

Now group activities, it will be admitted by all, are the activities of individuals. We know however that the French School claims that when acting in groups, the activities transcend those of the myriad individuals who actually compose the groups. Let us admit that this is true, for the moment. The real difficulty with which, in my opinion, this school is confronted is not so much the proof of this general proposition as the manner in which they try to demonstrate it in detail. I don't care to go into too great detail in this letter, but in general it may be said that the French theorists adopt a method of proof that sins against the point I made before, they do not employ acceptable averages. They as a matter of fact, go even further, water their average and forget completely that they are averages. As for the general proposition as such, all it means is that the relations of men and women living in a state of society are capable of so many permutations and combinations that no accurate description is possible, that all we can possibly hope for is an approximation. We must then, once and for all, give up any attempt to treat Anthropology as a natural science, to seek for laws. If that means, as friend Lowie once insisted, that anthropology and history are consequently merely branches of belles lettres, we will have to let it go at that.

Well, that'll [sic] be all for today. It has taken me three weeks to finish this letter. Please send on the two pieces of music you spoke of and, if you can, your manuscript on Method.

Now that the new fiscal year is fast approaching I am anxiously awaiting the arrival of my new contract.

Love to Mrs. Sapir.  
Yours, Radin

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Acknowledgements: The two Radin letters are reproduced by permission of the Canadian Museum of Civilization, Correspondence Edward Sapir Paul Radin, cat. Number I-A-236M

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#### **SOURCES FOR THE HISTORY OF ANTHROPOLOGY**

Archives of the Texas Archeological Research Laboratory (TARL)—Dedicated to the preservation of archeological records "from Texas and adjacent areas," TARL (at the University of Texas, Austin) contains materials "documenting the history of anthropology and archeology in Texas dating back to the early 1900s. A 93 page Guide to the historic materials of the TARL edited by Gail L. Bailey, published in 1997, includes text and illustrations relating to the history of TARL, as well a detailed inventory of 180 linear feet of manuscript collections relating to the

activities of particular individuals, institutions (including the WPA, the University of Texas department and museum of anthropology, and the Central Texas Archeological Society), as well as the TARL itself. Not included in this publication are inventories of 650 linear feet of records documenting the projects and sites in the 254 counties of Texas, which will be in part later this year through the Texas Historical Commission's Texas Historical Sites Atlas Project.

## RESEARCH IN PROGRESS:

Julia J. Smith (New School of Social Research) is doing research for a master's thesis on the early years of anthropology at the New School, and would greatly appreciate hearing of relevant sources, or from people doing related research.

## BIBLIOGRAPHICA ARCANA

### I. The History of Anthropology in the Netherlands

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The history of anthropology in the Netherlands and its former colonies in the East and West Indies has been studied by many scholars in the Netherlands and abroad. Because there are no research institutes and few postdoctoral grants available for the subdiscipline, conditions for research are not optimal. Even so, there is an abundance of material, and a dozen doctoral dissertations have been defended or are now in progress. A full bibliography would take up 60 pages of text, only a selection of which can be presented here. Before discussing some of this material, a brief outline of the history of anthropology in the Netherlands may help to set the stage.

#### Development of Dutch Anthropology:

Anthropology in the Netherlands developed in the wake of Oriental studies and in co-operation with geography and sociology. Relations with physical anthropology and prehistoric archeology have been weak and are even today virtually non-existent. Similarly, sociology has also been independent, particularly since the institution in 1963 of the Faculty of Social Sciences at Dutch universities. From the beginnings, anthropology has had a strong regional orientation towards the study of Indonesia. The first anthropological chair was established at the University of Leiden in land-en volkenkunde or 'geography and ethnography' of the Netherlands East Indies (1877). The first four occupants were P.J. Veth, G.A. Wilken, J.J.M. de Groot, and A.W. Nieuwenhuis (Heslinga 1975, Locher 1978c, de Josselin de Jong & Vermeulen 1989, de Wolf & Jaarsma 1991).

The study of the ethnography of Indonesia was closely connected with a training course for colonial civil servants called Indologie, first given at an intermediate level at Delft (1843-1900) and Leiden (1864-1891), then at university level at the universities of Leiden (1902-1956) and Utrecht (1925-1955). In Batavia (now Jakarta), courses were also given in Indonesian languages, history, geography, Islam, colonial and customary law, although generally the training of colonial civil servants and lawyers took place in the motherland rather than in the colonies (Warmenhoven 1977, Feddema & van den Muyzenberg 1978, Fasseur 1993).

In 1907 a chair in general volkenkunde was established at the University of Amsterdam, to which S.R. Steinmetz, who had studied at Leiden, was appointed (Fahrenfort 1933, 1963; Köbben 1992, 1996). In contrast to Leiden and Utrecht, the students entering the curriculum at Amsterdam