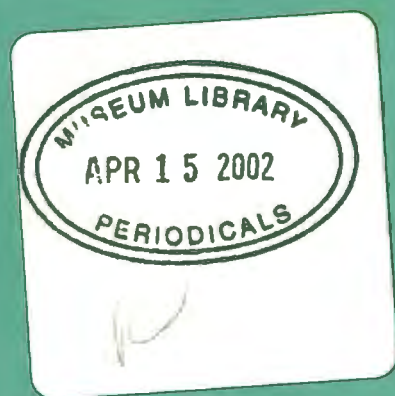


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CLIO'S FANCY: DOCUMENTS TO PIQUE THE HISTORICAL IMAGINATION

Fear and Loathing in the Soviet Union: Roy Barton and the NKVD

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American ethnographer Roy Franklin Barton (1883-1947) spent most of the 1930s living and working in the Soviet Union (Willard 2000). The U.S. State Department recently released documents under the Freedom of Information Act (FOIA) that shed light on some of the dire political forces with which Barton and other Americans living in the U.S.S.R. during this period had to contend. In Barton's case these documents establish that the NKVD (Peoples Commissariat of Internal Affairs—the KGB's institutional predecessor) pressured him to collect and report intelligence information. With time the increasingly coercive nature of this relationship caused Barton to fear for his life and freedom and led him to leave the U.S.S.R.

Barton was a gifted self-trained ethnographer who developed his own ethnographic style, using autobiographical narratives to help build powerful representations of indigenous voices (1938). He first worked as a teacher in the Philippine highlands in the early 1900s and in 1916 returned to the United States to study dentistry at the University of California, Berkeley. His years there brought him within intellectual circles that included Alfred Kroeber, T.T. Waterman, Robert Lowie, and Max and Paul Radin—though the influences of these individuals on his work were mixed. While he did not get a degree in anthropology, Barton wrote important ethnographies of Ifugao law and economics (1919; 1922). During the 1920s he practiced dentistry at various locations around the United States, in the course of which he developed an interest in the Doukhobors and various worker collectives in the United States (Kroeber 1949:92).

In 1930 Barton moved from the United States to the Soviet Union. He had long-standing interests in collectivist and communal alternatives to American capitalism, but as Kroeber noted in Barton's obituary, his resettlement was at least in part "precipitated by an alimony judgment against him which he considered exploitative and unjust" (Kroeber 1949:92). Although he arrived with the hope of employment as ethnographer, during the first six months Barton served as a dentist in the clinic of the Stomatological Institute in Leningrad. Subsequently, however, he became affiliated with the Institute of Ethnology of the Russian Academy of Sciences, where he worked with Waldemar Bogoras and other Soviet ethnographers, and later helped on the Leningrad Anti-Religious Exhibit, which stressed the roots of religion in superstition, and its role as a mechanism of social control. While Barton had a definite interest in Communist and Socialist movements, it is not clear whether he ever joined the Communist Party. In his obituary, Kroeber argued against that possibility, suggesting that his motivations had more to do with the professional opportunities than Marxism:

"[He] certainly was not an accepted Communist nor pretended to be nor passed as one: he kept his American citizenship throughout, and later he showed some bitterness against the Russians, when it seemed that they might not allow his wife and child to join him in America. Barton was just too independent and ruggedly cross-grained ever to belong wholly to any one group. The Russians appear to have recognized this and made wise allowances which they would not have made for their own nationals"(1949:92).

Barton conducted ethnographic fieldwork in the Philippines in 1937 under combined American and Soviet sponsorship. Upon the completion of this fieldwork he conducted additional research at the British Museum and then returned to his wife and daughter in Leningrad.

By 1940, however, Barton no longer felt safe living in the Soviet Union, and on May 23rd of that year he came to the American Embassy in Moscow, fearful of his pending arrest, to request the renewal of his American passport. The State Department records recently released shed light on Kroeber's observation that Barton held some "bitterness against the Russians." Revealing a hitherto undocumented coercive relationship between Barton and the NKVD, they provide insight into the level of fear and restraint that overshadowed scholars working in the Soviet Union during this period. The events they recount transpired in the wake of the "Great Terror" of assassinations, show trials and purges of 1935-38 in which Stalin used the NKVD and other apparatuses to control and eliminate both real and imagined enemies (Conquest 1990; Getty 1985). The fear expressed by Barton should not be seen as unduly paranoid or unreasonable. He was concerned not only that he might be arrested or killed by the NKVD, but also about the safety of his wife Nina Lvovna Brun (identified by the State Department as a Circassian working as an Intourist guide) and his young daughter Erica.

The State Department originally claimed to have only a few files pertaining to Barton, but these additional documents were released after I filed a series of appeals arguing that Barton's presence must certainly have led to a greater bureaucratic notation than indicated by this initial release of records. (see Price 1997; the document below should be referred to by its State Dept. FOIA ID: 10JUL2001|199901326).

Enclosure No. 1 to
Dispatch No. 567 of
June 25, 1940 from the
American Embassy,
Moscow, U.S.S.R.

STRICTLY CONFIDENTIAL.

Moscow, May 25, 1940

Mr. Barton, who called at the Embassy on May 23 for the renewal at his passport, called again this morning and stated that he was in great trouble, that he expected to be arrested during the day, and that his Soviet wife in Leningrad had either been arrested the night before or would be tonight.

When asked what the trouble was, Mr. Barton started telling a story, being very vague in all his statements. When I started asking him questions and making notes, he became even more nervous and inquired whether I was sure there were no Dictaphones in the Office and asked what I would do with the notes, stating that if the NKVD (People's Commissariat for Internal Affairs) knew he was telling me this story they would shoot him at once. When assured that it would be kept in strict confidence he continued with his story, as follows:

He arrived in the Soviet Union in 1930 to work for the Institute of Ethnography in Leningrad. He resided in the Soviet Union continuously until 1937, during which time he married a Soviet citizen and a daughter, Erica was born to them. Erica has been registered at the Embassy as an American citizen.

In April 1937 Mr. Barton states that he was offered a position by the National Science Research Council, 2101 Constitution Avenue, Washington, for a scientific expedition to the Philippine Islands. When he started making arrangements for his departure, he attempted to obtain a Soviet reentry visa as he desired to return to his wife and child. He was informed that it was likely that he would not be permitted to return to the Soviet Union, and that certainly, a reentry visa would not be granted at the time of his departure. Mr. Barton stated that he wanted very much to go on the expedition and yet was afraid that it would be in effect abandoning his wife and child, which he did not want to do. He states that he thought about the matter for two weeks, trying all the time to obtain assurances from the Soviet authorities that he would be permitted to return. Then, he states, he was approached by a representative of the Leningrad NKVD and was told that if he would keep his eyes and ears open while he was in the Philippines, and upon his return to the Soviet Union write all his findings regarding the activities of the Japanese and White Russian colonies in the Philippines, his return to the Soviet Union could "easily" be arranged. This he agreed to do and departed from Leningrad in April 1937, proceeding to the Philippine Islands where he worked until November 1937. He then proceeded to London, where, he states, he spent his vacation but did not work or have any connection with the Soviet NKVD. He returned to Leningrad in February 1938, at which time he submitted his report to the NKVD in Leningrad concerning the activities of the Japanese and White Russians in the Philippines. When asked what his report consisted of he stated, "Nothing that could not be published in the newspapers", and refused to go into greater detail.

He states that he returned to work for his Institute in Leningrad where he had no trouble until August 1938, at which time the Soviet authorities refused to renew his vid na zhitelstvo (i.e. residence permit) for more than one or two weeks at a time, and began to threaten him with expulsion from the country. He states that he again became very anxious for the welfare of his wife and daughter and began to consider applying for Soviet citizenship. This continued until December 1938, when he was again approached by an agent of the NKVD and another proposition was put to him in return for which he was to be permitted to live in the Soviet Union.

He states that he agreed to the proposition, which follows, carried it out and was given regular renewals of his vid na zhitelstvo during the next year.

He was very vague concerning his activities, but stated that he was sent to Riga, via Estonia, where he was to investigate rumors that "a company in London" was sending spies into the Soviet Union across the Peipus Sea, and that many Estonian peasants, formerly Russians, were coming into the country the same way. When questioned as to the "company in London" he at first stated that he did not know or remember the name then later stated that he thought it was the Flax Company. Upon being questioned he stated that he was instructed to contact a Dr. Bell, address unknown, in Tallinn, and that while in Riga he contacted his wife's brother, Mr. Yuri Viskovadov, Alberta iela 5, but that the latter contact had no connection with his mission. He stated he returned to the Soviet Union, Leningrad, on January 2, 1939, and made his report to the NKVD. Upon being questioned as to his findings while abroad and his report on his return, Mr. Barton stated that they amounted to nothing, but I feel that he was not telling the truth.

He stated that subsequent to his return he was summoned to the Leningrad NKVD approximately every two weeks and was questioned, but that he had no other trouble and his residence permit was extended regularly. He refused to go into detail as to what he was questioned about stating that it was "just generalities", and was not important.

He stated that his life in Leningrad was normal, other than the periodic NKVD visits, until the Embassy started validating passports, at which time he again began having trouble in getting him vid na zhitelstvo renewed.

After the validation of his passport at the Embassy (the Ambassador gave him only one month from March 25 to April 25 1940, and for travel to the United States) he applied again for the extension of his vid na zhitelstvo and was told that it would be renewed only if he would submit a written statement as to what the Ambassador had told him concerning the reasons that American citizens were being forced by the Embassy to leave the Soviet Union. He stated that he submitted the document on which he said that the Ambassador had told him "that each American citizen in the Soviet Union was a potential source of friction between the United States Government and the Soviet Government and that conditions were bad enough as it is." I asked him if the Ambassador told him this and he replied in the affirmative. I asked if he had told them anything else concerning his visit to the Embassy and he replied in the negative.

Mr. Barton states that he again began to be worried about his family since the Ambassador had told him that his passport would not be validated again and that he began to consider 1) taking his wife and daughter out of the Soviet Union; 2) applying for Soviet citizenship and 3) taking only his daughter. He stated that he decided on the latter since his daughter could be included in his American passport should she be given permission to leave the Soviet Union whereas his wife's departure would mean a long delay as he had not taken any steps toward establishing her immigration status, and also since his wife had worked for the NKVD (he stated that she necessarily worked for them prior to their marriage as she was an INTOURIST guide, and that she had "never gotten free from their clutches") it was possible that she would have difficulty in leaving.

He then obtained a document from his wife giving her consent for their daughter to accompany him abroad and he filed an application for her to be permitted to go abroad as a Soviet citizen. Barton said that he felt he had been misled in putting in the application but thought that it would speed things up if she were given permission to leave as a Soviet citizen, and since after his departure from this country, he could have her included in his American passport and forget that she was a Soviet citizen, he felt it was the best way.

When he applied to take his daughter with him, he was again approached by the operator of the NKVD and told that if he wanted to expedite the matter he should bring copies of his application to Moscow and establish contact with a person here who would make him a proposal and, if he accepted, would assist him in obtaining permission for his daughter's early departure.

Mr. Barton's passport was renewed on May 23 to be valid for three months beyond its present validity (i.e. until September 25, 1940) in order to give him time to obtain permission for his daughter to accompany him. He executed forms and left photographs for the inclusion of his daughter and was told that he could have his passport amended by mail if he would send the certificate that she was no longer considered to be a Soviet citizen. (The foregoing story was unknown at the time Mr. Barton applied for the renewal of his passport.)

On the night of May 23 after his passport had been renewed, Mr. Barton contacted the person designated by the agent in Leningrad. When questioned as to the name of the person, Barton said at first that he did not know, then said he called him "Vasili". He stated that Vasili had told him to be at a certain address at 6 p.m., that he was there and Vasili picked him up in an automobile and that they drove to the country and parked and talked. Vasili's proposition was "very general". In return for a speedy and favorable decision in his daughter's case, Barton was to keep his eyes and ears open wherever he went and warn the Soviet Union of anything going on that might be harmful to them. He agreed to this proposition, he states, with the mental reservation that as soon as he got his daughter out of the country he was not going to have anything more to do with them. Upon his agreement, Vasili instructed him to call a certain telephone number on May 25 at 12 noon, and he would be given instructions as to where to meet "two men" who would give him the details of what he should do and the manner in which he should submit his reports.

Mr. Barton, in telling the above story to the Embassy stated that he was to make the call at 12 and that he expected to meet the men and be arrested, and that the Embassy would probably never hear from him again. He deposited \$15 in American currency and a letter of credit No. D65-1214 issued by the National City Bank of New York on November 11, 1937, with a letter extending the validity to and including October 31, 1940, with a request that it be held for six months then transmitted to his brother for disposition in the manner indicated in his letter of May 25, 1940, attached hereto.

When questioned first by me and then by Mr. Ward, as to why he thought he was going to be arrested he reiterated, "I have nothing definite but I feel and I know I will be". He also felt that they (the NKVD) had lured him to Moscow in order that they could arrest his wife in Leningrad and search the apartment. He stated that should they search his apartment they would find two letters written by him to his relatives in the United States in which he had requested that they bring pressure to bear on Congress and the Senate to prevent the Ambassador from canceling his passport and American citizenship. He stated that he had been "pretty sarcastic" concerning the Ambassador in his letters, that he had not mailed them and that he intended to tear them up but never had done so.

Mr. Barton was told that it was his affair whether he kept his appointment at 12 or not, and that if he desired he could advise the Embassy of the time and place his interview was to be held and the time on which he expected to come back, if at all. This he agreed to do and then left the Embassy to make his telephone call. A special deposit has been made of the \$15 in currency, and the above-mentioned letter of credit and his instructions as to its disposition have been placed in the confidential file in the file room safe pending future development in this case.

May 26, 1940--Barton returned to the Embassy yesterday afternoon and again this morning. He kept his appointment yesterday, but nothing happened other than further discussion of the reporting he is to do once he is abroad. He will return to Leningrad this evening. He will await action for several weeks on his daughter's application for permission to depart from the Soviet Union before he himself applies for a Soviet exit visa.

June 13, 1940--Barton returned to Moscow and stated that he was going to leave the Soviet Union for Manila, Philippine Islands on June 16. He stated that he felt his case was hopeless and that he thought it better to leave as soon as possible. He stated that he applied for a Soviet exit visa in Leningrad on June 3 and that it was granted on June 9 and that he had experienced no difficulty in obtaining it. He stated that he was going to meet the NKVD representative again today.

June 15, 1940--Barton called again today and stated that he was leaving on the trans-Siberian express tomorrow afternoon. He requested the validation of his passport and the return of his letter of credit and the \$15.00. The letter of credit with the instructions as to its disposition, and the \$15 were returned to him. His passport was validated for return to the United States via the Orient.

He stated that he had talked with the NKVD representatives again and that he was supposed to warn them of anything going on wherever he might go that would be harmful to the Soviet Union. He was to convey this information to them by writing to his wife in Leningrad.

He stated that he intended to establish his wife's eligibility to receive an immigration visa for the Philippines Islands where he intends to work, and that she would bring their daughter if and when she was successful in departing from the Soviet Union.

Postscript

In 1940 Barton was permitted to leave Russia for the Philippines to conduct field research funded by the Guggenheim Foundation. In the Philippines he became a prisoner of war under the Japanese and was interned at Los Baños for over three years. After the war he was a Research Associate at Berkeley, and in 1946 he became a Lichtstern Research Fellow at the University of Chicago—an affiliation he held at the time of his death in April 1947. The deprivations associated with Barton's years as a prisoner of war brought on chronic health conditions that contributed to his death. Had Barton lived another decade, it seems likely that his admission that he had provided intelligence data to the NKVD would have led to him being subpoenaed to appear before any number of security and loyalty committees to publicly account for these statements and his years in the Soviet Union.

Surprisingly, the FBI compiled less than a dozen pages of information on Barton. Their primary interest in him concerned the distinct possibility that he had committed passport fraud in order to live in the Soviet Union during the 1930s. Barton is listed in a January 5, 1950 FBI memo (two and a half years after his death) discussing a "conspiracy" that occurred between 1931 and 1938 when "a number of persons in possession of fraudulent American passports obtained their transportation through World Tourist, Inc. [the Communist Party linked travel agency] and such transportation was charged against the accounts of the Communist Party" (WFO 40-3293 1/5/50). I have located no further records indicating FBI investigations of Roy Franklin Barton, and I do not know what became of his wife Nina and daughter Erica.

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FOOTNOTES TO THE HISTORY OF ANTHROPOLOGY

“The Shameful Business”: Leslie Spier on the Censure of Franz Boas

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The American Anthropological Association's 1919 censure of Franz Boas is part of American anthropology's historical canon—though the institutional meaning of this event remains contested. To some—including Leslie Spier in the letter here reproduced—it suggests the AAA should refrain from making ethical evaluations of anthropologists, while for others it provides an important historical justification for denouncing the mixing of anthropology and espionage.

George Stocking's 1968 analysis provides an important framework for understanding the institutional, personal and professional events that converged with this vote. Stocking establishes that the vote against Boas predominantly came from anthropologists with ties to Harvard and Washington, D.C.—institutions outside Boas' academic stronghold at Columbia University. Thus in this instance, “outraged patriotism was simply the trigger that released a flood of pent-up personal resentment and institutional antagonism” (Stocking 1968:292). In the years since Stocking's examination, further work has focused on other aspects of the censure. Marshall Hyatt suggests that anti-Semitism may have been involved in the vote against Boas (Hyatt 1990). In *Unfinished Conversations: Mayas and Foreigners Between the Wars*, Paul Sullivan produces his own list of anthropologists operating as Central American spies during the First World War, including Arthur Carpenter, Thomas Gann, John Held, Samuel Lothrop, Sylvanus Morley and Herbert Spinden (1989:132). Regna Darnell, in her account of the censure episode, discussed the identities and institutional ties of those who voted for and against (1998:261-65). Other writers use this episode to consider the ethical problems of covert research and of links between anthropologists and intelligence agencies (Fluehr-Lobban 1991; Price 2000). For other descriptions or analysis of Boas's censure see: *American Anthropologist* (1920); Goldfrank (1978); Kroeber (1943); Pinsky (1992).

Because Boas did not name the four anthropologist-spies in his letter to *The Nation* (Boas 1919), the identities of Boas's four spies have been somewhat problematic with different sources leading scholars to various conclusions (cf. Price 2000; Sullivan 1998). While the publication of Spier's letter is not intended to resolve these issues it does provide one (albeit belated) eyewitness account of these proceedings. Spier's letter adds a new significance to Darnell's finding that Samuel Lothrop, Sylvanus Morley and Herbert Spinden were among the anthropologists who voted in favor of Boas's censure at the 1919 AAA meeting (1998:264).

Reproduced below is an account of the censure episode written by Leslie Spier, thirty-two years after the fact, in response to a query from David Stout (dated 10/27/51), the secretary of the AAA from 1947 to 1951. Stout spent years accumulating information for a never completed history of the first half-century of the Association (see Trager 1974:73), and as part of this work wrote to a variety of senior anthropologists asking for their accounts of Association events. Spier's reply to Stout's query is preserved among the papers of the American Anthropological Association, at the Smithsonian's National Anthropological Archives (Box 130) and is reproduced in full below with their kind permission.

Post Office Box 880
Santa Cruz California
October 31, 1951

Dear Dr. Stout:

I will get off an answer to your letter at once since I know that you have not much time before the annual meeting of the AAA. You've undertaken quite a job there, writing the history of the Association, and we thank you for doing it. It is just as well that something of the sort be put together now while some of the founders and men who were members in earlier years are still with us.

I will answer your two questions to the best of my recollection. And since I want to write frankly, so that you will have the whole background, and I want to name names, I am sure you will use these words with discretion. I do not mind, of course, being quoted where it is necessary.

First, as to the Honorary Memberships. So far as I recall there was no particular problem or conflict over abolishing this title. There had been no new names proposed for several years; Spinden I think, was supposed to propose some but just didn't bother. Whereon someone said why keep it up? There was no particular honor involved, no obvious candidates, and there was some thought that the "honor" might be misplaced or misused. It was thought that anyone who cared enough to participate in the Association would join as an active member. So it was just dropped out of our reckoning.

Yes, I was present at the meeting in 1919 when the famous—or rather, infamous—Boas resolution was presented. I think I ought tell you all I know of the background—and I believe I do know since, though a youngster, I was very close to the people most concerned. Boas was an austere, severe, and complete scientist: science was his life, his every energy bent on pushing the scientific aspects of his chosen discipline and nothing else. It is true he sometimes identified his personal preferences and ideas with his science and was at time rather ruthless in insisting on his way and his choice of men. He was also a thoroughgoing internationalist, as only a true scientist is permitted to be. His internationalism, calling for a world community of scholars and other intelligent men, had as its corollary a thorough-paced pacifism (strange and archaic word, isn't it?). Witness his "An Anthropologist's View of War" published by the (Carnegie Foundation-backed) American Association for International Conciliation in 1912. Further, Boas' background gave him a feeling of sympathy for Germany in the war of '14-'18; not that he was pro-German, but he felt that both sides were equally right and wrong. The letter to The Nation "Scientists as Spies" was dictated more by Boas' fundamental notion that science was not to serve national interests than by any Germanophilism. For him science came first; patriotism, nationalism were not the most fundamental virtues taking precedence over all else.

The particular case which he caviled at involved four anthropologists: [J. Alden] Mason, [Herbert] Spinden, [Sylvanus] Morley (I think) and a fourth I do not remember [inserted in the margin by hand is "Lothrop"—presumably Samuel K. Lothrop]. They had Navy appointments, went to Central America in civilian clothes ostensibly to do scientific work, but were instrumental in securing significant information for war purposes and in engaging the sympathies of notables in the lands they visited. This was something new and unthinkable in those days—such men were then called spies: nowadays, when anything goes, this sort of thing is taken as a matter of course.

To the specific incident—One should know that Charles Walcott, Secretary of the Smithsonian, was Boas' bitter enemy (because Boas challenged Walcott's smooth glad-handing). Walcott saw his opportunity in The Nation letter: [Neil] Judd was his willing stooge. Judd backed by [Ales] Hrdlicka, presented the resolution printed in the 1919 proceedings. The lines were drawn very bitterly at the meeting: mind you, this was a year after the Armistice. I remember that [Clark] Wissler, who was in the chair, was very ill at ease, as well he might be, quite apart from the fact that he and Boas had for many years ceased to be friends (that's another interesting story). I remember that even I took part, asking as point of order whether the Constitution said anything about our concerning ourselves with affairs outside the Association (something that had better be thought of again today), but they had the matter on their hands and went ahead with it. I also recall an amusing incident: this was a Council meeting: George Byron Gordon was present: when the vote was called for, he voted, on which he was challenged as a non-Council member. I remember that Gordon almost had apoplexy when he learned this—but they counted him in anyway. As I see it now, some, if not many of the men who voted anti-Boas were simply recording the customary patriotic attitude of the day.

The resolution was passed: apart from simply stating that Boas' letter did not represent the view of the Association, passing it on to the National Research Council meant that Boas had to withdraw from the latter for the sake of peace. I do not wholly understand Kroeber's reference on p. 20 of the Memoir [Kroeber 1943], to which you directed my attention. So far as I can judge "the most stinging action" Kroeber remarks on was dropping Boas' name from the Council list. There could have been no formal action to oust him from the council, else it had been recorded in the proceedings. Evidently Boas' term on the Council was up and they did not reelect him. (It should be remarked here that two men, O.T. Mason and Boas, between them were the original instigators and founders of the Association; hence it was by no means a light thing that Boas was dropped from the Council). Walcott also took the occasion, with great glee, to drop Boas as Honorary Linguist of the Bureau: this accounts for the publication of volumes of the Handbook of American Indian Languages, after the first two, outside of the Bureau (on money Boas scared up).

It was not many years before the whole thing was forgotten; as Kroeber says, Boas soon found himself back on the Council. But I will add that some of us have never forgotten or forgiven Judd for his oily (not early) willingness to be a tool—and we know of nothing in his life that can be taken as a redeeming feature.

Mason may have another story, since he was a participant and involved himself. I know he was—and is—fair-minded about it, so that any discrepancy will probably be mine. I think I recall that Mason found himself in a very embarrassing position: he had followed the call of patriotism without thinking of the ethics of the situation beyond that. Boas was his great friend and had indeed introduced Mason into Central America, while the latter had unwittingly used this smoothing of the way in a manner which his mentor Boas could not condone. As for Spinden and Morley, what they thought?—I don't think they thought at all.

Having started all this, I find I have written at length—perhaps much more than you want. But here it is, as I recall the shameful business. It seems to me that the moral of the whole thing is that the Association having very nearly involved itself in much the same kind of thing several times recently, had better recognize that what goes on among its members which does not bear directly on the Association's affairs is none of its business.

I was a youngster in those days, but curiously enough (for I never think of myself as growing older) I find myself as one of the oldest members of the Association now living. I became a member at the 1913 meeting along with [Alexander] Goldenweiser, [E.W.] Gifford, Elsie Parsons,

Hooton, and [Alfred] Kidder. I would naturally, like to be along at this fiftieth anniversary, but it is out of the question. I wish you all a very successful and happy meeting and at least fifty more good years of existence to the Association.

Please do not bother to acknowledge this letter. I am sure you have enough to do, especially at the moment.

Sincerely, Leslie Spier

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RESEARCH IN PROGRESS

Marilyn Norcini is the first recipient of a summer scholarship established by Dr. and Mrs. William Adams to support work in the history of anthropology at the School for American Research, and will be in the process of writing a biography of Edward Dozier, anthropologist from the Santa Clara Pueblo.

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Kolianos, Phyllis. (M.A. thesis, Department of Anthropology, University of South Florida, May 2001) "Florida Journals of Frank Hamilton Cushing 1895-1896 and Related Manuscript."

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II. Recent Work by Subscribers

[Save in the case of new subscribers, for whom we will include one or two orienting items, "recent" is taken to mean within the last two years. Please note that we do not list "forthcoming" items. To be certain of dates and page numbers, please wait until your works have actually appeared, and send offprints (preferably) or citations in the anthropological style]

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III. Suggested by our Readers

[Here again we list "recent" work--i.e., items appearing in the last several years. Entries without initials were contributed by G.W.S. Occasionally, readers call our attention to errors in the entries, usually of a minor typographical character. Typing the entries is a burdensome task (undertaken normally by G.W.S.), and under the pressure of getting HAN out, some proofreading errors occasionally slip by. For these we offer a blanket apology, but will not normally attempt corrections. Once again, we call attention to the listings in the Bulletin of the History of Archaeology, the entries in the annual bibliographies of Isis, and those in the Bulletin d'information de la SFHSH [Société française pour l'histoire des sciences de l'homme]--each of which takes information from HAN, as we do from them--although selectively]

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ABK= Alice Kehoe

CR = Chris Roth

EK= Esteban Krotz

WCS= William Sturtevant

PF= Paul Friedrich

RDF= Raymond Fogelson

RH=Richard Handler

GLEANINGS FROM ACADEMIC GATHERINGS

American Anthropological Association. The theme of the annual meeting in Washington, D.C. November 28-December 2, was “One Hundred Years of Anthropology,” and the program was replete with sessions and papers relating in one way or another to the history of the discipline—too many, in fact, to attempt to list them all here in full detail. Sessions listed in the program index under the heading “History of Anthropology” were five in number: **“Anthropology in the Margins: Hurston, Landes, Literaure, Folklore, Race, Renaissance,”** organized by Bradley Evans (Rutgers U.), included three papers on Zora Neale Hurston, by Shamoan Zamir (King’s College, London), by Leigh Anne Duck (U. of Memphis) and by Marc Manganaro (Rutgers U.), and two on Ruth Landes, by Sally Cole (Concordia U.) and by Richard Handler (U. of Virginia). **“Boas and European Anthropologists: Science, Politics, and Personal Ties,”** organized by Sergei Kan (Dartmouth College), included papers by Glenn Penny (U. of Missouri, Kansas City) and by Andrew Zimmerman (George Washington U.) on Boas’s German background, by George Stocking on his non-influence in British anthropology, by Gerard Gaillard (U. of Lisle) and by Filippo Zerilli (U. of Perugia) on his influence in France, by Christer Lundberg (Lund U.) on Nordenskiöld and the Boasians, by Sergei Kan (Dartmouth College) on Boas and Shternberg, and by Igor Krupnik (Smithsonian) on Boas and Russian/Soviet Ethnography. **“The Manuel Gamio Legacy in Mexico and the United States”** organized by Juan-Vicente Palerm (U. of Cal., Santa Barbara) and Roberto Melville (CIESAS) included papers on Mexican migration to the U.S. by Jorge Durand (U. of Guadalajara), by R. Melville (CIESAS), by Jose Limon (U. of Texas, Austin), by Devra Weber (U. of Cal., Riverside) and by Casey Walsh (New School), as well as by Quetzil Castaneda (U. of Hawaii) on Chichen Itza, and by Deborah Poole (New School) on “culture” in Gamio’s work. **“Ethnographic Engagements and Techniques in the History and Practice of Ethnographic Video and Photography,”** chaired by Cory Silverstein (U. of Winnipeg) included papers by Silverstein on photography of the Chippewa, 1895-1920, by Joyce Hammond (Western Washington U.) on Mead’s photos of Samoan Taupou, by Hilary Kahn (Indiana U., Indianapolis) on word and image in collaborative ethnography, **“Margaret Mead: Anthropology and the Public Sphere,”** organized by Nancy Lutkehaus (U. of Southern California) included papers by Margaret Caffrey (U. of Memphis) on Mead and feminism, by Lois Banner (U. of Southern California) on Mead and gender, by Dolores Janiewski (Victoria U. of Wellington) and by Virginia Yans (Rutgers U.) on Mead as public intellectual, and by Maurice Godelier (E.H.E.S.S., Paris), by Margaret Jolly (Australian

National U.) and by Adam Kuper (Brunel U.) on public anthropology in France, Australia, and England, respectively. In addition there were three other sessions on Mead: one on her fieldwork, organized by Eric K. Silverman (Depauw U.) and Bradd Shore (Emory U.); one on her studies of contemporary cultures, organized by William Beeman (Brown U.); and one on her work on family and children, organized by Jill Korbin (Case Western Reserve). Other sessions focussing on the careers of individual anthropologists included historical papers: the session on **Carl Lumholtz**, organized by Jerome Levi (Carleton Col.) and Francis Slaney (U. of Regina); on **Edie Turner** organized by Matthew Engelke (Kenyon College); and on **Leslie White** organized by William Peace (Independent). There were also sessions on particular sub-fields or topical areas of anthropology, including one on **"Strange Bedfellows: Archaeology. Museums and the University"**, organized by Donald McVicker (North Central College) and Elin Danien (University of Pennsylvania), with thirteen papers on, among others, F.W.Putnam, Alonzo Pond, and various museums: the Arizona State Museum, the Hearst Museum, the Maxwell Museum, the Peabody Museum, the Cambridge University Museum of Archaeology and Anthropology, the Hudson Museum, the University of Michigan Museum, and the Middle American Research Institute of Tulane University. **Other sessions** covered developments, recent or longer run in African Anthropology, organized by Elliot Skinner (Columbia University); Biological Anthropology, organized by James M. Calcagno (Loyola U., Chicago); Consciousness Studies, organized by Michael Winkelman (Ariz. State U.); Development Anthropology, organized by Michael Horowitz (Institute for Development Anthropology) and Dolores Koenig (American U.); Ecology and Anthropology, organized by Leslie Sponsel (U. of Hawaii, Honolulu); Human Plasticity, organized by Ekaterina Pechenina; Latinos in Museums, organized by Karen Davalos (Loyola Marymount); Long term Research Projects in Mexico, organized by J-V. Palerm (U. of California, Santa Barbara) and Robert Kemper (Southern Methodist U.); Marxism and Archaeology, organized by Thomas Patterson (U. of Cal., Riverside); Mesopotamian Archaeology, organized by Gil Stein (Northwestern U.) and Guillermo Algaza (U of Cal., San Diego); Middle Eastern Archaeology, organized by David Kertzer (Brown U); Puerto Rican Anthropology, organized by Carmen Perez Herranz and Soraida Santiago-Buitrago (University of Puerto Rico); South Asian Ethnography, organized by Patricia Taber (U. of Cal. Santa Barbara) and Peggy Froerer (London School of Economics); and Southwestern Archaeology, organized by Donald Fowler (U. of Nevada, Reno) and Linda Cordell (U. of Colorado, Boulder). Finally, there were history of anthropology papers in ethnographically oriented sessions, including "Revisiting Anthropologic Histories: Nineteenth and Early Twentieth Century Ethnography," organized by Erica Prussing (U. of California, San Diego), with papers on Schoolcraft's questionnaire, by David Miller (SIFC)) and on Diamond Jenness, by Robert Hancock (U. of Victoria, Canada); or in other topically oriented sessions, including one by Arlene Torres (U. of Illinois, Urbana) on "Elena Padilla and the People of Puerto Rico Project."

History of Science Society—the annual meeting in Denver, November 8-1X, included a session on "The Culture Concept in Mid-Twentieth Century Social Sciences," with papers by Jamie Cohen-Cole (Princeton University) on "Defining Culture: The Intellectual and Institutional Unification Project of Cold War Social Science," and Joy Rohde (University of Pennsylvania) on "Coordinating the 'Coordinating Science' for the New World Order: Physical and Cultural Anthropologists in the Postwar United States." Other relevant papers included George Stocking (University of Chicago) on "A. I. Hallowell's Boasian Evolutionism: Human Ir/Rationality in Cross-Cultural, Evolutionary, and Personal Perspective" and Jeremy Vetter (University of Pennsylvania) "Getting into the Field: Transportation Networks, Colonial Infrastructure, and the Making of Anthropological Knowledge in the Nineteenth Century."

American Anthropological Association History of Anthropology Committee—Susan Trencher reports that at the recent meeting in Washington, around thirty people attended the organizational meeting of the History of Anthropology Committee. Among them were several archeologists representing a group of historians of archeology (who have their own list serve) who are organizing a history of archeology interest group as part of the Archeology Section of the AAA. It seems likely that the two groups will try to sponsor sessions in common as cooperating in other ways short of merging. Jonathan Marks, who is currently the president of the General Anthropology Division, announced that its Board of Directors had already recognized the History of Anthropology Committee as a formal affiliate of the GAD, but until there are 100 "certified" votes it can have only a non-voting representative at their meetings. Riki Kuklick agreed to represent the group. Marks has also made it possible for the HOAC to send an e-mail request to the 2700 members of the GAD asking for votes, which would make Kuklick a full fledged representative. Regna Darnell, Don McVicker and Susan Trencher were chosen to prepare the statement of purpose and interests that must also be sent along to GAD. There was also discussion of possible sessions to be organized for the continuation of the AAA centennial at the 2002 meeting. The one that got the most interest centered on Clark Wissler whose papers at Ball State are beginning to get sorted and sifted. Future notices will be posted on the anthropology list serve, including the e-mail address of the person interested in putting the session together.

HISTORY OF ANTHROPOLOGY ON THE WEB

Materials for Teaching the History of Anthropology: A Project of the American Anthropological Association Centennial Commission—Articles on various topics in the history of anthropology that have been published in the American Anthropologist over the last century. Twelve categories are planned, nine are currently accessible (each with an introduction by Jonathan Marks), including a total of 67 articles. Available categories include: "Mid-Century Reflections" (5 articles by well-known anthropologists, writing c. 1950); "Ancient Precursors" (3 articles on Greek, Byzantine, and Renaissance anthropology); "Enlightenment Roots"; "Early to mid-Nineteenth Century Anthropology" (5); "Victorian Anthropology" (7); "Lewis Henry Morgan as Founder" (5) "Beginnings of Professional Anthropology in America" (16); "Boas as Second Founder" (9); "Non-, Para- and Anti-Boasians" (12). The web address is:

<http://www.aaanet.org/committees/commissions/centennial/history/>

HAN Website Update: Although still in progress, the HAN website is accessible, and includes the text of a number of articles published in the 1990s. We expect soon to have a searchable alphabetical listing of all bibliographic material published since 1992. The web address is:

<http://anthropology.uchicago.edu/han/Default.htm>