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RESEARCH IN PROGRESS:

David Mills (Department of Anthropology, University of Manchester, U.K.) is doing research on "The political history of postwar British Social Anthropology, drawing on his work cataloguing, indexing, conservation and general preparation of the archives of the Association of Social Anthropologists.

Brenda G. Plummer (Departments of History and Afro-American Studies, University of Washington) is pursuing research on "African Studies in American perspective: A history of separate development."

Susan Sperling (San Francisco, CA) is at work on a biography of Ashley Montagu, who died at the age of 94 on November 26 (see obituary, New York Times 11/29/99)

BIBLIOGRAPHICA ARCANA

I. The History of Portuguese Anthropology

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The development of Portuguese anthropology (1870-1960)

Two distinct research orientations are generally accepted in the history of the Western anthropological tradition. One of them, corresponding to the German concept of "volkerkunde" (the study of [other] peoples) prevailed in some "central" European countries, such as Great Britain and France, and in the United States. Here, anthropology developed as a discipline focused on the study of non-western societies and cultures. The other, corresponding to the German concept of "volkskunde" (the study of [one's own] people), was adopted in the "peripheral" countries of Europe. According to "volkskunde," anthropology should be concerned with the study of local folk traditions. The choice between "volkerkunde" and "volkskunde" has been frequently explained as a choice related to the political and ideological circumstances of nineteenth century Europe. "Volkerkunde" developed in countries that ruled over a colonial empire, while "volkskunde" developed in countries that had a "classical national problem," i.e. countries in which a process of national autonomy and/or independence had started. Following