

SOURCES FOR THE HISTORY OF ANTHROPOLOGY

I. The Sources of British Anthropology

At the invitation of the Getty Center for the History of Art and the Humanities, of Santa Monica, California, Julian Jacobs (Department of Social Anthropology, University of Cambridge) is doing research on the textual and visual sources for the history of anthropology in Britain. He is starting with a short pilot project, focussing on two anthropological traditions (those of Malinowski and Haddon), and five archival centers (the Haddon Library in Cambridge; the Pitt Rivers Museum in Oxford; the Royal Anthropological Institute, the London School of Economics, and the Museum of Mankind, in London).

II. The Papers of John Layard

The unpublished notes, manuscripts and letters of John Layard (1892-1974), student of W. H. R. Rivers and early fieldworker on the islands of Atchin and Malekula in the New Hebrides (Vanuatu), have been deposited in the Melanesian archive by his son Richard Layard. Included is an unpublished 800 page manuscript on the kinship system of Atchin, folklore notes from the Scilly Isles, off Cornwall, and clinical notes from Layard's later career as a Jungian analyst. Processing is expected to be complete by the end of 1990. Further information regarding the Layard papers and other Melanesian Archive holdings may be obtained from Professor Donald Tuzin, Department of Anthropology, C-001, University of California, San Diego, La Jolla, CA 92093.

FOOTNOTES FOR THE HISTORY OF ANTHROPOLOGY

Malinowski's Diary Redux: Entries for an Index

If ever a book in the history of anthropology might profit from an index, it must be the kaleidoscopic free associations of Malinowski's Diary in the Strict Sense of the Term. But the very character that demands it also forestalls the enterprise, and one can understand why the editors did not bother. Those who have worked closely with the diary since its publication in 1967 have had to do it themselves, making use also of such other labor as they might solicit or command. In addition to some indexing efforts of my own, I asked students in several undergraduate and graduate seminars of the late 1970s and early 1980s to keep a specific category in mind when they read the diary, recording all the instances of its appearance. Some categories were taken from a list I provided, others (e.g., "love") were their own inventions.

Reorganized, edited, and reproduced here is a selection of those categories. In some cases, only portions of the diary were indexed, and in no case can it be guaranteed that all possible references to any given topic have been included. However, we have confirmed the page numbers of those actually listed. Given certain irregularities of Malinowski's dating, the parenthetical dates may in certain instances be only approximate. Although this sampling of possible categories can have only a very limited scholarly utility, readers of HAN may nevertheless find it of some biographical and intellectual historical interest. When time and space permit, other categories may be offered in future numbers of HAN; until then, however, the present form of the data make it impossible to respond to inquiries.

The parenthetical initials after each entry heading refer to the compilers listed below; page references are followed by a parenthetical date. In some categories, the entries are annotated; in other case, the more important references are simply marked with an asterisk. (GS)

AL= Andrea Lee-Harshbarger	GS= George Stocking
BS= Bill Stamets	JN= Janice Nuckolls
DF= Dan Forsyth	MA= Mary Ayres
EH= Ebbins Harris	PS= Pamela Strauss
GD= Gary Downey	WF= William Freedman

Diaries and the problems thereof (BS)

Day by day without exception I shall record the events in chronological order.--Every day an account of the preceding day: a mirror of events, a moral evaluation, location of the mainsprings of my life, a plan for the next day. (103: epigraph to the 1917 diary).

-----121 (11/18/17); 175 (1/6/18); 186* (1/16/18); 244 (4/7/18); 247* (4/11/18); 279 (5/22/18)

Dreams (GS)

I had a strange dream; homosex., with my own double as partner. Strangely autoerotic feelings; the impression that I'd like to have a mouth just like mine to kiss, a neck that curves just like mine, a forehead just like mine (seen from the side). I got up tired and collected myself slowly. (12-13; 9/20/14)

-----66 (1/19/15) [three women asleep in one room]; 70 (1/21/15) [chemical discoveries]; 71 (1/22/15) [of two women]; 73 (1/23/15) [research in New Guinea]; 78 (2/5/15) [Toska]; 80 (2/5/15) [Mother]; 82 (2/7/15) [mistress with white body]; 116 (11/15/17) [riding tram without his wife to be, E.R.M.=Elsie Rosalyn Masson]; 149 (12/12/17) [Tess of the d'Urbervilles and E.R.M.]; 159 (12/21/17) [Stas Witkiewicz and his father]; 191 (1/20/18) [two dreams: Germans and war; a woman betrays him]; 202 (2/14/18) [Mother reproaches him for not marrying N.S.=Nina Stirling]; 203 (2/15/18) [fraternizes with crippled German cavalry officers]; 204 (2/16/18) [E.R.M, Mim, and BM together]; 207 (2/20/18) [pawing two sexy barmaids]; 208 (2/21/18) [about Mr. Wallace, modern music, Richard Strauss]; 255 (4/18/18) [Stas and N.S.]; 290 (6/8/18) [two "horrid" dreams, one of Freudian type]; 295 (6/30/18) [Warsaw, Zenia and Stas, Mother]

Guseweta

Formulated plans for next five or six months: Vakuta must be given No. 1 place. Revise and formulate basic gaps: Mwasila [kula] magic; waga megwa [canoe magic]; tauva'u [evil beings] in Vakkuta, etc. and then develop all this systematically. Eliminate Capuan days in Sinaketa and Guseweta. (259: 4/21/18)

-----143-49 (12/3-12/17); 163-67 (12/24-27/17); 170-71 (1/1-2/18); 180-84 (1/10-13/18); 188-89 (1/18/18); 195-96 (1/24-25/18); 198-99 (2/3-6/18); 202 (2/14/18); 208-09 (2/22-24/18); 209-10 (2/25-26/18); 246 (4/11/18); 269-89 (5/7-6/7/18) [working in the Gusaweta area; sick 5/18-25]

Kula (JN)

After lunch went to the village, ate paku, talked with the boys, when the Dobu arrived. I hurried out (and in my hurry didn't take extra rolls of film!). Impressions from kula (once again feeling of ethnographic joy!). Sitting in Tovasana's boat I looked at the kula ceremonies. Raffael watched from the shore. Sinaketa almost like a summer resort with all these gumanuma people.--I was engrossed--as an ethnographer--in all the goings on. (244: 4/5/18)

-----94* (3/1/15); 118 (11/17/17); 124 (11/20/17); 125 (11/22/17); 128 (11/24/17); 130 (11/25/17); 140 (11/30/17); 145 (12/7/17); 153 (12/15/17); 169 (12/30/17); 172 (1/3/18); 223 (3/17/18); 233-34* (3/24/18); 238 (3/28/18); 241 (3/31/18); 244 (4/5/18); 245 (4/8/18); 249 (4/12, 4/13/18); 250 (4/14/18); 256 (4/19/18)

Missionaries (EH, WF)

Saville's underhand dealings with Armit annoy me, as well as the persecution of people unfriendly to the mission. Mentally I collect arguments against missions and ponder a really effective anti-mission campaign. The arguments: these people destroy the natives' joy in life; they destroy their psychological raison d'etre. And what they give in return is completely beyond the savages. They struggle consistently and ruthlessly against everything old and create new needs, both material and moral. No question but that they do harm.--I want to discuss this matter with Armit and Murray. If possible also with the royal commission.
(41:11/29/14)

-----10 (9/20/14); 16*, 17, (10/21/14); 22 (11/21/14); 24, 25 (10/13/14); 27 (10/18/14); 31* (10/31/14); 37* (11/12/14); 41* (11/29/14); 46 (12/1/14); 50 (12/19/14); 70 (1/21/15); 76 (1/26/14) [for the Mailu diary only]

Mother (PS)

At times I see Mother still alive, in a soft gray hat and a gray dress, or in a house dress, or in a black dress, with a round black hat.--Again frightening thoughts: death, a skeleton, naturalistic thoughts interwoven with pain in the heart. My own death is becoming something infinitely more real to me.--Strong feeling to go to Mother, to join her in nothingness. I recall the things Mother used to say about death. I recall the countless occasions when I deliberately cut myself off from Mother, so as to be alone, independent--not to have the feeling that I am part of a whole--furious regrets and guilt feelings.--Our last moments together in London--our last evening spoiled by that whore!--I feel that if I had been married to E.R.M., I would have behaved very differently.---Mother's last words, what she would have told me about her feelings, fears, hopes. I never was open with her, I never told her everything. Now, had it not been for this accursed war, I might have given more in my letters than I had been able to give her in person.--At moments I feel that this is only the death of 'something' within me--my ambitions and appetites have a strong hold on me and tie me to life.
(297:7/18/18)

-----5 (9/20/14); 22 (10/5/14); 28 (10/21/14); 41 (11/19/14); 52 (12/11/14); 54 (12/13/14); 59 (12/21/14); 76 (2/3/15); 165* (12/25/17); 178 (1/7/18); 189 (1/18/18); 202* (2/14/18); 229 (3/21/18); 241 (3/31/18); 265 (5/1/18); 291* (6/11/18); 292-93* (6/26/18); 294 (6/28/18); 295* (6/30/18); 296 (7/16/18); 297-98* (7/18/18)

Natives: some modes of reference

Thought about how to describe all this for E.R.M. The moon, the sea, the mood. The moon induces a specific clearly defined mood, I hum "and then there was Suzanna, pretty pale, and virtuous." Expression of feelings, complementary social milieu, imaginary. Suddenly I tumble back into the real milieu with which I am also in contact. Then again suddenly they stop existing in their inner reality, I see them as an incongruous yet artistic and [savage], exotic=unreal, intangible, floating on the surface of reality, like a multicolored picture on the face of a solid but drab wall. I came back, Anaibutuna raced with the boys. Delightful feeling that now I alone am the master of this village with my 'boys.' (235:3/25/18)

-----"Fellows"--50, 55* (12/19/14); 114 (11/14/17); 122 (11/19/17); 127, 129 (11/23/17); 148 (12/11/17); 151 (12/13/17); 171 (1/2/18); 173 (1/4/18); 176, 177(1/5/18); 188 (1/16/18); 191 (1/20/18); 194 (1/23/18); 196 (2/5/18); 201 (2/13/18); 203 (2/15/18); 209 (2/22/18); 217 (3/6/18); 225 (3/17/18); 227 (3/20/18); 229 (3/21/18); 230 (3/22/18); 241 (4/1/18); 242, 243 (4/2/18); 244 (4/6/18); 249 (4/13/18); 261 (4/24/18); 266 (5/2/18); 268 (5/5/18); 281 (5/28/18); 283 (5/30/18)

-----"Natives"--15 (9/27/14); 19, 20 (10/21/14); 33* (11/1/14); 34 (11/6/14); 41* (11/29/14); 50, 57 (12/19/14); 64 (1/17/14); 69*, 70 (1/21/15); 81 (2/6/15); 82 (2/8/15); 92 (2/22/15); 111 (11/12/17); 115* (11/14/17); 119* (11/17/17); 125* (11/20/17); 129 (11/23/17); 136 (12/3/17); 144 (12/4/17); 144 (12/5/17); 144 (12/6/17); 145 (12/7/17); 145 (12/8/17); 146* (12/10/17); 148* (12/11/17); 150 (12/13/17); 151, 152 (12/14/17); 153 (12/16/17); 155* (12/17); 159 (12/20/17); 167* (12/27/17); 174 (1/14/18); 190 (1/20/18); 195 (1/24/18); 229* (3/21/18); 231 (3/23/18); 242* (4/1/18); 247* (4/18); 249 (4/18); 250* (4/14/18); 263 (4/28/18); 279* (5/23/18); 280 (5/23/18)

-----"Niggers"--154 (12/17/17); 162 (12/23/17); 175 (1/5/18); 178 (1/7/18); 187 (1/16/18); 188 (1/17/18); 191, 192* (1/21/18); 197 (1/27/18); 208 (2/21/18); 210 (2/25/18); 220 (3/10/18); 210 (3/11/18); 238* (3/28/18); 257 (4/20/18); 258, 259 (4/21/18); 260* (4/22/18); 260 (4/23/18); 261 (4/24/18); 264 (4/29/18); 272*, 273* (5/11/18); 276 (5/21/18); 279 (5/22/18); 282 (5/29/18); 284 (5/31/18); 286 (6/1/18); 287 (6/2/18); 287 (6/3/18); 296 (7/16/18)

-----"Savages"--8, 11 (9/20/14); 13* (9/27/14); 26 (10/21/14); 41*, 55 (11/29/14); 61 (1/14/15); 74 (2/3/15); 85 (2/9/15); 87 (2/10/15); 161* (12/21/17); 171 (1/2/18); 235 * (3/25/18); 255* (4/18)

-----[some possible additions: "blacks," "boys," "girls,"
"islanders," "men," "women"]

Novels (AL, MA)

Unfortunately, with the east wind, absolutely everybody left Mailu. I wanted to go with them, but I bargained, and they wouldn't take what I offered to pay, and this infuriated me--against the two policemen and the majority of the inhabitants--and completely discouraged me as well. Moreover there was absolutely nobody. Thursday I began to read Bragelonne, and I read it literally without interruption, until Wednesday or Tuesday night. Dumas, say what you will, has a certain fascination. In the end he held me in his grip, though he doubtless has enormous shortcomings. . . . And the reconstruction of the past is carried out disgracefully. Aramis comes out a perfect ass, makes no sense at all. I would start reading the moment I got up, I didn't stop while I was eating, and I kept on till midnight. Only at sunset did I drag myself from my couch, and went for a short walk along the seashore. My head was humming, my eyes and brain were [. . .]--and yet I read, read, and kept on reading without letup as though I were reading myself to death. Resolved that after finishing this trash I wouldn't touch another book in N[ew] G[uinea]. (62-63: 1/15/15)

-----7 (9/9/14) [H. Rider Haggard]; 16 (10/23/14) [W. M. Thackeray, Vanity Fair]; 16 (10/23/14) [Joseph Conrad & Ford Madox Ford, Romance]; 17 (9/27/14) [J. A. Barbey d' Aurevilly]; 22 (10/13/14) [Guy de Maupassant, short stories]; 28 (10/29/14) [William Caxton, The Golden Legend]; 28 (10/29/14) [Victor Cherebuliez, L'aventure de Ladislaus Bolski]; 34-36 (11/6, 11/7/14) [Alexander Dumas, The Count of Monte Cristo]; 40-41 (11/16/14) [Rudyard Kipling, Kim]; 59 (12/20/14) [Théophile Gautier]; 62 (1/15/15) [Fenimore Cooper, The Pathfinder]; 62 (1/15/15) [Alexandre Dumas, The Vicomte de Bragelonne: Or, Ten Years Later]; 74 (1/24/15) [W. W. Jacobs, novelettes]; 89, 90, 91, 92 (2/14-19/15) [Rudyard Kipling, Plain Tales from the Hills]; 97 (3/1/15) [W. W. Jacobs]; 106 (10/19/17) [O. Henry]; 144 (12/6/17) [G. B. McCutcheon, Brewster's Millions]; 146 (2/10/17) [Max Pemberton, Wheels of Anarchy]; 149 (2/12/17) [Thomas Hardy, Tess of the D'Urbervilles]; 154 (12/16/17) [Robert Louis Stevenson]; 183 (1/12/18) [William J. Locke]; 198 (2/4/18) [W.J. Locke, The Glory of Clementina Wing]; 199 (2/6/18) [Joseph Conrad, The Secret Agent]; 199 (2/6/18) [D. M. (Mulock) Craik, Half-Caste: An Old Governess's Tale]; 200-01 (2/9-11/18) [Charlotte Bronte, Villette]; 200 (2/11/18) [Jane

Austen, Pride and Prejudice]; 205 (2/18/18) [H. G. Wells, Kipps: The Story of a Simple Soul]; 208 (2/22/18) [Violet Hunt & Ford Maddox Ford, Zeppelin Nights]; 209 (2/24/18) [Joseph Hocking, All for a Scrap of Paper: A Romance of the Present War]; 216 (3/4/18) [Cadoresse]; 219 (3/9/18) [Rudyard Kipling, "The Village that Voted the Earth Flat"]; 242 (4/2/18) [James Cassidy]; 262 (4/26/28) [Chateaubriand, Victor Hugo]; 268 (5/6/18) [Alphonse Karr, Alphonse Lamartine]; 278 (5/21/18) [Poker's Thumb]; 278 (5/23/18) [Beatrice Grimshaw, When the Red Gods Call; W. J. Locke, The Wonderful Year]; 281 (5/28/18) [A. Conan Doyle, The Poison Belt; Oliver Goldsmith, The Vicar of Wakefield]; 285 (6/1/18) [Revolt against the Fates]; 290 (6/6/18) [Captain Calamity]; 291 (6/14/18) [Dostoevsky]; 291 (6/15/180) [Charlotte Bronte, Jane Eyre]

-----not indexed here: drama, ethnography, poetry, theoretical writings, travel literature, etc.

Poland

At night rain, insomnia; thought of N. and Toska with sensual regret, for that which will never come back. Thought about Poland, about 'Polish woman'; for the first time deep regret that E. R. M. is not Polish. But I rejected the idea that perhaps our engagement is not definitive. I shall go back to Poland and my children will be Poles. (252-53: 4/15/18)

-----15 (9/27/14); 22 (10/21/14); 62 (1/16/14); 67 (1/20/15); 76 (2/3/15); 122 (11/19/17); 160-61* (12/21/17); 165* (12/24/17); 172* (1/3/18); 174* (1/4/18); 175 (1/5/18); 233 (3/24/18); 252-53* (4/15/18); 285 (5/31/18); 291 (6/17/18); 293* (6/27/18); 295* (6/30/18); 297-98* (7/18/18)

Rivers, W. H. R. (GD)

Worked with Togugua, but before that read Rivers as a sort of warm-up. This time he seemed much less absurd, and with reservations he himself recognizes, his book [The History of Melanesian Society?] doesn't look bad. Reading it stimulated me, and I simply bubble up with theoretical ideas. (280:5/14/18)

-----5, 6 (9/30/14); 64* (1/17/15); 65-66 (1/18/15); 67 (1/20/15); 155 (12/18/17); 161* (12/22/17); 229-30* (3/21/18); 280* (5/14/18); 286 (6/1/18); 287 (6/2, 6/3/18)

Theoretical matters (MD, GD)

Yesterday, returning from Wawela I had some ethnological ideas, but I cannot remember what they were. They had a bearing on the general theoretical "sauce" in which my concrete observations are to be dressed up. (158:12/19/17)

-----32 (10/31/14) [on social change]; 54 (12/13/14) [on cultural contact]; 54 (12/13/14) [psychology of faith]; 64 (1/17/15) [the value of theory]; 114 (11/13/17) [fact and theory]; 116 (11/15/17) [theory of conscious national action]; 119 (11/17/17) [ultimate theoretical aims]; 161 (12/22/17) [historical vs. sociological viewpoint; language and collective psychology]; 186 (1/16/18) [utilitarian hedonism]; 195 (1/24/18) [history and collective soul]; 217 (3/6/18) [the definition of ethnographic phenomena]; 238 (3/28/18) [applied and pure science]; 242 (4/1/18) [religion and social psychology]; 243 (4/3/18) [psychic unity vs. diffusion]; 244 (4/11/18) [the nature of psychology]; 255 (4/17/18) ["living, full-blooded facts"]; 273 (5/11/18) [rule vs. reality]; 284-85 (5/31/18) [social psychology, comparative sociology, and Durkheim on religion]; 286 (6/1/18) [the social and the individual]; 291 (6/17-24/18) [critique of history and nature of sociology]; 296-97 (7/18/18) [theory or religion]

Tokulabakiki [informant noted as "my best friend" in The Sexual Life of Savages, p. 174] (DF)

For two weeks haven't kept the diary. Throughout that time my health was good, my capacity for work was excellent, and I worked a great deal. In the morning after I got up, the niggers would come to gimwali [barter]. I worked a great deal with Tokulabakiki --great progress in magic and linguistics. During work, I am normally calm, occasionally even cheerful. Sometimes--only in the afternoon--in addition to the words of megwa [magic], images from the past emerge.--Italy, the Canary Islands, or other places I visited with Mother. Then I go for a walk. For some time I was calm and lightheaded, then there was an immensely strong resurgence of grief. (296: 7/16/18)

-----291 (6/11/18); 292 (6/26/18); 293 (6/27/18); 295 (6/30/18); 296 (7/16/18)

[Malinowski's Diary in the Strict Sense of the Term has recently been reprinted by the Stanford University Press, with a "Second Introduction 1988" by Sir Raymond Firth, reviewing some of the literature produced in response to the original edition]