

CONFERENCE REPORTS

Wenner-Gren Foundation Symposium held in Teresópolis, Brazil, March 5-12, 2010. *Susan Lindee, University of Pennsylvania*

An international group of historians of science played a key role in a Wenner-Gren Foundation Symposium held in Teresópolis, Brazil, March 5-12, 2010. Wenner-Gren has long sponsored these remarkable retreats, which over the last seventy years have been attended by virtually every significant anthropologist in the world, and by many biologists, chemists, philosophers, and other scientists and scholars. Participants at each symposium sign a massive book, adding to the signatures already there of Louis Leakey, Jane Goodall, Margaret Mead, Gregory Bateson, Claude Levi-Strauss, Theodosius Dobzhansky, Sherwood Washburn, Luca Cavalli-Sforza and many other well-known figures in the history of science. For the historians at the Teresópolis symposium this spring, studying and signing this book was a special treat. It was also a pleasure for us to work together with the assembled anthropologists as we thought about the history of the field and its future.

I co-organized this meeting, along with the Brazilian biological anthropologist Ricardo Ventura Santos, a friend and colleague whom I first met eleven years ago at another Wenner-Gren Symposium that was also held at the Hotel Rosa dos Ventos in Teresópolis. Ricardo and I have both worked on the history of genetics and anthropological research among isolated South American groups, and we saw an opportunity to develop some comparative perspectives on biological anthropology more generally, with attention to international case studies and to discipline building. "The Biological Anthropology of Modern Human Populations: World Histories, National Styles and International Networks" brought together anthropologists, science studies scholars, and historians of science, and will result in a special issue of *Current Anthropology*, which Ricardo and I will co-edit.

The meeting included papers focusing on a range of national contexts. Warwick Anderson of the University of Sydney looked at how American anthropologists drew on Hawaii as a field laboratory for race crossing and hybridity in the 1920s and later. Gonçalo Duro Santos, a research fellow in anthropology at the London School of Economics and Political Science, contributed a paper on the rise of anthropology in late imperial Portugal. The Max Planck Institute for the History of Science's Veronika Lipphardt presented account of German physical anthropology that provided a way of seeing connections between pre-war and post-war population genetics. University of Oslo historian Jon Royne Kyllingstad looked at Norwegian interpretations of Sami skulls, and ideas about a master race, and a graduate student at the University of Pennsylvania, Perrin Selcer, provided an analysis of the Unesco race statements and the conflicted participation of biological anthropologists in their creation. Jon Marks, a biological anthropologist at the University of North Carolina at Charlotte who doubles as a historian and science studies scholar, traced the origins of anthropological genetics, and Betty Smocovitis of the University of Florida explored how anthropologists engaged with the evolutionary synthesis, and with mainstream biology. University of Queensland historian Morris Low's study of the

interpretation of Ainu remains in Japanese anthropology intersected with several other papers that looked at collections, the relationships between living and ancestral populations, and the roles of biological ideas about populations in nationalism and colonialism. Jenny Reardon, of University of California Santa Cruz, brought the story up to date with an exploration, co-written with Kimberly TallBear (who did not attend the symposium), of genomics, biological materials and Native American populations. Gisli Pálsson, of the University of Iceland, provided a critical perspective on the commercialization of DNA, in his discussion of personal genomics and deCode in Iceland. Also participating in the conference was University of Pennsylvania PhD candidate Joanna Radin, who played the traditional graduate student role of conference monitor, keeping track of the timing so that future historians (should they ever wish to listen to the recordings!) can find the points in the conference when the issues they care about came up for discussion. Radin's own research, fortuitously, focuses on the history of biological collecting and the many uses of stored and frozen blood.

The opportunity to spend time with a group of remarkable scientists and anthropologists was much appreciated by the historians. Some of the most important figures in biological anthropology were in attendance, including the President of the Wenner-Gren Foundation Leslie Aiello, who works on human evolution; Noel Cameron of Loughborough University in the UK, whose long-term studies of nutrition in post-apartheid South Africa proved to be central to our discussions; Clark Larsen of Ohio State, a past-editor of the *American Journal of Physical Anthropology*; the primatologist and key participant in ethical debates Trudy Turner of the University of Wisconsin, Milwaukee; Alan Morris of the University of Cape Town who taught us about categories of political, biological and social identity in South Africa; and Michael Little, of Binghamton University, a population biologist who developed a comprehensive historical account of his field for this meeting. Also participating were Rachel Watkins of American University, who presented her compelling work on how African-American skeletal remains have been studied by anthropologists; Ann Kakaliouras of Whittier College whose study of the impact of repatriation on practices in physical anthropology became a touchstone for many discussions; and the anthropologist Jean-François Vêran, of the Federal University of Rio de Janeiro, who provided critical, much-appreciated commentary as a cultural anthropologist with particular interests in conceptions of race. Laurie Obbink, of Wenner-Gren, was a source of crucial logistical and planning support, and consistent good cheer.

History of Anthropology at the American Anthropological Association, November 17-21, 2010. Kevin A. Yelvington, University of South Florida

The theme of the 109th Annual Meeting of the American Anthropological Association, held November 17-21, 2010 in New Orleans, was "Circulation." The framers of this theme invited attendees to think of shifting boundaries and zones of passage, networks of various kinds, to think of how movement is an organizing trope for anthropological sensibilities, and to (re)consider the increasingly circulating concept of culture. Participants were also asked to address how this theme articulated with temporal horizons. And just as there were plentiful references to "new ethnographies" of "mobilities," "circulation," and "border crossings," addressing the overall theme meant that there were a number of