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Direct all correspondence relating to subscriptions and editorial matters to:

George W. Stocking, HAN
Department of Anthropology
University of Chicago
1126 East 59th Street
Chicago, Illinois 60637

Subscribers and contributors should understand that HAN is carried on with a small budget as a spare-time activity. Correspondence and documentation relating to institutional or subscription service billing must therefore be kept to a minimum.

We depend very much on our readers to send along bibliographic notes, research reports, and items for our other departments. It will not always be possible, however, to acknowledge contributions, or to explain the exclusion of those few items not clearly related to the history of anthropology or for other reasons inappropriate.
The papers of Alfred Vincent Kidder provide a unique and personal look into the development of Americanist archeology from 1907 through 1963. Through the kind generosity of Kidder's daughter, Faith Kidder Fuller, the papers were loaned to me with the purpose of providing resource material for my doctoral dissertation ("Alfred Vincent Kidder and the Development of Americanist Archaeology," Washington University, St. Louis, 1986). The papers were stored in a large wooden crate after Kidder's death in June, 1963, and when they arrived at my home in March, 1982, it was evident that they had not been opened since originally placed in the crate. Although the papers were not then indexed, that task was completed shortly after they were received.

Kidder was one of the premier figures in Americanist archeology from 1915 through his retirement in 1950. His writings include a great variety of topics very important to the archeology of his time. His *Introduction to Southwestern Archaeology with a Preliminary Account of the Excavations at Pecos* was one of the first attempts to synthesize the cultural development of prehistoric Southwestern peoples. After his retirement from the Division of Historical Research, Carnegie Institution of Washington, he was frequently consulted by colleagues and by graduate students in archeology at Harvard University, with which he had long been associated.

Kidder's collected papers can be divided into seven sections: correspondence between Kidder and his colleagues, as well as with noted institutions; archeological notes and analyses for future publication; rough drafts of his memoirs (in two volumes); copies of his published journal articles; photographs of his Southwestern and Mayan expeditions; field notes written at Kaminaljuyu, Guatemala and at Mesa Verde, Colorado (as well as at other Southwestern archeological sites); and personal diaries beginning in February 1896 and ending in June 1963. Some of the diary years are unfortunately missing from the collection, including the critical Pecos Pueblo years of 1915-1925. Kidder mentioned in some of his diaries after 1927 that he had relied upon his insurance agent in Cambridge, Massachusetts to provide him with blank diary books. Since his agent did not send him any and none were available in the general stores near the Pecos Pueblo, this may explain the gap. As a collection, the Kidder papers contain correspondence and references relating to many of the major anthropological figures of his day—the most influential of whom, as far as Kidder himself is concerned, was A. L. Kroeber, whom he regarded as the finest cultural anthropologist America had produced.
The correspondence from Kidder's colleagues reflects his important role in the development of Americanist archeology. Of particular note is the correspondence with Robert Wauchope, in which Wauchope outlined many of the contributions that Kidder made to Americanist archeology, and Kidder played down his own contributory role. The papers also contain correspondence between Kidder and Sylvanus Morley, William S. Webb, Franz Boas, Alfred Kroeber, Eric Thompson, Gordon Willey, H.C. Bumpus, Alfonso Caso, Eduardo Noguera, Alfred Tozzer, Emil Haury, Richard B. Woodbury, Watson Smith, and other notables. There is also a minor amount of correspondence between Senator Henry Cabot Lodge and Kidder concerning conservation archeology.

Scholars interested in the origins and development of aerial archeology in the Americas will appreciate the letters (1929-1935) between Kidder and Charles Lindbergh, which include a plan to ask Transworld Airways to locate a base for airmail operations in Yucatan (to serve parts of South America), with air routes over suspected Mayan sites. The two men also thought of using the flexible Goodyear airship for aerial surveys of the Mayan jungles. The papers also contain photographs of Lindbergh's flights over the American Southwest as well as his aerial photographs of selected Mayan archeological sites. On some Mayan aerial surveys Kidder flew with Lindbergh as the photographer.

Kidder's memoirs speak of two important developments in Americanist archeology: the usage of stratigraphy as a dating method, and his insistence that archeology develop a "pan-scientific" or multidisciplinary approach to the resolution of archeological problems. In several instances he credits Gustav Nordenskiöld and Nels C. Nelson with the first use of stratigraphy in the United States, and Manuel Gamio with its initial use in Mexico, when Gamio was working for Boas.

Kidder was very much impressed with the methods of data organization and analyses found in the "hard sciences," and he believed that multidisciplinary collaboration would aid archeological interpretation. These emphases are early seen in his interest in ceramic taxonomy in the American Southwest, and later in his "pan-scientific" attack upon the archeological problems of the Maya.

The Kidder papers will not disappoint those who find great interest in historical vignettes of the early "who's who" of American anthropology. His diary entry of 29 April 1963 recalls that J.P. Harrington [was an] eccentric soul[.]. . . completely wrapped up in his linguistics research. At one period he had an office in the part of the Santa Fe museum across the patio from the exhibition rooms. He slept and worked there, his bed being some old quilts piled on the floor under a large table, upon which he used to lay out scores of slips, on each one of which was a word of whatever Indian tongue he was studying at the time. These being
likely to be blown about if door or windows were opened, he kept the place locked up. His food was beans—at first nothing else—of which he'd buy a large supply. One day he told Kenneth Chapman that his stomach ached. Chap asked him what he ate. 'Beans,' said J.P. 'They're cheap and nourishing.' Chap told him that of course his stomach hurt and that he should try malted milk. So J.P. said he would, and the next time Chap met him he asked him how he was getting on. 'Not so well,' replied Harrington. 'It's terrible hard to swallow and it's awfully expensive; a three-dollar bottle [of the powder] doesn't hold many tablespoons full; and it's so dry, too. I've used up three bottles this week, but my stomach hurts worse than ever.' (Kidder diary 1963:37-38--from which Mrs. Faith Kidder Fuller has graciously allowed me to quote)

The papers of A.V. Kidder now reside at the Tozzer Library in Cambridge at the request of his daughter. It is my understanding that Kidder's diaries will be held by his family and will not be opened for scholarly research. Interested scholars should contact the Tozzer Library (Harvard University) for information concerning access to the papers. The index to the papers that I have constructed might be of value to those interested in Kidder's anthropological time period. I would be glad to aid scholars interested in these materials.

II. Anthropological Manuscripts in the American Philosophical Society

The Society has just published "The Proper Study of Mankind": An Annotated Bibliography of Manuscript Sources on Anthropology & Archeology in the Library of the American Philosophical Society, edited by David van Keuren. In addition to the sixty-page bibliography, the volume includes an essay on "Anthropology and Archeology in the American Philosophical Society," by the editor, a description of the manuscript collections, and a user's guide to the bibliography.

III. Proposed National Anthropological Archives Guide

The National Anthropological Archives is seeking information about the location of original documents in the United States and Canada relating to anthropology (cultural, physical, and applied anthropology; linguistics; archeology). Prepared finding aids to such collections will also be welcome. This information is to be compiled into a guide to archival material of anthropologists and anthropological associations. Please contact James Glenn or Kathleen Baxter, NAA, Natural History Museum, Smithsonian Institution, Washington, D.C. 20560 (202-357-1976).
FOOTNOTES FOR THE HISTORY OF ANTHROPOLOGY

Why Does a Boy "Sign On"?--
Malinowski's First Statement on Practical Anthropology

When Bronislaw Malinowski formulated "the deepest essence" of his ethnographic work in his diary entry for November 17, 1917, it was to discover the native's "main passions, . . . his essential deepest way of thinking." Contained within the elision was an apparently discordant parenthesis: "(Why does a boy 'sign on'? Is every boy, after some time, ready to 'sign off'?). The reference, of course, was to "signing on" for plantation labor in Queensland, Australia, and other places in the South Pacific--an issue of active political concern during the period of Malinowski's stay in the South Pacific. When the Indian and Chinese governments decided to end the systems of indentured service which had helped to supply the needs of plantation owners in many areas of the British Empire since the abolition of slavery in the 1830s, Melanesian labor seemed likely to play an even more critical role than it had previously, and there was considerable concern in this period that native races were "dying out" and would be unable to fill the gap. Concerned also that Australia should capture the largest possible share of former German trade in the region, the Australian Government established a Commission on "British and Australian Trade in the South Pacific." When the Commission took testimony in Melbourne in the fall of 1916, Malinowski had already completed a stint of fieldwork on the southern coast of New Guinea and the first of two years he spent in the Trobriands. On October 27 he was called as a witness, along with a government agent, a plantation manager, and a missionary. The following version of his testimony was published two years later in the Report of the Commission.

I am a doctor of science of the Cracow University. I am a research student of the University of London. I came out here on behalf of the University of London to do scientific research work in New Guinea. I have been engaged on that work for two years and six months. I have been conducting ethnological researches. My researches may throw some light on the labour question, but I have not made a special study of it because I had not the facts before me. Speaking broadly, I think that the native Papuan is not very keen on working for a white man. It is quite evident he does his own work, and if he is left under his own conditions he has plenty of work on hand, work which is not exactly of a purely economical description, but which for him makes life worth living. I think the Papuan is induced to work for the white man not out of any deep-seated reasons or motives, but simply because of the personality and behaviour of the recruiter, and his putting before him very interesting matter. I think that after a few weeks any native would desire to leave if it were not for the penalty,
but after a year he gets to like the life on the plantation. I have been in two districts in Papua, one on the south coast and the other on the north-east. I conclude that very much depends on the manner in which the natives are managed on the plantation, as they certainly prefer some plantations to others. The natives like to have amusements, such as dancing, arranged for them. They are very sensitive on the matter of tobacco, and I think if tobacco were cheaper it would be a very great inducement to the natives to work. A helpful demeanour on the part of the manager, firmness, and making their lives pleasant, has an effect on the natives. I know that is so from the natives' point of view. I know that natives who have returned from plantations will tell stories about the manner in which they used to amuse themselves, of the "corroborees" they were allowed to hold, and of the occasions on which they were allowed to dance. I do not know exactly what the regulations are, but I do not think the natives usually take their women folk with them when they are recruiting; as a rule the men go by themselves. I know married men never took their wives. I expect that aspect of the matter would have a considerable influence on the men. The Papuan native is not very likely to expressly formulate an emotional state of mind or a defined feeling such as homesickness, but I know, nevertheless, that married men who have got into the habit of domesticity do not sign on very readily, and they always want to get back. I do not see any possibility of remedying that trouble, because I should think it would be impossible to keep men with their wives on the plantation, and it would allow of great scope for disorder with the other natives. I should say the sexual customs of the Indian coolies would be much less liable to give rise to serious conflict than the sexual customs of the Papua. I think a colony of married Papuan natives would very likely become objectionable. Possibly the "immorality" would not be a very serious objection to themselves, but you would have the outcry of the missionaries, and they would be quite justified. Any immorality amongst the natives would counteract the efforts of the missionaries. I do not think that women should be encouraged to go with the recruited labourers. It would be very difficult to require the planter to provide a house for each family, and that requirement would take up a great amount of room. I do not think the fact of 3,000 or 4,000 men being kept by themselves separated from their women folk would have a very negative effect on the population providing their wives were not separated from other men. I think that these men on the plantations, at any rate, or a considerable number of the plantations, have access to women in villages in the neighbourhood. However, I would not like to make any strong statement on that point, because it would depend on the tribe. The main recruiting grounds are the D'Entrecasteaux Islands and Bougainville, and the natives working at Milne Bay could always have intercourse without annoying anybody. I could not say whether it is common for boys on plantations to take up with other women. But it was pointed out as a fact that they had intrigues. It is an abnormal state of things, and the sexual problem is
important, because it is almost impossible to think that a young native would spend three years of his life without having sexual intercourse without degenerating into sexual abnormality. The old men are not such good workers, and do not like to sign on. In the case of married men going away, the leaving of their wives behind them does not lead to trouble. As to fidelity in married life there are great distinctions between the tribes. In the east end of New Guinea the sexual question is very easily treated. In a village there may be mutual accusations of adultery about once a week, which usually ends in a slight quarrel without any serious consequence. If a man goes away, and when he comes back he is told that his wife has had intercourse with another man he will not believe it, and probably treat it as an unworthy calumny. I have known of a boy to return after two years, just as his wife had given birth to a baby. A white man suggested infidelity, but the boy was very indignant at the suggestion. The natives have no idea of the natural connexion between intercourse and birth. Sir Baldwin Spencer discovered the same thing among the Australian aboriginals, but it seems extraordinary that it should be so with the Melanesians, as they are relatively high types of men. The white man has told the natives of the natural facts, but they always have a certain amount of scepticism as to what the white man tells them.

I think the development of the country by the Papuan natives depends on the system under which development is proposed. I think coconut planting and copra making by natives could be very successfully developed in certain districts. I know that in Trobriand Island the Resident Magistrate was an exceedingly good official, and he compelled the natives to plant a number of coconut trees each year. A considerable number of coconuts has been planted, and will be in bearing in about six years. From what I know of the natives I believe they will be able to make copra. I do not think it would be possible to induce the natives to engage in any other form of industry. No native will plant coconuts voluntarily, but this experiment on Trobriand Island shows that they are extremely glad for having done so. The official there endeavoured for a considerable number of years to get the natives to plant coconuts, but they did not do so until penalties were imposed for not planting coconuts. Then the natives planted them, and they are now very proud of the fact, although they have not yet reaped a crop; they will be very well off when they reap these crops if they have a fair return. The native Papuan cannot really see even seven or eight days ahead, though he may be very intelligent in many matters; he has no mental grasp of a further perspective. I think that many natives have been making copra, and if they were given payment in tobacco, or otherwise, for every bag of copra they brought in, they would probably make it to a larger extent. However, if they wanted tobacco they would bring in the copra, but if they did not, they would not. There is no incentive to the native except some present desire. I have published a preliminary record of my researches in the
I have never been in German colonies, but from what I have read, the Germans never consider the welfare of the races they govern. For instance, in South-West Africa they transplanted numerous tribes from one place to another, and decimated them; they did not discuss at all whether that was a fair way to treat the natives. There is not much likelihood of the native Papuans and of the natives of the other Pacific Islands dying out if left alone, and if they do not come in contact with the white man's civilization. Once the natives come into contact with the white civilization it is always better to take some measures to prevent their dying out. Broadly speaking, I think it would be best to leave them to their own conditions. Some of the natives are not very easily contaminated, that is, they do not take up certain evils of the white man's civilization. In Papua the natives are protected from drink.

The arhythmic and elliptical character of the printed testimony reminds us of the distortions that may have intervened between what Malinowski actually said and what we now read. But however accurate the text, it is clear that its context was very different. The evolutionism underlying Malinowski's later functionalism is still strongly manifest: the rationality of Trobrianders, like the savages of nineteenth century evolutionary anthropology, was limited by their inability to plan for a distant future; although "relatively high types," they shared also the putative Australian ignorance of physiological paternity (Stocking 1987: 219-28). One notes also the lurking, in rather frankly manipulative practical anthropological terms, of the two themes central to Malinowski's ethnographic and theoretical concern: economy and sexuality. But although Malinowski's concern with "the native's point of view" is here manifest in starkly pragmatic terms, the romantic identificational impulse that runs so strongly in his work (as it does in anthropology generally) is also evident in his feeling that "broadly speaking," it would be better to leave them alone, uncontaminated [G.W.S.--for further commentary on this text, in the context of the diary passage, see Stocking 1986:26-27]


RESEARCH IN PROGRESS

Mario Bick (Bard College, Annandale-on-Hudson, N.Y.) is doing research on William Jones, an early student of Franz Boas, who was killed while doing fieldwork in the Philippines during the first decade of this century, and would be interested in locating archival materials other than those in the American Philosophical Society and the National Anthropological Archives.

Grace Buzaljko (Anthropology, University of California, Berkeley) is doing research on A. L. Kroeber and eight prominent women students of the Berkeley department in the 1920s and 1930.

Roger Joseph (Santa Ana, Cal.) is doing research on anthropology in France and Spain in the 16th and 17th centuries.

Laurie D. May (Anthropology, George Washington University) is doing research for a master's thesis on the Women's Anthropological Society of America, with emphasis on the activities of Matilda Cox Stevenson, Alice Fletcher, and Anita Newcomb McGee.

George R. Saunders (Anthropology, Lawrence University) is doing research on the relationship between politics and theory in the work of Ernesto De Martino (1908-1965), the Italian historian of religions cum ethnologist.

Yves Winkin (Rue Rogier, 30, Verviers, Belgium) is interested in the intellectual biography of Erving Goffman.

Rosemary Levy Zumwalt (Davidson College, Davidson, N.C.) is doing research for a biography of Elsie Clews Parsons, and would appreciate suggestions for people to be interviewed.

HOA 6: THE ROMANTIC MOTIF IN ANTHROPOLOGY

The sixth volume of the series History of Anthropology will be devoted primarily to papers treating topics bearing on the theme of romanticism in anthropology: ideas about Noble savagery, cultural exoticism, the ethnographic critique of Western values, the polarity of romanticism and progressivism, universalism vs. nationalism, as well as literary, linguistic and aesthetic themes. In addition, HOA would like to encourage the submission of essays on non-thematic topics, since future plans call for enlarging the so far little-used category of "Miscellaneous Studies." The expected deadline for submissions will be September 30, 1987. Interested scholars should communicate with the editor, George W. Stocking (University of Chicago), or with one of the members of the editorial board.
BIBLIOGRAPHICA ARCANA

I. Travel Literature, Ethnography, and Ethnohistory

A special issue of Ethnohistory (vol. 33, no. 2, 1986) was devoted to this topic. In addition to an introduction by Caroline Brettell, and articles on nineteenth century European topics (Naples, Vienna, and Mediterranean peasants), the number included a study of British travel accounts of Argentine Indians (by Kristine Jones) and Pauline T. Strong's "Fathoming the Primitive: Australian Aborigines in Four Explorers Journals, 1697-1845" (175-194).

II. The Past in "Anthropology Today"

Richard Handler reminds us that readers of HAN who do not see the popular publication of the Royal Anthropological Institute, Anthropology Today, will be interested to know that (like its predecessor RAIN) it frequently publishes materials of historical interest. Items which have not previously been cited in HAN include:


III. Recent Dissertations

(Ph. D. except where M.A. indicated)

Givens, Douglas R. "Alfred Vincent Kidder and the Development of Americanist Archaeology" (Washington University, St. Louis, 1986).
IV. Recent Work by Subscribers

[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 citations or offprints. Henceforth, we will use the same citational style as that used in History of Anthropology and most anthropological journals]


V. Suggested by our Readers


Bedford, Ian. 1985. Stalin on linguistics. Canberra Anthropology 8(1-2):58-86 ["attempt (by one who is neither a linguist nor a reader of Russian) to address some of the issues raised by Stalin's polemics on language"--W. C. S.]


Jamin, Jean. 1986. Note sur le dynamometre de Regnier. Gradhiva 1:17-22 [on the device used by Peron (1800-04) to measure the strength of different "races" -- G.W.S.]


Sorrenson, M. P. K., ed. 1986. Na to hoa aroha: From your dear friend: The correspondence between Sir Apirana Ngota and Sir Peter Buck, 1925-50. vol. 1. Auckland: Auckland University Press [Ngota was Minister of Native Affairs in New Zealand in the later 1920s and early 30s; he and Buck were steeped in nineteenth century racial theory -- J.U.]


C.F.F. = Christian F. Feest
G.W.S. = George W. Stocking
J.F.P. = John F. S. Phinney
J. U. = James Urry

M.M. = Miriam Meijer
P. H. = Pieter Hovens
R. B. = Robert Bieder
R.D.F. = Raymond D. Fogelson
W.C.S. = William C. Sturtevant

VII. History of Anthropology 4 (1986)

Malinowski, Rivers, Benedict and Others: Essays on Culture and Personality

Boon, J. Between-the-wars Bali: Rereading the relics (218-46)

Darnell, R. Personality and culture: The fate of the Sapirian alternative (156-183)

Handler, R. Vigorous Male and Aspiring Female: Poetry, Personality, and Culture in Edward Sapir and Ruth Benedict (127-55)

Jackson, W. Melville Herskovits and the search for Afro-American culture (95-126)

MacClancy, J. Unconventional character and disciplinary convention: John Layard, Jungian and anthropologist (50-71)

Manson, W. Abram Kardiner and the Neo-Freudian alternative in culture and personality (72-94)

Stocking, G. Anthropology and the science of the irrational: Malinowski's encounter with Freudian psychoanalysis (13-49)

Yans-McLaughlin, V. Science, democracy and ethics: Mobilizing culture and personality for World War II (184-217)

GLEANINGS FROM ACADEMIC GATHERINGS

American Anthropological Association--The program for the 85th annual meeting in Philadelphia, December 3-7, 1986 was unusually rich in papers of interest to historians of anthropology.

In celebration of the 100th anniversary of anthropology at the University of Pennsylvania, there were three sessions centennial sessions, each devoted to a major figure. Regna Darnell (Alberta), Ira Jacknis (Brooklyn Museum), Christopher Jones (Pennsylvania, University Museum) and Elisabeth Tooker (Temple) gave papers on DANIEL GARRISON BRINTON. Edmund Carpenter (NSSR), William Fenton (SUNY-Albany), Anthony Wallace
Pennsylvania), and John Witthoff (Pennsylvania) gave papers on FRANK SPECK. Erika Bouguignon (Ohio State), Robert Brightman (Wisconsin), Raymond Fogelson (Chicago), Theodore Schwartz (U.C.-San Diego), George W. Stocking (Chicago), and Anthony Wallace (Pennsylvania) gave papers on A. IRVING HALLOWELL—whose work was also the subject of a paper by Jennifer Brown (Winnipeg) elsewhere on the program.

Three other anthropologists were the subjects of symposium sessions. Ward Goodenough (Pennsylvania), William Davenport (Pennsylvania), Melvin Ember (CUNY-Hunter), Igor Kopytoff (Pennsylvania), Dan Rose & Denise O'Brien (Temple, Pennsylvania), Peggy Sanday (Pennsylvania), Douglas White (UC-Irvine), J. W. M. Whiting et al (Harvard) gave papers on GEORGE PETER MURDOCK. There was a centennial celebration of the contributions to GEORGE WASHINGTON MATTHEWS to Navajo studies, with papers by Charlotte Frisbee (Southern Illinois, Edwardsville), Katherine Halpern (Wheelwright Museum), David McAllister (Wesleyan), Susan McGreevy (Wheelwright Museum), Charles Merbs (Arizona State), Nancy Parezo (Arizona), Oswald Werner (Northwestern). Leonora Foerstel (Maryland College of Art), Wari Iamo (U.C.-Berkeley), Eleanor Leacock (CUNY-City College), and John Waiko (Papua New Guinea), gave papers on the work of MARGARET MEAD—whose work on food policy was the subject of a paper in another session by Gretel Pelto (Connecticut).

There were two additional symposia devoted to historical topics. Included in a series of reminiscences by students at the London School of Economics “in the golden days of 1949-51” were papers by Jacques Maquet (U.C.L.A.), John Middleton (Yale), William Schwab (Temple), Aiden Southall (Wisconsin), and Arthur Vidich (New School). A panel on women in early north American anthropology included papers by Beverly Chinas (Cal. State, Chico) on ZELLA NUTTALL, by Judith Friedlander (SUNY-Purchase) on ELSIE CLEWS PARSONS, by Ute Gacs (San Francisco State) on CAROBETH LAIRD, by Yolanda Moses (Cal. Polytechnic, Pomona) on VERA MAE GREEN, by Beatrice Medicine (Calgary) on ILLA DELORIA, and by Ruth Weinberg on ANNA H. GAYTON.

In addition to the historical symposia, there were papers on historical topics included in other sessions: Patricia Albers (Utah) on anthropological studies of American Indian women; Bernard Cohn (Chicago) on nineteenth century Indian scholarly responses to European Orientalism; Harvey Feit (McMaster) on "The Relationship between Social Policy Advocacy and Academic Practice in the History of the Algonquian Hunting Territory Debate, 1910-50"; Robert Gordon (Vermont) on Afrikaner anthropology; Andrew Lyons (Wilfrid Laurier) on MALINOWSKI'S attitudes to racialism; Theodore Schwartz (U.C.-San Diego) on the historical relationship of anthropology and psychology; George Stocking (Chicago) on FRANZ BOAS and psychological anthropology, and on BOAS and humanistic anthropology.
The two figures are representations of the "Orang-outang" of Java, taken from the 1761 Amsterdam edition of Linnaeus (Natuurlyke historie . . . van der heer Linnaeus). The standing female was reproduced from the Natural and Medical History of the East Indies by the seventeenth century Danish physician Jacobus Bontius; the seated male, from a specimen preserved (in brandy and then dried) in the British Museum.