to the history of everyday life. He was firmly in this camp, and believed that looking at the letters, diaries, and other papers of ordinary people was the only way to truly understand his region's past. A charismatic and endlessly energetic man, Hamilton was the right man for the monumental task he proposed. He had found his life's work, and he charmed, coaxed, and goaded the people of the South into joining him at it. Seventy-five years later the collection continues to grow and be used, bearing out his hope that the many stories of the South be told.

The practice of manuscript collecting did not start with Hamilton. University of North Carolina Presidents David L. Swain and Kemp Plummer Battle, for

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example, both had a keen interest in gathering papers. Swain, president from 1835 to 1868, collected a number of papers and other materials. Many of these were lost during the Civil War, while others turned up in the North Carolina Department of Archives and History and in the Southern Historical Collection itself. Battle, during his presidency near the end of the nineteenth century, also collected manuscripts, which he gave to the library. It was Hamilton, however, who changed the scope of manuscript collecting at Chapel Hill with his vision for creating the preeminent source for research in southern history.

At the time he was made director of the Southern Historical Collection, Hamilton had been at the University of North Carolina for twenty-four years. He joined the history faculty at the university in 1906, becoming chairman of the department in 1908. In addition to his teaching duties, he had many speaking engagements, wrote reviews and articles, and performed and published his own historical research. He also spoke regularly in both scholarly and local venues about the deficiencies in primary research material that were impeding a full and accurate telling of southern history. To him, the incomplete story of the region's past was not just a matter of concern to historians but also an impediment in the South's ability to move beyond Reconstruction and join the bright progress into the new century.

Hamilton came of age in the post-Reconstruction era, when southerners were recovering from the bitterness of the experience and trying to regain a sense of southern identity. Daniel Singal says, "all that southerners could salvage from their history was the sustaining conviction that, in its day, theirs had been an aristocratic culture infinitely superior to the crass materialistic culture of their enemy." However, there was a growing number of people concerned that the region was languishing, caught up in the Lost Cause and a romantic past while the rest of the country was reaping the benefits of the changes and growth in the early twentieth century. In a speech called "Vitality of History," Hamilton spoke forcefully about the problem:

Frankly, have we not sought to write and teach the things calculated to develop a sort of purposeless ancestor worship, to breed perfect contentment, a smug satisfaction with what we are and have been, rather than to emphasize the larger and more significant facts calculated to breed dissatisfaction, a divine discontent which might lead us faster along the paths of progress?

Elsewhere in the speech he continued in this vein with some hard truths:

We have constantly reminded ourselves and the world that

North Carolina was first at Bethel, farthest at Gettysburg and Chickamauga, and last at Appomatox [sic]. I yield to none in my deep pride and reverence for those men who so nobly and heroically carried the banners of a lost cause, but I submit in all seriousness that their achievements are not so vital in our history as are the facts that North Carolina has been at times first in mortality from typhoid fever and homicides [sic], farthest for a long stretch of years in white adult literacy, and at least close to last in recognizing the overwhelming importance of the great social purposes for which modern governments may be said to exist.

He argued that an honest and complete history of the region, free of aggrandizement, would help the South free itself from a stultifying focus on faded glories and begin to enjoy the fruits of the modern age. Indeed, he frequently couched the importance of furthering research in southern history as a civic duty of his fellow southerners. He touched a cord of community pride, and he won many supporters who felt he was contributing to the greater good of their beloved South. Walter Clark said in a letter from March 15, 1916, that “You are adding not only to your reputation but giving great service also to your state.”

Hamilton proposed his grand repository of manuscript material at a time when people were becoming interested in an assessment of southern history that went beyond the exploits of a handful of men. As E. Merton Coulter put it, “Among the more thoughtful a revolt was developing against the practice of making history only a heroic story of kings and battles.” As Hamilton promoted research about southern history, he was particularly vocal about the importance of what he described as “run-of-the-mine” papers. His evangelical fervor about collecting papers from southern families often spoke of an historical record that was incomplete and that could only be rectified by putting everyday people and events back into it. While many of his own published works were about important public figures or compilations of their letters, his speeches and other writings emphasize repeatedly the value of the everyday things produced and used by ordinary people in the kind of historical research he envisioned about the South. In an article titled “Some Fields of Historical Investigation” he made a lengthy case for their historical significance:

We all want to see a definite history of the State, but there will never be one until the history of the various localities shall have been written. In every county, in almost every community, there are in the public records, in collections of letters, in files of old newspapers, stores of valuable information as to how our forefathers lived; what they were

worth in the goods of this world, with possibly some light on their value in the next; what they thought about; and what they did. This information, be it said, is far more valuable for the purpose of history...than heroic rides, resistance to constituted authority, battles, or even declarations of independence...while what people possessed, what they saw, thought, felt, read, talked about, and – yes, not the least important – what they ate, had a marked effect, and is still having it today...When we are searching for facts of this kind, the advertisements in an old newspaper may be nuggets of pure gold, while a tax list, an inventory, a will-book, or a trunk of old letters will certainly prove to be a mine.

Hamilton's personal correspondence in the years leading up to the official founding of the collection shows that he was already actively seeking manuscripts and bringing them to Chapel Hill, and his belief in the importance of the everyday lives of southerners was a key element in his success at persuading people to part with their family papers. Many people were pleased that he considered their family's materials, saved so carefully over the years, to be of lasting historical value. Donor George Kidder, in a letter to Hamilton dated February 4, 1916, said

We are deeply gratified that the newspapers sent to the University were a welcome addition to your special department, and if in any way they will be a contribution to North Carolina history relating to the four years of the Civil War, my father's preservation and care of them will not have been in vain.

The flattering idea that their papers would be used by future historians was an important element of Hamilton's successful solicitation of donations.

Another element that Hamilton emphasized in his efforts to lobby donations was the dangers manuscript collections faced in private homes, particularly from fire. Indeed, he found time and again that papers had been destroyed in housekeeping efforts as a nuisance and potential danger. Others were lost in house fires. Worry about the house burning because of flammable accumulations took a bizarre turn at one home Hamilton visited in 1934. Miss Patty Yarborough told him the family's papers had fallen prey to a man living with them at the time:

...a nervous old gentleman who was always trying to get into the garret. He was particularly upset when they put in electricity, and one day when they were away he broke into the

garret, opened up the trunks and chests and had all the papers carried out into a field near-by and burned, saying that he knew that it was not what they wanted but that he felt it his duty to burn them in order that they might not catch on fire.

Hamilton remarked in his diary, "I expressed a desire to learn where his grave was so that I might dance on it while I cursed him." His own concern for the papers entrusted to his care was such that even when he returned to town late from a collecting trip he would stop at the library and drop off the papers before heading home to bed.

While he found many eager donors and others interested in developing the collection, he also encountered resistance from some of the older, conservative southerners. In his article "Three Centuries of Southern Records," published in 1944, Hamilton reflected on some of the difficulties he faced during his collecting. He noted that a number of people in this generation found the idea of having their families' intimate papers in a public institution for others to see horrifying. He said wryly, "I can recall a number of occasions when I suspect that only the obligations of hospitality were all that prevented the dogs from being loosed on me!" In a travel diary from 1934, describing a stop in Avery Island, Louisiana, he found the lady of the house burning family papers in large quantities. Even with her family supporting him, he had no luck in persuading her to give him the papers instead. In many other cases, though, he was able to eventually secure donations through patient coaxing with letters and personal visits over long periods of time.

Hamilton developed a meticulous collecting strategy that he would exploit when he was able to devote himself full time to pursuing manuscripts. He was already going on short trips to gather papers and keeping notes about people to contact who might have manuscripts. He would send out feelers to individuals who, if they lacked the specific document he sought, would often offer further contacts. In reply to an inquiry in 1915, E. W. Nicholl suggested Hamilton contact a Col. John B. Purcell, who "married a daughter of Gen. Thos. H. Williamson, a near relative of Mr. Garnett," for information about papers he sought. Another writer who had no family papers to offer said simply, "It is just possible...that Mr. Counsel Wooten, of La Grange, N.C., might be able to give you some interesting data." Word of mouth about his interest further yielded results as people wrote to ask about the kinds of things he was interested in collecting and offered to try to secure manuscripts for him.

Hamilton arranged his trips carefully and would often enlist friends in the localities on his itinerary to provide him with information prior to his visit so that he could form a plan of approach that had the greatest likelihood of

resulting in success. In a letter to Burton Craige of Winston-Salem on October 25, 1928, he wrote, "Now will you do me a favor? Does Mr. R. Duke Hay still live in Winston-Salem? Will you find out for me without letting him know that the inquiry is being made? I am not meditating any evil against him, so don't be afraid to answer." In other cases he received letters from people reporting back on what they had found about the availability of manuscripts in their towns. R. C. de Rosset wrote helpfully, "I have found out from 'Smokestack Bill' that the house containing the books about which he spoke to me is located at Richards, N.C."

Hamilton's family name was well known in the South, and his relations were scattered throughout the region. He lobbied them both to donate papers and to provide him with an entrée into other homes nearby. He was not above seeking out the most distant collaterals, not all of whom acknowledged the family tie. Retired UNC president J. Carlyle Sitterson described his experience acting for Hamilton on one occasion, saying "I presented myself to an elderly gentleman in south Louisiana with a letter of introduction from Dr. Hamilton addressed to his 'cousin,' only to be startled with the surprising question, 'Who is this man Hamilton who calls me cousin?'" In most cases, however, his family name was a useful tool in his chest, one that he utilized to full advantage.

By the mid 1920's Hamilton was already proposing that a major research collection be established at UNC and contacting various individuals and institutions looking for funding. He was a tireless correspondent and he wrote regularly to a wide variety of people. His letters describe an ambitious project. In a letter to Professor William McMillan of Yale University, Hamilton waxed eloquent about the proposed collection:

We have already built up a fine nucleus here and we are engaged in building up what we hope will be the greatest collection of material relating to a section of the United States that exists anywhere. We are making distinct progress in the matter, and we hope within the next few years to obtain sufficient endowment to carry on the process of collection and acquisition in a very systematic and complete fashion.

He was aided in his fundraising by UNC campus support for the project. In 1926 Hamilton, along with R. D. W. Connor and Louis Round Wilson, wrote a proposal to Beardsley Ruml of the Laura Spelman Rockefeller Memorial in New York. It was followed by another letter to Ruml from J. F. Royster, head of the English Department and acting dean of the Graduate School, who spoke of the importance of the collection to the university. In 1928 Hamilton again sought monies from the Memorial, asking for \$20,000 to underwrite his

collection, which was becoming more and more assured of official university endorsement. Ruml and his colleague Edmund Day were not encouraging and ultimately the Memorial declined the request. In a letter to Hamilton in June of 1928, President Harry Chase recounted his conversation with Day in which Day explained that the prospect of other permanent funding for the project was ultimately the stopping point.

As he continued to spread his net wider to gather manuscripts, some states grew worried that they were losing their history to Chapel Hill. Hamilton was nicknamed “Ransack” and viewed darkly by some officials. Editorial comments in the newspapers were sometimes scathing about the export of local documents to the collection Hamilton was building. Hamilton felt his duty was to create a tremendous central repository and was not particularly sympathetic to those who wanted to keep their records locally. Dumas Malone of the Institute for Research in the Social Sciences at the University of Virginia, who was thinking of starting a collection of Virginia materials, suggested a gentleman’s agreement in order that “the competitive spirit be avoided as far as possible.” Hamilton replied,

We do not conceive the work as one of competition. We are trying to assemble here a unique collection of historical material and shall, of course, acquire it when possible. You will, of course, understand that it is impossible to set any definite limits to such a collection, but we have only the best wishes for others also engaged in the preservation of such material.

To him the mission was clear, and he had no interest in compromising it to soothe local sentiment.

In the fall of 1929, Sarah Graham Kenan gave the university a \$25,000 endowment for the collection to be used for operating and travel expenses and, with additional critical funding from the newly created Institute for Research in the Social Sciences, the financial security of the proposed collection was finally assured. In January of 1930, Hamilton was appointed full-time director of the Southern Historical Collection and given leave from teaching for two quarters of the year to devote himself to collecting papers. From this point through the years of the Second World War, Hamilton spent most of his time traveling and collecting manuscripts. The trips lasted anywhere from a few days to several weeks, and included many stops with multiple visits at each location. His zeal for collecting was matched by his enormous energy and focus. He was able to spend weeks away from home and office and still manage his affairs from the road while cajoling donors, sorting through papers in garrets and barns, and researching potential collections.

Hamilton maintained a series of trip diaries in which he describes the details of each day's work while he was on the road. At his request, most of these are closed for use until 2011. However, diaries from December 1933 to December 1934 are available for use and provide an opportunity to essentially sit alongside him as he makes collecting trips. The trips, always in a Ford automobile, took Hamilton over miles of often very primitive terrain. After a full day of visits, he spent his evenings on the phone or writing letters, making plans for the next day's calls and staying in touch with his office in Chapel Hill. The diary entries themselves are rich with humor and details about his encounters along the way.

On one trip in early December 1933 Hamilton planned a course through Kentucky and Tennessee. At the start of the trip he wrote of a stop in Russellville, Tenn., where "at two-fifteen I surprised Mrs. Lindsay Patterson who was not expecting me until tomorrow." His early arrival posed no problem, and the two packed up a box of promising materials. Getting the box out, however, presented a quandary, as the road to the house was impassible by car. Undeterred, Hamilton "drove back to town" where he found a man with a wheelbarrow, "which he held on the running board, and then drove back, tied up the big carton, had it wheeled down the hill and put in the car." Even when he did not choose to make a full-fledged stop in a locality he would carve a little time out to mine it for information. On the day following his visit with Mrs. Patterson, he paused in Richmond only long enough "to trace the family of Senator McCreary. None is in Richmond, but I got the addresses of a granddaughter in Lexington and a grandson in Chicago."

The travel conditions themselves were often perilous, with poor roads combining with the weather to create treacherous drives. Driving to Memphis he says:

By the time I reached Jackson it was raining heavily and I meditated a stop, but as my time is so short I pushed on in what was presently a torrent of rain, accompanied by much electricity. Fog bothered me for some miles also. As it was I drove almost as much by faith as by sight, possibly a foolish thing on a road running for miles on a causeway, but there was no-where to stop and I could not turn around.

Arriving safely in Memphis, he spent the rest of the evening combing through the phone and city directories to find addresses for his name cards for potential donations. On a later leg of the journey he was assured of a short cut with a fine gravel road to drive upon:

It meant a saving of eighty-five miles and I took it. It was awful. There was hardly a trace of stone on it, and the light rain that was falling made the red clay as slippery as grease. There are no barriers, and the lake, and later, the rocky and empty bed of the river are a far way down. But I got through without any serious trouble, and finally reached the desert around Ducktown and Copper Hill. I have never seen anything like it. I remarked that night at Murphy that it was interesting and spectacular. One of the men at the table remarked, "Hell, I imagine, is interesting and spectacular." I was obliged to agree with the implied conclusion.

He arrived back in Chapel Hill thirteen days later having driven 2,400 miles.

At times Hamilton arrived to find his host or hostess in frail condition; it speaks to both his tact and persuasiveness that even under less than ideal circumstances he had promising results. On a 1934 swing through six southern states, he said of his visit to Coles Phinizy, in bed with tuberculosis, "It was very nice to see him again, as I had not laid eyes upon him for thirty-four years. I am glad to know that he is making a good recovery." Even more importantly, "He has a fine old diary and letters and is quite interested." At another stop where he called at the local hospital to see Miss Tiny Benning, he had said, "[I] found her in very good shape considering that she was supposed to be dying when I was in Columbus two years ago. She is forgetful but remembered me and was very cordial and said that she still wants us to have the papers in the house."

During his visits, Hamilton often found people who were eager to be of aid in soliciting collections. His diary describes calling on a gentleman named Blane Monroe, who was eager to help on Hamilton's next trip to the area. Hamilton wrote, "He knows everybody and feels sure he can locate a good many of the people I have not been able to find." On a stop in Avery Island, Louisiana, he says approvingly after a visit with Miss Sadie McIlhenny, "She is spreading our gospel quite widely and was able to give me the names of a good many people who have papers and to whom she has already talked about the collection."

Hamilton felt that he had to be able to commit a reasonable period of

time to any locality he visited, and while it distressed him to do so he would pass through a place if he thought he did not have time to do it justice. He might pause long enough to do a little research in preparation for his next trip, as in the Richmond stop in the 1933 journey described earlier. In other cases, though, he did not allow himself to stop. Returning with his wife from this 5,000-mile trip through South Carolina, Georgia, Alabama, Mississippi, Louisiana, and Tennessee he wrote:

Much against my will I drove through St. Francisville without a pause. Mary said I behaved as if the police were after me and I was bent on escape. As a matter of fact, I hated like the devil not to stop and see some people there. . . . The place is full of wonderful material and cannot be properly worked in less time than a week, and until I can give that much time I had better stay away.

Hamilton was given complete discretion in arranging and maintaining the papers he obtained. Moore notes in her work about the Southern Historical Collection that in the early days the manuscripts were not catalogued or arranged and were essentially inaccessible to potential users. She says, “driven by the urgent sense of his mission, Dr. Hamilton felt that his first duty lay in the collection and preservation of the materials which were daily exposed to physical dangers.” An early act of the Friends of the Library, founded in 1932, was to hire Elizabeth Cotten to help deal with the materials as they arrived and catalogue additions to the collection, allowing Hamilton to devote himself to his collecting activities.

She gained additional help, and responsibility, in 1935. When the Works Progress Administration was instituted in 1935, Hamilton was quick to submit a project proposal to the WPA administrator to request workers to arrange, repair, copy, and file the manuscripts that were pouring in to the library. In the fall of 1935 his proposal was accepted, and Mrs. Cotten became responsible for training and supervising the WPA workers who came aboard. Moore states that “more than a million letters and papers in seven hundred collections were arranged, surveyed, and made available to investigators,” along with hundreds of diaries and other records. Even the additional help could not keep up with the pace of Hamilton’s collecting—papers arrived faster than they could be processed as he continued to scour the South for manuscripts.

By the 1940’s the Southern Historical Collection had university support for salaries and an increasingly professional way of handling the manuscripts it held. Hamilton retired in 1948, although he continued to travel and collect until 1951. At that point he had collected an estimated 2,140,000 manuscripts documenting southern history. As he approached the end of his collecting days,

his correspondence with friends and colleagues at times had a sense of urgency about his mission. Hamilton repeatedly expressed disappointment that he would not finish the work he had set out to do before he died. Seventy-five years after it began in earnest, the work remains unfinished and the Southern Historical Collection continues to grow.

Jacques Derrida writes about what he calls *mal d'archives*, archives fever, saying “we are *en mal d'archive*: in need of archives.” “*Mal*,” he says, “can mean something else than suffer from a sickness”; rather, “it is to burn with a passion.” Hamilton certainly felt touched by such a fire, and the result was remarkable. Today the collection contains more than sixteen million items in more 5000 collections, and is of critical importance to anyone researching southern history. It is used for research in subject areas that did not exist when Hamilton turned his energy to manuscript collecting. Yet it can be used for these subjects—African American and women’s history, for example—precisely because of the kind of collector and historian he was. He was driven to capture the elusive traces of everyday lives that were not part of traditional archives collections, and by doing this he achieved his vision for assembling a great collection that would tell the many stories of the South.

## Notes

<sup>1</sup> Louis Round Wilson, *Louis Round Wilson's Historical Sketches* (Durham N.C.: Moore Publishing Co., 1976), 16-17.

<sup>2</sup> Wilson, 23.

<sup>3</sup> Daniel Joseph Singal, *The War Within: From Victorian to Modernist Thought in the South, 1919–1945* (Chapel Hill: University of North Carolina Press, 1982), 9.

<sup>4</sup> Scrapbook 1, 1903–1928, Joseph Gregoire de Roulhac Hamilton Papers. #1743. Southern Historical Collection, Wilson Library, University of North Carolina at Chapel Hill.

<sup>5</sup> Ibid.

<sup>6</sup> Walter Clark to Hamilton, 15 March 1916, Hamilton Papers.

<sup>7</sup> E. Merton Coulter, *What the South Has Done About Its History*. Baton Rouge Louisiana: Franklin Press, 1936), 12.

<sup>8</sup> Scrapbook 1, 1903–1928, Hamilton Papers.

<sup>9</sup> George Kidder to Hamilton, 4 February 1916, Hamilton Papers.

<sup>10</sup> Trip Diary, 1934, Folder 261-262, p. 25, Hamilton Papers.

<sup>11</sup> Ibid.

<sup>12</sup> Gay Garrigan Moore, “The Southern Historical Collection in the Louis Round Wilson Library of the University of North Carolina, from the Beginning of the Collection Through 1948.” (thesis, University of North Carolina at Chapel Hill, 1958), 15.

<sup>13</sup> J. G. de Roulhac Hamilton, “Three Centuries of Southern Records, 1607–1907.” *Journal of the Southern Historical Association* v. 10, no.1 (February 1944): 18.

14. Trip Diary, 1934, Folder 261–262, p. 45, Hamilton Papers.
15. E. W. Nicholl to Hamilton, 6 December 1915, Hamilton Papers.
16. E.A. Humphrey to Hamilton, 5 April 1922, Hamilton Papers.
17. Hamilton to Burton Craige, 25 October 1928, Hamilton Papers.
18. R.C. de Rosset to Hamilton, 16 April 1928, Hamilton Papers.
19. J. Carlyle Sitterson, “The Southern Historical Collection, 1930-1980: The Pursuit of History.” *Bookmark* 50 (1981): 49.
20. Hamilton to William McMillan, 3 May 1927, Hamilton Papers.
21. J.F. Royster to Beardsley Ruml, 3 May 1926, Hamilton Papers.
22. Hamilton to Beardsley Ruml, 10 April 1928, Hamilton Papers.
23. Harry Chase to Hamilton, 29 June 1928, Hamilton Papers.
24. Dumas Malone to Hamilton, 6 April 1928, Hamilton Papers.
25. Hamilton to Dumas Malone, 13 April 1928, Hamilton Papers.
26. Sitterson, 47.
27. Trip Diary, 1933, Folder 261-262, p. 1-2, Hamilton Papers.
28. *Ibid*, 3.
29. *Ibid*, 10.
30. *Ibid*.
31. *Ibid*, 14.
32. *Ibid*.
33. *Ibid*, 4.
34. *Ibid*.
35. *Ibid*, 10.
36. *Ibid*, 41.
37. *Ibid*, 46.
38. *Ibid*, 62.
39. Moore, 27.
40. *Ibid*, 29.
41. *Ibid*, 31-35.
42. *Ibid*, 33.
43. Jacques Derrida, *Archives Fever: A Freudian Impression*. trans. Eric Prenowitz (Chicago & London: University of Chicago, 1995).
44. Moore, 33.
45. Southern Historical Collection, “About the Southern Historical Collection,” <http://www.lib.unc.edu/mss/shc/shcabout.html>.

## REVIEWS

*Southern Sources: An Exhibit Celebrating Seventy-Five Years of the Southern Historical Collection 1930-2005*, January 14–March 31, 2005.

Archivists urge us to consider the past to inform the present by using documents, images, and recordings preserved in government archives and manuscript collections. French revolutionaries believed that the records of a democratic government belonged to the people, and once they disposed of the monarchy they made all government records public. This idea is also deeply embedded in American culture, where public and private collections abound. Historians, who in their explorations of the past have more occasions to visit such collections, especially appreciate their importance.

Such explorations generally happen in the quiet of a reading room, however, in the spring of 2005 the Southern Historical Collection at the University of North Carolina at Chapel Hill displayed several hundred treasures from its eclectic collections during *Southern Sources: An Exhibit Celebrating Seventy-Five Years of the Southern Historical Collection, 1930–2005*. The exhibit, illustrating in miniature the vast array of materials in one of the largest manuscript collections devoted to the American South, was on display in the Louis Round Wilson Library's Melba Remig Salterelli Exhibit Room from January 14 through March 31. For a lagniappe, an auxiliary exhibit of "Staff Favorites" was displayed in the entrance to the Manuscripts Department.

The Southern, as it is fondly known, has millions of items from the past for scholars of the American South to consider. The university established the collection in 1930, with a \$25,000-endowment from Sarah Graham Kenan, although collecting began years earlier. The exploits of the Southern's first director, J.G. de Roulhac "Ransack" Hamilton, are popular legend among southern historians. He traveled throughout the region in his Model T Ford to find materials, which brought him brief fame as the subject of a Ford Motor Company advertisement. Hamilton's passion to preserve the documents of the South's past for future scholars led the university to support him, other states to revile his trespasses into their territory, and countless individuals throughout the South to clean out attics, cellars, and barns for material to reside in that "air conditioned, fireproof" building in Chapel Hill.

The Southern contained more than two million items when Hamilton retired in 1948. Today it holds more than fifteen million items in some five thousand collections. It is a key place for research on the study of the American South for historians as well as sociologists, economists, genealogists, reporters, legal scholars, and fiction writers. The Southern's holdings shed light on almost any

aspect of southern life, but its most renowned materials relate to civil rights, slavery, plantation life, and the Civil War. Before the Internet, scholars from around the world made their way to Chapel Hill to conduct research at the Southern. With the creation of the library's digital publishing initiative, *Documenting the American South*, materials from the Southern and from other special collections at UNC, are on the Web for the whole world to see and research is no longer entirely bounded by geography.

How best to showcase the impact and reach of the Southern Historical Collection on the occasion of its seventy-fifth anniversary? The Southern chose several options, including this exhibition of rarely viewed treasures and an accompanying catalog that provides additional information about the highlighted collections.

*Southern Sources* was designed thematically, grouping items within twelve broad subject areas that represent particular strengths of the Southern's collections: American Civil War, Business, Civil Rights, Family, Journalism, Labor, Literature, Plantation Era, Politics, Religion, Slavery, and War. Two additional displays were devoted to the career of J.G. de Roulhac Hamilton and to the landmark Southern Oral History Program. Floor and wall display cases were devoted to each topic, and as overall illustration, panels on three large columns in the exhibit space featured images from specific collections. An additional display was devoted to some of the books based on material in the collections—an impressive array of distinguished work ranging from C. Vann Woodward's *Tom Watson, Agrarian Rebel* (1938) to Steven Hahn's *A Nation Under Our Feet: Black Political Struggles in the Rural South, from Slavery to the Great Migration* (2003). Not forgetting its mission of service to scholars, the exhibit planners included a register of patrons from its early years, opened to a page of visitors in 1939. The names of C. Vann Woodward and John Hope Franklin are prominent.

Each thematic display contained documents and other artifacts from a variety of collections. Photographs, plantation books, private journals, correspondence of every type, ephemera, and drawings, produced by famous and not-famous people, and ranging over the country's 200-plus year history offered just a small hint of the collection's vast resources. Photographs and product samples from the Vick Chemical Company, tickets to the impeachment of President Andrew Johnson, and wartime letters from writers as diverse as the Marquis de Lafayette and Korean War soldier Warren E. Callahan give just some idea of the glimpses into southern life and experience that awaits the amateur and professional scholar.

The thematic organization of *Southern Sources* allowed exhibit planners to

showcase the strengths of the Southern Historical Collection in an educational and entertaining way. The effect was only slightly marred by minor irritants. For example, the labels were sometimes too small to be read easily by older eyes, and viewing the floor displays was made difficult by reflected light. The general inaccessibility of Wilson Library in the heart of the university campus (along with a lack of parking) suggests that viewership was limited.

Perhaps the most frustrating aspect of the *Southern Sources* exhibit and catalog is its very rarity. Archives are important but largely invisible resources. Exhibits are one way to remind the public of their existence. Visibility is important because collections like the Southern are built by public investment and personal gifts. Private papers are accessible to scholars because diligent archivists such as Hamilton communicated their future historical importance. While governments will preserve their own records, a manuscript collection is more eclectic, a “mix of purpose and accident,”<sup>1</sup> according to historian Steven Stowe. Smaller versions of an exhibit like *Southern Sources*, displayed in other locations, would serve this educational mission and encourage people to consider donating their records as well. Let’s hope the university will not wait until the centennial celebration in 2030 to support such an endeavor.

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<sup>1</sup>Steven Stowe, noted at “Southern Sources,” a 75<sup>th</sup> Anniversary Symposium, March 18-19, 2005, University of North Carolina at Chapel Hill.

*Faces from the Flood: Hurricane Floyd Remembered.* By Jay Barnes and Richard Moore. (Chapel Hill: The University of North Carolina Press, 2004. p.248. Cloth \$32.50, ISBN 0807828610. Paper \$19.95, ISBN 0807855332)

In the aftermath of the recent Hurricane Katrina tragedy, *Faces from the Flood: Hurricane Floyd Remembered* (UNC Press, 2004) is a potent reminder of the deadly 1999 storm that devastated the eastern counties of our own state. Like Katrina, most of Floyd’s damage resulted from flooding. Floyd cost an estimated six billion dollars and turned sixty-six counties into disaster areas, making it the worst natural disaster in the state’s history. *Faces from the Flood* is a collection of three dozen firsthand accounts, chosen from over fifty interviews conducted in 2002 by Jay Barnes and Richard Moore, that document this historic event. At the time of the hurricane, Jay Barnes was the director of the North Carolina Aquarium at Pine Knoll Shores. He is also the author of *North Carolina’s Hurricane History* and *Florida’s Hurricane*

*History*, both published by UNC Press. Richard Moore, the Secretary of Crime Control and Public Safety, State Treasurer, and a native of Granville County, was the chief emergency management officer during the hurricane. The authors have pledged all of the proceeds from sales of this book to the American Red Cross and the Salvation Army, two organizations that have been closely connected to serving the populations most affected by the flood.

*Faces from the Flood* not only provides historical documentation of this catastrophic event, but also offers an “appropriate and lasting tribute to what was many North Carolinian’s finest hour” (p. xii). The thirty-six edited accounts in *Faces from the Flood* provide examples of “dramatic rescues, sorrowful losses, and uplifting displays of spirit and courage” among victims, rescue workers, and government employees involved in the crisis (p. ix). Interviews with emergency rescuers are interspersed with accounts from people responsible for short-term housing, provisions, and the rebuilding of homes and lives in the months following the hurricane. The authors supplement the interviews with more than fifty photographs, some quite moving, taken from newspapers, wire services, government agencies, and private individuals.

Residents whose own houses were flooded performed heroic acts to help others in distress. Kurt Barnes, a Rocky Mount water maintenance worker, swam through strong currents to save the lives of eighteen neighbors. Even more moving are the rescue stories of starving pets stranded on rooftops, trapped in houses, or chained in yards, many with their heads barely above water. Dr. Cynthia Burnett and her husband, Buster Leverette, led rescue efforts and housed more than 350 dogs, cats, horses, cows, and other animals until they could be reunited with owners or adopted. What began with the rescue of a dog and two chickens turned into a massive search-and-rescue mission joined by the U.S. Humane Society, People for the Ethical Treatment of Animals, the North Carolina State Veterinary College, and the NBC Nightly News, which covered the efforts and ran broadcasts to try to reunite pets with their owners.

Interviewees from public safety departments and the armed forces also recount heroic and dramatic rescue attempts, not all of which succeeded. Fifty-two deaths were eventually reported in the state. Many people who attempted to drive through flooded roadways were pulled by currents into deeper water. When a minivan became completely submerged off Interstate 40 near Wallace, other motorists tried in vain to reach the driver. State troopers Terry Carlyle and Ed Maness, both expert swimmers, swam through dirty, snake-infested waters to reach the van, but could not get the driver out in time. According to Maness, this left both of the troopers with “an empty feeling” that encouraged

them to create a swift-water rescue school which trains Department of Transportation, Division of Motor Vehicles, and emergency management workers for future crises (78).

The counties and people who could least afford it were hit the hardest. Prior to Floyd, eastern counties were already suffering from falling crop prices and rising unemployment due to mill and plant closings. Many who had already been struggling now lost everything. According to Barnes and Moore, the town of Princeville, founded by African Americans in 1865, fared the worst; all 2100 residents experienced total losses. Mayor Delia Perkins recalled that part of the town became immersed in twenty feet of water, forcing residents to find ways of physically and emotionally handling the caskets that subsequently floated up and out of graves. Perkins also discussed the governmental agencies and religious and secular organizations that arrived in Princeville and other communities shortly after the flood to help rebuild. Companies gave large donations to assist in the efforts, including a one million dollar gift from Lowe's. Although the Federal Emergency Management Agency (FEMA) offered to purchase homes in Princeville, residents chose to remain and are still in the process of rebuilding.

FEMA and other federal, state, and local agencies are often criticized, justly or unjustly, for handling natural disasters poorly. Todd Davison, the Region Four ("the hurricane belt") flood insurance and mitigation director for FEMA, provides a different viewpoint on FEMA's role and the expectations of Floyd's victims in his interview (p. 150). In addition to providing relief, FEMA is also responsible for evacuation planning, reimbursement to federal agencies for rescue operations, and the provision of resources such as water, generators, and funds to rebuild or buyout homes. While people in floodplains are encouraged to buy flood insurance, less than twenty percent do so. Davison argues that the public's expectations about what FEMA should and can do to help people are beyond what the program is intended to do. Since the hurricane, FEMA has emphasized personal and community responsibility.

The book's final chapter, "The Next Disaster," both endorses the state and federal government's disaster preparation and response to Floyd and makes recommendations for future crises (p. 201). Because North Carolina had been struck by so many storms in the 1990s, the state had already implemented changes that lessened Floyd's impact. Hurricanes of this magnitude are becoming increasingly common in the Atlantic. Floyd was only one of five Category 4 hurricanes that hit in 1999; in 2005, there were a record twenty-six named storms during the hurricane season, including an unprecedented three Category 5 storms. *Faces from the Flood* is a must-read for those involved in disaster response and management in North Carolina or residing in a hurricane-

prone area. While this book did not include interviews with archivists, librarians, or museum curators, those entrusted with historic and irreplaceable records and artifacts may find it helpful in writing or revising disaster management plans. The book also demonstrates the value of partnering with other organizations when disaster strikes. The published interviews, as well as fifteen others, will be deposited in the Southern Historical Collection at the University of North Carolina at Chapel Hill and are available for research. They are an indelible record of this tragic period in our state's history.

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*Selecting & Appraising Archives & Manuscripts*. Archival Fundamental Series II. By Frank Boles (Chicago: Society of American Archivists, 2005. 192 p. ISBN: 1931666113, \$49.)

Frank Boles' *Selecting & Appraising Archives & Manuscripts* is clearly written and organized, providing a concise and thorough guide for both the novice and the experienced archivist alike. The text moves in a continuum from analysis of nearly a century of historical models and theories to a practical guide for selection implementation.

Boles raises three primary questions to consider when selecting: 1) purpose; 2) timing; and 3) content versus context. His fundamental assumptions are: 1) purpose is defined by the particular society or institution for which collections are acquired; 2) the moment of selection is directly linked to the archives' mission as well as the particular stages of document creation; and 3) both content and context are important (p.41). Boles does not dismiss other criteria but believes these three to comprise the foundation for selection within American archives.

Boles steers the reader through the intricacies of mission statements and collection policies both as they inform and detract from the process of selection. The author considers a well-written mission statement, if intentionally broad and non-specific, to be advantageous in terms of granting authority for the archivist to develop appropriate selection guidelines. With the latitude to select comprehensively or narrowly within the overarching framework of the mission statement of the institution or agency, the archivist can then formulate a collection development policy to guide selection decisions effectively.

Boles considers five components essential for the formulation of an effective and pragmatic collection policy: 1) institutional statement of purpose; 2) types of programs supported by the collection; 3) clientele served; 4) resources available; 5) external environment (p.67). Boles emphasizes the need for a well-formed policy in order to facilitate and streamline selection decisions. "If mission statements give only the most general of directions, collecting policies limit and refine the mission explaining exactly what research needs the archives is prepared to meet fully, partially, or not at all. These kinds of policy documents form the indispensable core for all archives and precede specific decisions regarding what records to keep" (p.73). Armed with the mission statement and a well-crafted collection policy, the archivist can then use the two as a functional tool in justifiably declining unneeded and unnecessary collections and in actively seeking and acquiring vital and viable collections.

Boles argues that the intrinsic value of information must be considered before selection begins. Value is defined in terms of organizational unit function and purpose, timely and significant content of data, actual and potential use of materials, and relationship to other collections, including scarcity of documents and physical and intellectual organization (p.81). Of these elements, use is most critical. "Although archivists have argued over the importance of use as a selection factor for decades, it seems irrefutable that there is no point to saving records no one will want to use" (p.89).

The final phase, the actual process of selection, consists of six basic steps as identified by Boles: 1) defining the current goals of the archives and understanding how past decisions have shaped existing collections; 2) determining the document universe or "what is out there"; 3) setting selection priorities; 4) defining document levels of intensity within the collection; 5) actual selection; 6) periodic updating (p.98). Boles' careful delineation and thoughtful examination of each step allows the reader to follow the sequential flow of the selecting process and to understand each step fully. Boles methodically educates the reader to select wisely and well by providing the pragmatic tools to understand selection and to implement selection within the workplace.

Boles devotes an entire chapter to "Ending Ghettoization of Nontextual or Non-Paper-Based Records," warning against adhering rigidly to establishing a dichotomy between print and nonprint archival data selection. Boles reminds the reader that selection criteria apply to all material and separate, segregate policies should not exist for selection: "The first question every archivist engaged in selection must answer is not, 'Is this a convenient record?' but rather, 'Is this a compelling record that my institution seeks to preserve?'"

(p.135).

In the work of selection and appraisal, Boles believes “boldness” is tantamount to best selection practices and timidity only leads to unwanted materials and unnecessary work (p.119). Working within reasonable cost constraints (p. 92), the archivist should rely on the protective umbrella of a well-formulated mission statement and collecting policy to aid in “boldly” defining the selection process. The archivist can then operate confidently and with clarity of purpose in order to fulfill the archives’ mission and objectives. Boles consistently challenges the reader to review and understand the past and at the same time to move boldly into the future.

Boles’ choice of material and level of information serve the seasoned professional as well as the inexperienced beginner. For the novice, Boles uses appropriate and generally helpful examples and anecdotal evidence throughout *Selecting & Appraising* to support his ideas. Two hypothetical case studies, for example, illustrate selection peaks and pitfalls and provide a sense of selection criteria and decision making as glimpsed within fairly realistic scenarios. *Selecting & Appraising* contains three appendices, including a comprehensive bibliography compiled largely by Terry Cook and Mark Greene of the University of Michigan’s School of Information, with more detailed and specific readings regarding selection and appraisal for the experienced archivist as well as broader and more generalized readings on the work of the archival community for the novice.

*Selecting & Appraising Archives & Manuscripts* is an excellent resource for the archivist at any stage of his or her work and professional development. With distinct chapter headings and elaborate section descriptions, Boles carefully guides the reader through a dense array of information. His clear writing style and his inclusion of definitions of terms, theories, and historical perspectives provide the reader with a professional roadmap to the selection process. *Selecting & Appraising Archives & Manuscripts* is indispensable for any archival information center seeking to devise a studied and reasonable approach to record selection and appraisal.

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Cox, Richard J. ed. *Lester J. Cappon and the Relationship of History, Archives, and Scholarship in the Golden Age of Archival Theory*. Chicago: Society of American Archivist, 2004. 234 p. ISBN: 1931666075, \$45.

What does it mean to be an *archivist*? What sort of training should archivists have? What is the relationship of historians to archivists and documentary editors? Depending upon your training and philosophical outlook, you may find verification, mystification, or irritation in *Lester J. Cappon and the Relationship of History, Archives, and Scholarship in the Golden Age of Archival Theory*. Edited and with an introductory essay by Richard J. Cox, this volume presents some of the most notable publications by Cappon, who was a leader in the archival field of the mid-twentieth century.

Cox compiled essays that he believed to be “of most interest to North American archivists” and those that “continue to generate debate” (p. 30-31). With publication dates ranging from 1952 to 1982, the texts are gathered from journals such as *American Archivist* and *William and Mary Quarterly*. Cox presents the texts as they originally appeared, but he does add the occasional endnote to clarify arguments or bring in additional detail. Rather than presenting the items chronologically, the editor uses a wonderfully convenient thematic arrangement, grouping the essays under the topics of archival theory (three essays); archival collecting (three essays); archivists and historians (two essays); and archivists and documentary editors (four essays). In addition, the volume contains an overall index, which provides added intellectual access.

Republishing a selection of Cappon’s essays appears to be an acknowledgement of his contributions to the nascent American archival profession. He struggled to define “his professional identity (was he archivist, historian, editor, all of these, or something else?)” years before later generations would face the same quandary. In addition, Cappon was instrumental in the growth of the Society of American Archivists and was involved in many battles over the independence and functioning of the National Archives. Cox admits, however, that he has an ulterior as well as an educational motive for this book. “Cappon disparaged many of the activities” that Cox supports, such as housing archival-education programs in schools of information and library science and the encouragement of specialization within the archival field. While possessing “great empathy for Cappon as a pioneering American archivist,” Cox relishes his opportunity to “debate him about some of the views he held” (p. 4).

The juxtaposition of theory and thought from both the “golden age” and “digital age” of archival theory is both insightful and invigorating. Cappon’s essays provide a historical glimpse at the archival profession’s development and also his role in nurturing it, but the prime contribution of this work is Cox’s introduction. Providing basic biographical information and supplying contextual information, Cox reintroduces and reevaluates Cappon from an

early twenty-first-century perspective. This is important because “Lester J. Cappon seems to be relatively unknown to the present generation of archivists” (p. 5). In fact, a recent survey indicates that “in all of the [archival] courses being offered today in North America, only five citations to Cappon’s published writings” could be found on the syllabi (I have to admit that I do not remember reading Cappon either!). Still, the editor believes that it is a “propitious time to issue this volume” due to the reemergence of “the centrality of historical knowledge for archival work” and the fact that “historians have begun to re-examine archives and archivists” (p. 31).

Since Cox’s debate with the long-deceased Cappon was the highlight of this volume, I would have appreciated this approach throughout the rest of the book. The editor discusses each of the essays in his introductory text, but by the time a reader gets to the individual essays it is often difficult to locate Cox’s comment. A “point-counterpoint” approach with Cappon’s essays and then Cox’s response grouped together would have supported a better debate between the two. While the editor did add some comments within Cappon’s material, they are presented as endnotes, which only serve to break up one’s thought process by forcing a search for the proper page in the back of the volume. Footnotes would have alleviated this problem.

With so much current archival literature devoted to EAD and electronic records, this volume is a good reminder of who we are and from where we came. Will this serve the archival community as much as *Norton on Archives: The Writings of Margaret Cross Norton on Archival & Records Management* and *Modern Archives: Principles and Practices* have? Probably not, though it is still a worthwhile read—whether for a reminder of Cappon’s importance or a first introduction to one of the seminal figures in American archival theory.

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Pearce-Moses, Richard. *A Glossary of Archival & Records Terminology*. Archival Fundamentals Series II. By Richard Pearce-Moses. (Chicago: Society of American Archivists, 2005. 472 p. ISBN 1931666148. \$49.)

Archivists use specialized terms for just about everything. From “finding aid” to “series” to “EAD,” we have our own special universe of vocabulary terms. In his new *Glossary of Archival & Records Terminology*, Richard Pearce-Moses attempts to decode these archival terms not only for archivists, but also “for anyone who needs to understand records because they work with

them” (p. xxiii). Two previous glossaries, also published by the Society of American Archivists (SAA), were more specifically intended for archivists. With this new version, current SAA president Pearce-Moses recognizes the increasing involvement of archivists with other communities. In his opening chapter, “The Archival Lexicon,” he writes, “The more archivists work with other communities, the more they must take the time—and words—to fully explain these concepts” (p. xviii).

Pearce-Moses has avoided including any words without an archives-specific meaning (such as “aisle”), but the entries, generally culled from archival literature, still number more than 2,000. Working with several advisors, Pearce-Moses selected words that are commonly used in addition to words rarely used but sometimes found in archival literature. Everything from “record” and “photograph” to “terminal digit filing” and “comic mode” is covered in straightforward language. Although the definitions of unusual words are useful, it is perhaps the definitions of more commonly used terms that will give the reader pause for deeper consideration. A word such as “copy” is used so often in archival work that its meaning is somewhat obscured. This *Glossary* reflects on the multiple meanings of copy, as well as its relationship to words like “original” and “duplicate.” The formless language of everyday work begins to take on a more defined shape, and suggests that we choose our terms with more care.

The *Glossary* includes some useful features. For example, the definition of the term “archival description” is followed by a “distinguish from” term (bibliographic description), a broader term (description), and a string of related terms (administrative history, biographical note, Encoded Archival Description, Manual of Archival Description, Rules for Archival Description, scope and contents note, and series descriptive system). This additional information, described as the “syndetic structure” in the *Glossary*, assists the reader in placing each word within a broader system of vocabulary.

There are also notes that accompany some of the entries. For a term such as “original order,” the notes discuss the principle of original order, its purposes, and its use in practice. This more narrative style of explanation, in paragraph form, is useful for supplementing the usually brief entry definition. Some entries also include citations from archival literature as examples of how others have defined the terms. The bibliography is a fascinating, and sometimes surprising, list of some of the most influential writers in the literature. From Oliver Wendell Holmes to Umberto Eco, and from the World Wide Web Consortium to Miles Harvey (*The Island of Lost Maps*), it is clear that the archival community overlaps with a number of other diverse groups.

The *Glossary* is part of SAA’s Archival Fundamentals Series II. Along with other

new publications on management, arrangement, description, selection, appraisal, reference, and preservation, the glossary helps provide a basic foundation for archival practice. This new series, published by the national professional organization for archivists, encourages standardization in practice, and helps us communicate more clearly with one another. Although having a print copy available in day-to-day work would be useful, the *Glossary* is also available online at <http://www.archivists.org/glossary/>. The search feature is especially helpful in the online version.

Not everyone will agree on the selection of what is, and is not, included. Nor will all readers feel that the definitions are adequate or complete. Pearce-Moses recognizes that the *Glossary* is not a truly “finished” or static document. He encourages readers who have comments to send them to SAA for consideration for the next edition. He also encourages those who have illustrations for terms to do the same. This edition contains no illustrations, which would have been useful for some terms, like “chirograph” or “honeycombing.”

The *Glossary* is not for general users of archives; the definitions are not simplified or necessarily easily grasped. Take, for example, the definition of “record group”: “A collection of records that share the same provenance and are of a convenient size for administration” (p. 330). This is easily understood by an archivist, but would likely bewilder a novice archival user. Pearce-Moses did not intend to make a dictionary for archival users, however. He wanted to more carefully define the terms used by archivists to encourage clarity and precision in how we communicate with one another. Those of us who work in the archival community will benefit from using this glossary to refine our understanding of the terms we use everyday. Whether or not one agrees with all of the definitions offered by Pearce-Moses, the *Glossary* is the beginning of a discussion about what we do, how we do it, and how we talk about it.

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*Providing Reference Services for Archives & Manuscripts*. Archival Fundamental Series II. By Mary Jo Pugh. (Chicago: Society of American Archivists, 2005. 368 p. \$49. ISBN 1931666121)

Reference is the link between the researching public and the archival institution. There is an art and a science to providing reference services. Reference archivists must have strong interpersonal skills and be able to cultivate good working relationships with their researchers, while being knowledgeable of policies,

procedures, and copyright laws and restrictions. Mary Jo Pugh, in her second and newest edition of *Providing Reference Services for Archives & Manuscripts*, presents a thorough look at the complex and detail-oriented work of archival reference. *Providing Reference Services* begins with an introduction to the increasingly important issue of advancing technology and how it affects the job of the archivist. Pugh points out that technology has changed the way we do reference. Face-to-face interaction between researcher and archivist is no longer necessary with the World Wide Web, e-mail, and online finding aids available. Users look for efficiency and convenience and more often turn to the Internet for readily available sources.

Pugh's introduction also outlines her goals for the book: 1) describe policies and procedures for reference services; 2) describe the users; and 3) discuss the relationships of access tools and reference services (p. 30). Indeed, she covers all of these in great detail.

With regard to the first goal, Pugh emphasizes the importance of policies and procedures to intellectual and physical access. She writes, "A well-considered access policy that reconciles equality of access, the right of inquiry, and the rights of privacy and confidentiality is a basic requirement for sound archival management" (p. 162). There must be policies regarding physical access—use of the facility, security and preservation, and information on hours and directions. She covers the necessary paperwork such as registration, call slips, and other forms. There is also a chapter devoted to copyright procedures.

The author achieves her second goal by discussing types of users and the kinds of information they seek, offering specific suggestions on how best to serve these groups, including the K-12 communities. She also analyzes information-seeking habits and how these behaviors direct the reference archivist in his reference functions. Studies show that people learn about archival collections by word of mouth, but "electronic networks...are becoming increasingly important" (p. 71-72). Therefore, the researching public's reliance on the Internet makes archival outreach and reference through electronic media absolutely necessary.

Pugh addresses her third goal in chapter 4, in which she reviews the role of arrangement and description in providing intellectual access to archival materials. She links access issues to reference and then builds on this theme in the following chapter, "The Reference Process," in which she explains how reference archivists also facilitate access. Reference archivists, Pugh argues, help researchers become better at research by educating the public in using archives, listening to the patron and asking questions, and providing outreach

(p. 126).

All of the above activities fall under management, a topic that Pugh considers at length. “To meet users’ needs, protect records, and use staff effectively,” she writes, repositories have to invest considerable thought in the ways they “organize, administer, and evaluate reference services” (p. 249). Pugh asserts that effective archives manage reference services through planning, established policies and procedures, records management, time management, and advocacy and communication.

The book is clearly and logically organized with descriptive chapter titles and subheads, both of which are supported by a thorough index. The writing is direct and accessible as the author explains everything in careful detail and defines the terms she uses, which is very helpful to beginning archivists. Pugh links reference activity with the other archival functions, so the book is valuable to the archivist specializing in reference services as well as the generalist. A full complement of notes, including discursive entries, is included at the back. Additionally, charts and figures help summarize the vast amount of information in the more than 300-page book.

Pugh’s monograph is the only up-to-date, comprehensive book on reference services available. As she points out, most works on reference services “appear as chapters in more general works” (p. 273). Of the six monographs Pugh mentioned in her bibliographic essay (other than the earlier edition of this book) only one, Laura Cohen’s *Reference Services for Archives and Manuscripts* (Haworth Press, 1977), was published in the last three decades. Cohen’s book is a collection of essays on archival reference issues rather than a complete, topically organized guide to reference services. Pugh omits Michael Widener’s *Public Services Issues with Rare and Archival Law Materials* (Haworth Press, 2001), perhaps because its narrow focus is rare legal materials and the special issues surrounding them. Other monographs on reference are how-tos that focus on the user side of research, such as Steve Fischer’s *Archival Information: How to Find It, How to Use It* (Greenwood Press, 2004).

One of the points I found especially appealing about this work is the author’s emphasis on the educational role of the archivist, who is the public’s best—and often only—hope for navigating primary source materials. Another valuable point she makes is that archivists and users generally have different expectations. Understanding these differences improves communication between archivist and patron and makes archivists better able to serve the needs of the researcher. Pugh could perhaps employ more specific examples of delicate or touchy situations that might arise in a reference interaction, such as dealing with a difficult patron. But,

that small criticism notwithstanding, *Providing Reference Services for Archives & Manuscripts* (2<sup>nd</sup> edition), is an excellent reference, especially for the new archivist who will benefit from the comprehensive overview of reference service issues and the generous bibliographic essay.

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*Arranging & Describing Archives & Manuscripts* Archival Fundamentals Series II.  
By Kathleen D. Roe. (Chicago: Society of American Archivists, 2005. 180 p. \$49  
ISBN 1-931666-13-8.)

The standards, guidelines, and practices for arranging and describing archival and manuscript collections continue to develop and evolve, as does the archives profession. In her new edition of *Arranging & Describing Archives & Manuscripts*, Kathleen D. Roe brings Frederick Miller's 1990 edition and the archival profession up-to-date by discussing both traditional theory and practice that still hold true today as well as new standards and practices for organizing, maintaining, preserving, arranging, and describing archival collections that have developed as a result of technology changes.

Roe's edition of *Arranging & Describing* is designed as an instruction manual and guidebook for new archivists who may need a readable reference book to navigate through basic practices and standards of the profession and experienced archivists who want to refresh their current practices. Roe provides a general overview of technical and technological abilities, from implementation of standard archival practice and theory and electronic archival record-keeping to understanding and awareness of Encoded Archival Description (EAD) and current trends in digitization. Roe argues that archivists increasingly need both sets of skills in order to successfully administer to archival and manuscript collections. She also emphasizes the important role of archival theory in making decisions in which technology is a factor as well as in informing donors and patrons about issues surrounding technology.

Roe begins the book with an overview of the archives profession. She discusses the general nature of manuscripts and archives, patron needs and uses, and the main functions of arrangement and description, including accessioning archival collections; recognizing the context of the creation of archival materials; determining what level of arrangement and description is called for; physically processing collections; developing access tools; and adhering to professional standards of arrangement and description. These practices are explored in more

depth in chapter 4, “The Practice of Arrangement and Description,” in which Roe breaks down topics, such as accessioning collections, arranging and describing materials, and developing access tools into more specific tasks. She does an excellent job of describing the role technology plays in each of the tasks, as well as how technology has altered the steps involved in arranging and describing archival collections.

Although the majority of this book concerns fundamental practices and standards used to arrange and describe manuscripts and archives, chapter 3, “The Context of Arrangement and Description,” presents the theory and history of archival practice. Roe begins this short chapter by discussing the origins of archival practice in Europe and the United States. She then takes the reader through current trends, guidelines, and practices that are moving the archival profession in the United States towards more standardized arrangement and description in a variety of institutions and organizations. She also discusses evolving standards in Canada and efforts in the international archival community to develop common standards for arrangement and description.

*Arranging & Describing* contains examples, charts, and photographs that enrich each chapter by providing simplified textual and visual summaries of the detailed information presented. For example, Roe explains how to describe the contextual information found within a manuscript collection or record group (75), then on following pages provides additional charts and examples that clearly outline specific terms and formats to use in the description. A glossary, bibliography, appendices, and an index also supplement the text. The glossary offers standard definitions of archival terminology. The appendices provide numerous practical examples that complement the information provided in the preceding chapters. Appendix A, for example, lists standardized and accepted archival practices used both in the United States and internationally. The remaining appendices include practical examples of arrangement scenarios, bibliographic description, and finding aids. Within each finding aid example Roe describes major record groups and makes recommendations for arrangement and description. In a few of the examples she provides a more in-depth explanation of other sections of the finding aid.

As more and more archival repositories process their holdings and take advantage of technological advances, it is increasingly important to have a guide to the archival theory of and current trends in arrangement and description of manuscript and archival collections in order to facilitate more transparency in the shared electronic environment. The practical knowledge and examples Roe presents in *Arranging & Describing Archives & Manuscripts* make clear to the new and old archivist alike the importance of adhering to accepted yet evolving standards of the archival profession.

## ABOUT THE COVER

One of the earliest images of the Davidson College campus. Dating from the 1850s, it shows the recently constructed Literary Society Halls and a dormitory. The archives holds a copy print taken from a daguerreotype.

The Davidson College Archives serves college in the preservation and administration of institutional records. The Archives also serves as a repository for manuscript collections which are related to the College and the town of Davidson, or relevant to the College's curriculum. In addition to the college records and manuscript collections, the archives houses photographs, audio and video recordings, and artifacts. Additional information about the archives can be found at <http://www.davidson.edu/administrative/library/archives.asp>.

