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CLIO'S FANCY: DOCUMENTS TO PIQUE THE HISTORICAL IMAGINATION

A Radical Ethnographer at Work in the Columbia Anthropology Department, 1936-37

David K. Madden
Ohio State University

Shortly after the stock market crashed in 1929, a young, out-of-work production manager for a Chicago publishing company turned up in New York City looking for work as a merchant sailor (Edelman 1997). Seven years later, this sailor, Jack Sargent Harris, was again in New York: this time, however, as a graduate student in the Department of Anthropology at Columbia University. In the interim, between stints as a seaman, he had acquired a bachelor's degree from Northwestern University and an interest in socialism, which he indulged by jumping ship once in Leningrad and touring the city for over a fortnight until Soviet authorities could find another American merchantman on which to "deport" him—much to his and the captain's chagrin. Thus Harris eventually would become one of a number of American anthropologists, including Archie Phinney, Leslie White, and Roy Barton (whom Harris met while in Leningrad), to visit the Soviet Union in this period. Indeed, Melville Herskovits himself, probably because of Harris's urging, wished to visit Leningrad in order to study dialectical materialism and Russian anthropology before writing his book *The Economic Life of Primitive Peoples* (1939). He never did, however.

While Harris was at Northwestern, Herskovits, a Boasian who studied Africans and African-Americans (Jackson 1986), lured Harris into anthropology by appealing to the seaman's taste for the exotic and the socialist's desire for racial equality. The two first met when Harris took Herskovits' course in introductory anthropology. Thereafter, Harris took every course Herskovits offered, and the two men became good friends (see Edelman 1997). While at sea between semesters, Harris wrote his new friend a series of long letters—indeed reminiscent, in some respects, of old-style travel accounts—in which he narrated his adventures and in which appear all the sorts of colorful and sordid characters one would expect to inhabit the world of a sailor—flop-house men, Chinese emigrant stowaways, and of course, "natives" of every sort. Through these descriptions of the sailor's life, Herskovits must have seen in Harris the perspicuity essential to an aspiring writer and so helpful to the anthropologist who, in the emerging era of culture-and-personality studies, had to cut through dizzying arrays of detail in order to depict, with intended scientific verisimilitude, the way in which others have associated the elements of their culture and society. Upon graduating from Northwestern in early 1936, Harris put aside plans to write short stories and a novel about his life as a seaman and enrolled in the graduate program of anthropology at Columbia University.

While Harris attended Columbia, the two friends continued their correspondence. In the series of letters that follows, Harris portrays his new life as a first-year graduate student in anthropology at Columbia and the politically charged aura of Columbia anthropology in 1936-1937. He also describes the difficulty that he experienced in finding the time to work three jobs, do the necessary coursework, and pursue his interest in radical politics—which included his attempts to help the dockworkers of New York organize a labor union. In the final letter, we catch a glimpse of the romantic tenor of Harris's travel accounts as he describes for Herskovits (who was planning his trip to Leningrad) the ports in the Baltic. Over time, however, this

romance disappeared from Harris' correspondence as he and his prose increasingly mulled over more empirical and theoretical anthropological issues.

After graduating from Columbia in 1941, Harris went on to teach anthropology at The Ohio State University and the University of Chicago. Later, he worked for the United Nations in an effort to help colonial peoples establish self-government in their territories. Called before the McCarran Senate Subcommittee investigating communism, he refused to testify, was discharged from his position at the U. N., and could never again find employment in an American university again (see Melvern 1995 and Edelman 1997). For the past 46 years, Jack has lived in Costa Rica where he has helped to establish several successful businesses.

The following letters are reprinted here with the kind permission of Jack Sargent Harris and the Northwestern University Archives. For additional information on Columbia's graduate program during this era, the reader is advised to consult McMillan 1981.

* * * * *

September 28, 1936

Dear Dr. Herskovits:

My financial problems have been beautifully straightened out. Dr. [Ruth] Benedict straightway offered me a full tuition loan to be gotten from the fairy god-father [presumably Elsie Clews Parsons] of the department (whoever that is. Bless Him) which demands no interest and is quite sympathetic about repayment. ...

Next my lively correspondence and previous visit during the summer, enabled me to cut through a flock of collegiate adolescents to see the head gal at the employment bureau. She literally flung all manners of jobs at me. ... I took the NYA [National Youth Administration Program] at \$30 a month and another job as part-time secretary... which will average between \$8 and \$10 dollars a week.

And thus, with room, board and tuition beautifully taken care of and an income of about \$18 a week, I feel well satisfied for the moment. However, I must remember that I'm going to school, and from now on every moment must be accounted for. ...

The room is on the twelfth floor and I have a good view of the Hudson, the Washington Bridge, and an American flag waving to the left of the gilt Alma Mater. As I look out of the window, I see a row of pickets protesting that the university does not hire union painters, and for some time, I hesitated about patronizing this place.

Phi Beta keys are a dime a dozen at this John Jay Hall. I sit at a meal table with a group of other graduate students and there is always high talk. The men speak after simulated meditation with ponderous words and precise intonations, their sentences slowly streaming forth and parading the table on stilts. Behind them one can see the professors whom they ape, and I am sure these same professors are gratified to know that they will pass the torch of learning to their prototypes, who will guard their scholastic aristocracy with well-known conservative zeal. I

know that it is an infantile form of protest, but I am often seized with the overpowering desire to belch or break wind in the middle of a well-formulated phrase. ...

I have discovered Shulte's and Dauber and Pine [local bookstores]. I have already purchased some bargains, Freeman's Social Psychology [1936] for a dollar, which I was enthusiastic about. [Ralph] Linton's book [The Study of Man, 1936] I received as a gift, and although I cannot help but agree with his justifiable pessimism, it seems so hopeless and weak to sit back and watch so drastic and fatal a change without doing something about it. That attitude must seem young to you and I know the question in your mind, "What can we do about it?" But is the objective attitude of the scientist so necessary that he must not attempt to halt the very forces that make for his own destruction? Otherwise, this is the best general book on anthropology that I have read. I refer to it constantly.

I have the feeling that because of what you have told them, the department over-rates me. They are all very kind to me, and, certainly, I owe that to you. At the moment, the other graduate students overwhelm me; most of them have had fieldwork and are hovering about their doctorates. I trust that time will iron out these differences, and I am thankful for the familiar faces of Mickey [Martha Lee Champion?] and Julie [Julien Hanks?]. I know I must study my fool head off to reach even the degree of knowledge the department thinks I have attained....

I doubt whether I will be able to take Dr. [Frans] Olbrecht's course. The department seems quite jealous of registrations in any other department, and so for the sake of peace and politics, I have tentatively registered for the following:

The graduate seminar which Dr. Benedict conducts.

Dr. [Otto] Klineberg's "Social Organization" which will emphasize kinship terms and relationships

Dr. [George] Herzog's "Primitive Languages"

And probably Dr. [Alexander] Lesser's course on the American Indian.

* * * * *

October 29, 1936

Dear Dr. Herskovits,

A few evenings ago Mickey and I went down to the Cameo Theatre in Times Sq. to see a Russian movie, and as ever we were sucked into the bargain book store there which deals in publishers' surplus stock. ...

The life here is exciting. It is most pleasant at last to feel that being a liberal or a radical automatically injects one into the "in" group, and I know you can understand the healthy release that I feel. There is no more necessity for vicious rationalizations, as I had to undergo in conversations... [at Northwestern]. Even Mickey must feel it for she is evincing an interest and an intellectual reaction to social phenomena that I never noticed before. The entire body of anthropology students here signed a Burke expulsion protest with no urging and with full

knowledge of administrative disapproval.* Although I could not help but notice that Julie signed merely because of subtle group compulsion, pouting with her pretty mouth "I don't see what difference that makes to me."

I am sitting in on Olbrechts "African Ethnology" and find his cautious procedure and verbal footnotes coolly stimulating. As a matter of fact, the entire department is sitting in, including Drs. Benedict and Lesser. It is too early to form a just opinion of these last two from their lectures. If you'll forgive the comparison, both you and Lesser seem sprung from the same mold, although he is bitter as you never were. In his lectures, every sentence is heavily freighted, and one gets the feeling that here is a capable man; but often his sharp shafts of personal disapproval with, for example, "a brilliant linguist at Yale" [Edward Sapir] are sometimes disturbing. Perhaps with greater anthropological sophistication such feeling on my part will vanish. Dr. Benedict has been most kind and gracious to me and I am thankful for many favors. I must say, however, that her easy classifications of cultures and her attempts to view a society as a configuration in terms of adjustment or non-adjustment gives me the feeling of a simplicity which can easily be deceiving. In our seminar where we are examining the border ground between psychology and ethnology, her constant comments along with the interpretation given [Henri] Junod's [South African] material by one of her disciples, forced the conclusion that the Thonga was a society where conflict rarely arose or was easily resolved, and we were given the picture of a beautifully-oiled mechanism with no friction or jagged edges. Lesser tried hard to show that this was not so (and was sometimes driven to off-color extremes) and that in fairness we should realize the complexities involved. On my own part, ignoring Junod's interpretations and reasoning from the facts he gives, aided by Dr. Lesser's analysis, a more complex picture arises, which I cannot square with that of Dr. Benedict's.

I must confess that I am somewhat sorry to be in Dr. Klineberg's course. His lectures, personally stimulating, deal with material that is old stuff for me and that I digested long ago. Unfortunately for us, he wrote a book. I am sure that his lecture notes, with few new additions, must be the notes he used in the actual writing of Race Differences [1935]. Deviations are few.

NYA finally assigned me to Dr. Boas. I am to work with one of his students, Dr. [David] Efron, on the conditioning of gestures [Efron 1941]. We have already met twice; his movies of "assimilated" Jews at Saratoga and their restricted arm and elbow movements in contrast to those of the Jew in the ghetto are intensely interesting. Similarly he is contrasting two groups of Italians—"traditional" and "orthodox." We are projecting the film on graph paper and actually charting the movement frame by frame. My part in all this, of course, is merely mechanical and clerical, but Efron is kind enough to fully explain his problem and procedure so that I am becoming a fully interested observer. Some questions have arisen in my mind as to method, choice of subjects, etc., but these will either vanish or become intensified as I become more familiar with the material. After about five weeks of this, Dr. Benedict has promised to allow me to devote all my NYA time to independent research on any phase of anthropology in which I am

* Robert Burke was a popular Columbia undergraduate and head of the local chapter of the American Student Union. He led a demonstration on the lawn and in the foyer of the home of Columbia University President Nicholas Murray Butler in the summer of 1936. The students were protesting that the university had agreed to send a delegate to Nazi Germany to celebrate the 550th anniversary of the founding of Heidelberg University. Burke was later expelled. See *New York Times*, June 29, 1936, p. 17.

interested. It comes as no surprise to you that I am going to work in some phase of economics, perhaps the mechanisms of exchange. This paper to be applied to my master's if I so desire.

... The betting here is 3 ½ to one in favor of Roosevelt with few Landon takers. Upper Broadway is peppered with stump speakers. The other night a Landonite was booed and yelled into angry submission. A far cry from Evanston.

I miss the lake, but I go down to South Street every Sunday morning. The strike seems inevitable and the waterfront is in for a dirty time. ... I brought one of my old shipmates up here. "You mean all these grown-up guys are studying?" he demanded. "Maybe it's all right, but I dunno. It ain't right just to sit down and read all the time." And on going up the John Jay elevator, "Jesus Christ, this smells like a Y. M. C. A. This is a helluva life. Don't you ever wanna go back to sea?" I do, but--.

I still think anthropology from the viewpoint of dialectical materialism would be a fruitful thing.

A new publication "Science and Society," a quarterly, has appeared. Its subtitle is "A Marxian Quarterly," and the first issue contains articles by Bernard Stern, Kenneth Burke, Theodore Brameld, Margaret Schlauch and Broadus Mitchell. Conservative make-up and beautiful typography. Nothing exciting in this issue but holds promise of greater things to come.

...

* * * * *

December 6, 1936

Dear Dr. Herskovits;

... Of course, you knew that I couldn't keep clear of the waterfront. I've been down there practically every night. Sure, I've picketed. But most of my work has been on the finance committee. I've spoken before a number of labor organizations to get funds. I even tapped the department here. Dr. Boas was splendid; he came through with \$5 and asked penetrating questions, which I liked better than the money. The rest of the department responded nobly.

In a few days, the entire department will participate in an auction of reprints, each member contributing all the duplicates he has, and the entire proceeds are to go to the defense of the loyalist forces in Spain. Do you wonder that I feel remarkably alive here?

I admit that the students here are a pretty bedraggled lot. Practically all of us work and feel economic pressure in one form or another, but there are always times for beer and grand bull sessions.

* * * * *

February 6, 1937

Dear Dr. H.,

... Benedict thought it would be a good idea for me to work with Dr. Boas while it was still possible to come into active contact with him, so now I confer with him twice a week on some Tsimshian material that he has turned over to me. He has an informant up there (a chief of the

Wolf Clan) who sends him texts which I am to work up under his supervision, with an especial eye cocked to the economic factors involved in the potlatch. This is the finest kind of experience for me, but I must confess to still feeling a bit curious in his presence, so heavy a cloak of reverence has been woven about him.

I hope to get into the field this summer, and I will go, I am told, if enough money can be gotten to send an expedition among the Canadian Blackfeet under the guidance of either Benedict or Lesser. The possibility seems good, and if that fails, there may be enough money for a solo. ...

One of the men here says he met Carl Butts at the Washington meeting and Carl had stated that he had returned from his trip to Germany a confirmed intellectual Nazi. Goddammit, I don't think I have to comment.

* * * * *

March 22, 1937

Dear Boss,

... Money, as you know, is scarce at Columbia for fieldwork for one in my category. Plenty for post-doctorates and those who have passed their preliminaries, but field money for first year students can come only through private gifts. And I'm mad to go out into the field. I'm not a first year student, really. Christ, I've had over three years of book-learning now, and the words are beginning to lose significance for me. I need fieldwork to point up the lectures and books. Rockefeller is cut off, but Benedict thinks other sources might open up. The only offer I've had so far is one from Linton to go on his archeological dig but that sounds dry as dust.

The department may come through with a few \$500 checks [from Parsons] as they have in the past for those who wish to study the Indians. But I have no burning desire to go among the Indians. For that same amount (if I get it) I could live for four months down in the West Indies—your hand still lies heavily upon me, you see. I think that I am alive enough to realize the significance of what is to be seen and to follow up cues that might be lost on some who have not had similar training. I mentioned the suggestion to Benedict, and she thought it would be splendid, especially since I've studied under you. I'm eager to tackle Barbados, St. Vincent's, Grenada, or Tobago. What do you suggest? As far as I know, and from your courses, little work has been done on any of these. I'd be glad to work on any problem you might suggest—and your course notes are still my constant references. These cultures wouldn't be too strange for me. ...

* * * * *

April 6, 1937

Dear Boss,

... The department seems in terrible confusion at the moment with disturbing rumors as to teaching appointments cancelled and new appointments made. Money is still uncertain, and my hopes for a field trip continue unabated. I should know shortly and will let you know immediately.

In going through some of the general West Indies material, I ran across some interesting references to the island of Barbuda, some 30 miles north of Antigua. Sir Harry Johnston in his

Negro in the New World [1910] comments that the island is private property, belonging to the English family of Codrington, whose rights descend from the 17th century. The island is approximately 140 square miles in area and at his writing (1910) had a population of 770 Negroes and a "handful of whites." Most significant: the concessionaires do not favor immigration. F. A. Ober, an ornithologist who wrote a guide-book in 1908 which he revised in 1920, adds that the Negroes are direct descendants of the slaves introduced there by Colonel Codrington, and that the Negroes "are almost as close to nature (or, in other words, uncivilised) as in Africa." And "more thoroughly African than any other village in the New World." One must receive permission to visit the island from the agent who resides part of the year at Antigua.

It sounds interesting—from many points of view. Do you know the island? One probably could not hope for as African a culture as the Bush Negroes of Dutch Guiana, but from the few indications, white influence has been considerably less than elsewhere in the West Indies. And it may be only a matter of looking up records to get the African base for this culture. If conditions really are as indicated, it might throw considerable light on your own problem. ...

If you mean to go to Leningrad, you refer to the four passenger boats, which are a far cry from the freighters of the line. The grub on a ship like the Scanmail or Scanpenn is really excellent; the cooking is predominantly Scandinavian, which is not something to be sniffed at. But the food on the freighters is something else again that depends on a lot of factors: the cook's disposition, the steward's inclination, the crew's accessibility to the stores, etc. The crossings are usually smooth in the summer with the exception of a rough day or two around Pentland Firth. It takes twelve days for the ship to get from Jersey City to Gothenburg or Copenhagen, the first port of call. However, a warning is pertinent as to restfulness. One summer I made two successive trips on the Scanpenn. One crossing was a balm to everyone's nerves. The next was a madhouse with drunks sprawling all over the rigging and making sleep awfully hard, even back in the fo'c'sle. But you take your chances on any ship.

The ports are grand. Copenhagen is a sophisticated little Paris with a Danish twist. The Poland I saw through Gdynia was intensely dull; Helsingfors and Stockholm you know. But outside of Leningrad, by far the most interesting ports were the small ports in Southern Finland where the ships usually load paper for a week or more. Old, old towns like Kotka and Viipuri with narrow, cobbled streets centuries old and wide market places and fresh young girls with the bloom of the farm on their cheeks and hoary castles with moats and akavit and smorgasbord and the funny pompous band playing in the park. I tell you; it's hell to write this and know that there's always a ship in Jersey City, twenty minutes away, with a job on it for me only for the asking. ...

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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

João Leal
Department of Anthropology, ISCTE (Lisboa)

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

Stocking, one could, therefore, trace a clear separation between "anthropologies of empire-building," prevailing especially in France and England, and "anthropologies of nation-building," prevailing in the majority of the remaining European countries (Stocking 1982).

This distinction is somewhat paradoxical when applied to Portugal. In fact, despite the existence of an empire and the absence of a national problem in the classical sense, Portuguese anthropology emerged and developed, from 1870 until 1960, as a "nation-building anthropology," that is, as an anthropology that not only favored the study of local folk traditions, but also conducted that study as part of a search for Portuguese national identity. Four different periods can be distinguished in the historical development of Portuguese anthropology: the 1870s and 1880s; the turn of the century; the 1910s and 1920s; and, finally, the period ranging from 1930 to 1960.

The major Portuguese anthropologists of the 1870s and 1880s, the period that corresponds to the emergence of anthropology as a discipline in Portugal, were Teófilo Braga, Adolfo Coelho, Consiglieri Pedroso and Leite de Vasconcelos, who were also leading figures in Portuguese culture. The main research areas were folk literature and traditions, studied mainly from the point of view of Max Müller's comparative mythology.

At the turn of the century the most important Portuguese anthropologists were Adolfo Coelho, the only ethnographer of the 1870s still active then, and Rocha Peixoto. Portuguese anthropology became a more plural field and issues such as traditional material culture, folk art, the social and economic organization of rural communities, were integrated in the research agenda. Evolutionism replaced comparative mythology as the major theoretical influence in Portuguese anthropology.

In the 1910s and 1920s, Portuguese ethnography was mainly focused on the study of folk art, a composite group of objects, running from traditional pottery to folk architecture or traditional clothing. Vergílio Correia, Luís Chaves and Pires de Lima were some of the most prominent representatives of this kind of approach, which possessed a strong "folkloristic" bias.

From 1930 to 1960, the most important Portuguese anthropologist was Jorge Dias, who formed a team including Veiga de Oliveira, Benjamim Pereira, Fernando Galhano and Margot Dias, whose research agenda centered on three main topics: a) the study of mountain rural communities of Northern Portugal; b) the study of material culture and traditional agricultural technologies (e.g. ploughs, granaries, wind- and water- mills); c) overall studies of Portuguese folk culture. Influenced by German diffusionism and the North American school of "Culture and Personality," Dias was also crucial in the institutional development of Portuguese anthropology. He pioneered the teaching of ethnology and social and cultural anthropology at the Universities of Coimbra and Lisboa and was the founder, in 1965, of the National Museum of Ethnology, the most important Portuguese ethnographic museum.

Besides Dias' research, this period was also marked by the development of an ethnographic discourse closely associated with *Estado Novo*, the dictatorial regime led by Salazar, which favored a strongly ideological vision of rural Portugal, especially of folk art, which was viewed by the ethnographers of the regime as the core instance of Portuguese folk culture. The development of this kind of ethnography led to the rise, during the late 1950s and 1960s, of an alternative view of Portuguese folk culture, proposed by intellectuals who were active in the left wing opposition to the *Estado Novo*. Michel Giacometti, Lopes Graça and Ernesto de Sousa were some of the key figures of this alternative ethnography of Portugal.

The historiography of Portuguese anthropology: recent researches

The orientation of Portuguese anthropology towards the nationalistic study of folk culture began to change in the 1960s. On the one hand, Dias' research on the Makonde of Northern Mozambique extended the interests of Portuguese anthropology towards the study of non-western cultures. On the other hand, the research of anthropologists such as Joyce Riegelhaupt, Colette Callier-Boisvert and José Cutileiro suggested that a new approach to Portuguese folk culture, devoid of nationalistic concerns, was possible.

However, it was mainly after the 1974 revolution that a new anthropology emerged in Portugal, committed to a vision of the discipline aligned with the major international trends. Initially centered on the study of Portuguese rural communities and based on the Anglo-American Mediterraneanist paradigm, the new generations of post-1974 Portuguese anthropologists eventually moved to a wider range of contexts and themes of research. Ethnicity and national identity, sex and gender, medical anthropology, urban and industrial anthropology have been some of the topics favored in the late 1980s and in the 1990s, and fieldwork has been carried out in such different places as India, Brazil, Macao, Malacca, Morocco or the former Portuguese colonies in Africa.

These transformations also favored the development, in the late 1980s and the 1990s, of an historical approach to the past of the discipline. Having embraced a new vision of anthropology, the post-1974 Portuguese anthropologists felt that they had enough distance to assess the historical development of their discipline. The simultaneous emergence, within Anglo-American anthropology, of history of anthropology as an autonomous area of research, was also of great importance in the development of this field in Portugal.

Of course it was not the first time that historical issues concerning the development of Portuguese anthropology had been addressed. Already in the 1930s, Vasconcelos (1933) had written the first paper on the topic. Later on Dias (1952) developed his own vision of the subject. Written from a presentist point of view, their contributions provided the first systematic genealogical narratives of the discipline in Portugal, as well as the first inventories of its major ancestors. A number of more focused papers, addressing the work of particular anthropologists were also produced (e.g. Ribeiro 1942, Oliveira 1966, Gonçalves 1967). However, it was in the 1980s and 1990s that a more systematic and historicist approach to the history of Portuguese anthropology developed.

Among the studies produced in the last two decades, one can find, first of all, overall approaches to the history of Portuguese anthropology like the ones proposed in the past by Vasconcelos and Dias (Branco 1986, Pina Cabral 1991, 1992, Sanchez Gómez 1997, Leal 1999). Both the genealogies proposed for the discipline and the ways in which its historical development is addressed are, as one could expect, very different from the ones proposed by those two anthropologists. Branco (1986), for instance, focuses on the links between the fragile institutionalization of anthropology in Portugal and the difficulties that its scientific reproduction had to meet. Pina Cabral (1991, 1992) is mostly concerned with the interaction between Portuguese anthropologists and international anthropology. This issue is also addressed by Leal (1999c), who explores some aspects of the nation building nature of Portuguese anthropology. Finally, Sanchez Gómez (1997) contrasts the development of Portuguese anthropology with the history of Spanish anthropology.

Another area of interest in the recent development of Portuguese anthropology has been the study of particular anthropologists. The majority of these studies have been published as prefaces to the re-edition of their works. Particular attention has been paid until now to nineteenth century Portuguese anthropologists like Tófilo Braga (Ferré 1982, Branco 1985, Leal 1987), Consiglieri Pedroso (Leal 1981, 1988), Adolfo Coelho (Leal 1993a, 1993b), Oliveira Martins (Lupi 1984a, Guerreiro 1986) and A. Tomás Pires (Falcão & Ferreira 1986, Lages 1992). Two of the most emblematic Portuguese anthropologists, Vasconcelos and Dias, have also received some attention (on Vasconcelos see Branco 1994, 1995, Leal 1996; on Dias see Lupi 1984b, Brito 1989, Pereira 1986, 1989a, 1989b, 1999). Pereira's articles on Dias, focused on his research among the Makonde, are of particular importance, since they address more general issues concerning the complex relationship between Portuguese anthropology and the colonial realm. Following Margarido's seminal essay (Margarido 1975), this topic has also been addressed by Moutinho (1980, 1982) Donato Gallo (Gallo 1988; for a critique of Gallo's approach see Pereira 1989d). More recently, Porto has addressed issues related to the Dundo Museum in colonial Angola (Porto 1999a, 1999b, 1999c).

Finally, there has been an upsurge of studies addressing specific themes and issues in the history of Portuguese anthropology. Among them one can find: articles on the historical development of ethnographic museums (Pereira, Benjamim 1989, Pereira, Rui 1989c, Branco & Oliveira 1993b, Branco 1995; cf. also the essays by Porto quoted above) or University departments (*Cem Anos...* 1985); the interaction between "central" anthropology in Lisboa and Porto, the two major Portuguese intellectual centers, and local ethnographers working in provincial towns (Martins 1989, Medeiros 1992, Brito & Leal 1997, Leal 1997, Prista 1997, Martins 1997, Sousa 1997); aspects of the folkloristic ethnography typical of the Portuguese *Estado Novo* (Bruto 1982, Alves 1997, Branco 1999a, 1999b); or the research of some key figures in the development of an alternative ethnography during *Estado Novo*, such as Ernesto de Sousa (Bruto 1995) or Michel Giacometti (Branco & Oliveira 1993a). Ethnomusicology (Castelo Branco & Morgado 1988) and the historical development of a tradition of ethnographic cinema (Leal et al. 1993) have also received some attention. Medeiros has explored the relationship between anthropology and literary and visual discourses in the representation of the folk culture of Northeastern Portugal (Medeiros 1995, 1996, 1998, 1999) and Leal has worked on the relationship between the history of Portuguese anthropology and the construction of national identity (Branco & Leal 1995, Leal 1995, 1999a, 1999b, 1999c). Both authors have developed an approach to the history of Portuguese anthropology which emphasizes its links to other disciplinary discourses, such as archaeology, history or literature, which shared with anthropology a strong commitment towards the folk, the rural world and the ethnic roots of Portuguese folk culture.

Although the vast majority of studies available on the history of Portuguese anthropology have been produced by anthropologists committed to the study of the past of their discipline, there is a growing interest on the topic among historians. Melo's M.A. thesis on the folkloristic ethnography favored by the Portuguese *Estado Novo* (Melo 1997) and Santos Silva's book on 19th century Portuguese anthropologists (Silva 1997) provide good examples of this trend (cf. also Ramada Curto 1995).

A final note: although the majority of the references quoted are available only in Portuguese, some of them are written in English or French. That is the case with Castelo Branco & Toscano

(1988), Leal (1999a, 1999b, 1999c), Margarido (1975), Pina Cabral (1992) and Porto (1999b, 1999c).

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II. Recent Dissertations

(Ph.D. except where otherwise indicated)

Cason, Jacqueline (University of Arkansas, 1997), "Loren Eiseley's Evolutionary Narratives."

Dain, Bruce (Princeton Univ., 1996), "A Hideous Monster of the Mind: American Race Theory, 1787-1859."

Day, John V. (Queen's University of Belfast, 1999), "The Proto-Indo-European Homeland and Biological Anthropology" (N.B. esp. "History of Research," pp. xiii-xxi).

Evans, Bradley (University of Chicago, 1998), "The Ethnographic Imagination in American Literature: A Genealogy of Cultures, 1865-1930."

Geiger, Jeffrey (University of California at Los Angeles, 1997), "America's White Shadows: Modernist Ethnography and the South Pacific."

Goodbody, Bridget (Columbia University, 1996), "George Catlin's Indian Gallery: Art, Science, and Power in the 19th Century."

Jones, Daniel H. (Indiana University, 1997), "The Panorama from Point Sublime: John Wesley Powell's 'Religion of Science' and the Intellectual Origins of his Arid Land Reforms."

Jones-Kern, Kevin (Bowling Green State University, 1997), "T. Wingate Todd and the Development of Modern American Physical Anthropology, 1900-1940"

Joyce, Barry A. (University of California at Riverside, 1995), "As the Wolf from the Dog: American Overseas Exploration and the Compartmentalization of Humankind, 1838-1930"

Kramer, Paul (Princeton University, 1998), "The Pragmatic Empire: U.S. Anthropology and Colonial Politics, 1898-1916."

Lavender, Catherine (University of Colorado at Boulder, 1997), "Storytellers: Feminist Ethnography and the American Southwest, 1900-1940."

Oliver, Robert (Vanderbilt University, 1996), "Sex, Anger, and Confusion: The Use of Freudian Theory by American Historians and Anthropologists."

- Penny, H. Glenn, III (University of Illinois, Urbana-Champaign, 1999). "Cosmopolitan Visions and Municipal Displays: Museums, Markets, and the Ethnographic Project in Germany, 1868-1914"
- Rogers, Betty (University of North Carolina at Greensboro, 1995) "The Radical Integration of Science, Religion, and Poetry in the Writings of Loren Eiseley and Richard Wilbur."
- Schmertzling, Richard (Harvard University, 1997), "Jules Henry, Passionate Ethnographer: An Analysis of his Work in Anthropology and Education."
- Sears, Cornelia (University of California at Berkeley, 1997), "Africa in the American Mind, 1870-1955: A study in Mythology, Ideology, and the Reconstruction of Race."
- Stassinis, Elizabeth (University of Virginia, 1998), "Ruthlessly: Ruth Benedict's Pseudonyms and the Art of Science Writ Large."

III. Recent Work by Subscribers

[Except 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 before sending offprints (preferably) or citations in the style used in History of Anthropology and most anthropological journals]

- Conklin, Harold. 1998. Language, culture and environment: My early years. Annual Review of Anthropology 27:xiii-xxx
- DeMallie, Raymond J. 1998. Kinship: The foundation for Native American society. In Russell Thornton, ed., Studying Native America: Problems and prospects, 306-56. Madison: University of Wisconsin Press [Includes a brief history of studies of N. American Indian kinship systems]
- Dias, Nélia. 1999. La fiabilité de l'oeil. Terrain 33 (Sept.): 17-30.
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- Kuper, Adam. 1999. Culture: The anthropologists' account. Cambridge: Harvard University Press [with emphasis on the work of Clifford Geertz, David Schneider, and Marshall Sahlins]
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- Strong, Polly T. 1999. Captive selves, captivating others: The politics and poetics of colonial American captivity narratives. Boulder, CO: Westview Press.

IV. Suggested by our Readers

[Although the subtitle does not indicate it, the assumption here is the same as in the preceding section: 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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- Arnaiz Alonso, B. 1998. Museos y colecciones americanas en España. In Á. B. Espina Barrio (dir.), Antropología en Castilla y León e Iberoamérica: aspectos generales y religiosidades populares, 83-106. Salamanca: Instituto de Investigaciones Antropológicas de Castilla y León [EK].
- Augstein, H.F. 1999. James Cowles Prichard's Anthropology. Remaking the Science of Man in Early Nineteenth Century Britain. Amsterdam/Atlanta, GA [MCM]
- Biersack, Aletta. 1999. Introduction: From the 'New Ecology' to the new ecologies. American Anthropologist 101:5-18.
- Boon, James. 1998. Accenting hybridity: Postcolonial cultural studies, a Boasian anthropologist, and I. In J.C. Rowe, ed. "Culture" and the problem of the disciplines, 141-69. New York: Columbia Univ. Press.
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- Davies, William & Ruth Charles, eds. 1999. Dorothy Garrod and the progress of the palaeolithic. Oxford: Oxbow Books.
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CR= Chris Roth

EK= Esteban Krotz

JFSP= John F. S. Phinney

MCM= Miriam C. Meijer

RDF= Raymond D. Fogelson

RH = Richard Handler

WCS= William C. Sturtevant

GLEANINGS FROM ACADEMIC GATHERINGS

American Anthropological Association—The session on “Playing with Power: Anthropologists and the Cold War” included papers by Julia Smith (New School for Social Research), “At the Margins: An Anthropologist [A.A. Goldenweiser] and Cultural Critic at the New School for Social Research”; William J. Peace, “Leslie A. White’s Luck?: The FBI and their ‘Routine’ Investigation of Academics during the Cold War”; David Price, (St. Martin’s College), “The FBI and Oscar Lewis: Political Surveillance and the Culture of Poverty”; Eric Ross (Institute of Social Studies), “Axel Wenner-Gren and the Nazi Connection: An ethical Dilemma for Anthropology?” Listed but not given were Daniel McGee (University of Illinois), “Gene Weltfish, Biological Warfare and the Korean War”; William Willard (Washington State University) “The Nez Perce Anthropologist [Archie Phinney], Red Atlantis and the Cold War.” The session on “The Pasts, Presents, and Futures of Boasian Anthropology” included several primarily historical papers: Julia Liss (Scripps College), “The Cosmopolitan Past of Boasian Anthropology”; Daniel Segal (Pitzer College), “Boasian Anthropology and Columbia’s ‘Contemporary Civilization’ Course: Exchange and Circulation that Never Happened”; James Boon (Princeton University), “Otherwise Boasian [Robert Lowie]: Further Disaggregations”; Michael Silverstein (University of Chicago), “Boasian Cosmographic Anthropology and the Sociocentric Component of Mind” [on the cultural politics of 1924]; Marc Manganaro (Rutgers U.) “Boas, Hurston, and the Pasts, Presents, and Futures of Cultural Theory and Practice”; and Richard Handler (University of Virginia), “Critics against Culture: Jules Henry, Richard Hoggart and the Tragicomedy of Mass Society.” The session “Anthropology at the Millenium: Retrospectives from the Discipline’s ‘Critical Centers’” included Bea Medicine (Warrior Women, Inc.) “Built on the Backs of Indians: The Anthropological Enterprise in North America.”

History of Science Society—At the annual meeting in Pittsburgh, November 4th-7th, David Madden, Ohio State University, gave a paper on “Culture, Personality and the Philosophy of Social Science in American Anthropology between the First and Second World Wars”; Mark Solovey (Arizona State University, West) gave one on “Social Science on the Cold War Battlefield: Project Camelot and the 1960s Debate over Scholarly Objectivity and the Political Corruption of Research”; David van Keuren (Naval Research Laboratory) gave one on “Cold War Science in Black and White: U.S. Intelligence Gathering and Its Scientific Cover at the Naval Research Laboratory, 1948-1962.”

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By the time this issue reaches you, we hope to have improved our web site, by the addition of two new categories: HAN ARCHIVES: DOCUMENTARY & HAN ARCHIVES: BIBLIOGRAPHIC

Each of these sections will include selections from past issues of HAN, initially from issues in the 1990s currently on our computer; eventually material from earlier issues which can be salvaged from disks or scanned from hard copies.

HAN ARCHIVES: DOCUMENTARY: This section will include documents (with commentary) previously published under the headings "Clio's Fancy: Documents to Pique the Historical Imagination" and "Footnotes for the History of Anthropology," initially including the following:

HAN 26:2 "A Radical Ethnographer at Work inside the Columbia Department of Anthropology"

HAN 25:1 "Burkhardtian Culture History and the 'Durkheim-Mauss Bug'
in Paul Radin's Letters to Edward Sapir

HAN 24:2 "Petrus Camper on the Origin and Color of Blacks"

HAN 22:1 "L.H. Morgan, Mechanistic Materialism and the Contradictions of the Capitalist System: The Soviet Response to Leslie White, c. 1932"

HAN 21:1 "Dogmatism, Pragmatism, Essentialism, Relativism: The Boas/Mason Museum Debate Revisited"

HAN 20:2 "Margaret Mead and Radcliffe-Brown: Society, Social System, Cultural Character and the Idea of Culture, 1931-33."

HAN ARCHIVES: BIBLIOGRAPHIC: Initially, this section will include two bibliographic essays, Han Vermeulin's on "The History of Anthropology in the Netherlands" (HAN 25:1&2) and João Leal's on "The History of Portuguese Anthropology" (HAN 26:2). In addition to similar topical essays in the future, we hope over time to be able to consolidate various bibliographic sections into a more useful cumulative form.

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