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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.
Before the Falling Out: W. H. R. Rivers on the Relation between Anthropology and Mission Work

Since the early twentieth century "revolution in anthropology," when missionaries were relegated to the ranks of meddling ethnocentric ethnographic amateurs, the relationship of anthropology to Christian missionary work has been to say the least problematic, if not on the whole generally antagonistic (cf. Salamone 1977). Although he later developed a close working relationship with several of the species, "The Missionary" was one of the stock of strawmen that (still smarting from his experiences with Rev. William Saville on Mailu) Malinowski posed against "The Ethnographer" in his charter myth for functionalist ethnography (Malinowski 1922:1-25; cf. Stocking 1983). But in an earlier period, when British anthropology had not yet come "down from the verandah" of the mission house or the government station, and before that, when its primary production site was still back home in "the armchair," the relationship of anthropologists and missionaries was quite differently conceived. At that time, anthropologists they depended heavily on missionary sources for their ethnographic data: in the earlier nineteenth century, James Cowles Prichard regarded them as more reliable than "naturalists" (i.e., scientists), because through long residence they became "intimately acquainted with the language of the natives" (quoted in Stocking 1987:79); in the evolutionary period, Tylor not only relied on the printed accounts of missionaries, but also maintained a close epistolary relationship with the Methodist missionary Lorimer Fison over an extended period. What might be called "epistolary ethnography" continued in the early fieldwork period, when a man like A. C. Haddon—remembered for organizing the Torres Straits Expedition—still carried on much of his ethnographic research at second hand by correspondence with "men on the spot"—several of them missionaries. And although privately they might be agnostics or atheists, British anthropologists were still close enough to their own (still predominantly Christian) religious roots to feel that missionary activity was on the whole a "good thing."

It is in this context that we reprint here a brief lecture by William Rivers, formulator of the "concrete method" which Malinowski took with him into the field, and for the fifteen years before his death in 1922 the dean of British field ethnographers. The occasion seems to have been the 60th anniversary of the Melanesian Mission, whose ship the Southern Cross had been the vehicle of survey work he carried on in Melanesia during 1908, the results of which were to form much of the basis for his later History of Melanesian Society (1914). Given during the 60th anniversary year of the Melanesian Mission in 1909, the lecture is unnoted in Rivers' obituary bibliography (Fegan 1922),

I am very glad to have the opportunity of speaking to-day on behalf of this Mission, with which I spent a very pleasant time last year. I have thought a good deal how I could best avail myself of this opportunity, and I do not think I can do better than make use of the two special lines of knowledge I happen to possess. I am a doctor and an anthropologist, and I shall speak, therefore, of the medical aspect of Mission work, and of the value of the science of anthropology to the Missionary. But first, I must refer to two matters concerning the present state of this Mission. I must say how very strongly was impressed on me, and must be impressed on every visitor to the Mission, the very urgent need for more men. I am extremely glad to hear of the great accession of strength of which we have been told to-day, but as has been pointed out, many of these men only replace losses, not only those due to workers having to leave the Mission, but also those which must especially occupy your thoughts to-day. I should like to remind you that this undermanning means more than the lack of adequate supervision; it means that the Mission cannot extend to new districts actually included within its field of work, and still more it means a great strain on those who are in the Mission at the present time. I could not help observing last year that there were members of the Mission who seemed to be taxing their strength heavily in the endeavour to keep up with the work. Probably, you will all have turned to the last Annual Report to read what Mr. Bollen had to say to you of his work in Guadalcanar, and you will probably have noticed that he speaks of that island alone requiring three men rather than one. I cannot help thinking that the great loss which the Mission has sustained by the death of Mr. Bollen may be put down to the fact that he was trying to do the work of those three men.

The other point I should like to mention before I come to my special subjects is the great change that has come over the Solomon Islands, especially during the last few years. The change there is enormous, the new European settlements and the return of Melanesians from Queensland having introduced quite new features in the situation. One could not but see that, as far as the work in the Solomon Islands was concerned, the Mission was at a very critical stage of its existence, and one felt there was need for more centralization. I am very glad, therefore, to learn of the new movement in the Solomon Islands which is signalled, if I may so, by the presence of Mr. Uthwatt with us to-day. The proposed change makes it quite obvious that there must be the means of getting about in the Solomons quite apart from those afforded by the Southern Cross, and, therefore, I should like to add my voice in favour of the urgent appeal issued by the Bishop for a vessel to enable those at the central station to reach the different islands.
I can now pass on to consider the value to the Mission of such medical as has been found useful in many other Missions. When I came to-day I was unaware that the arrangements for a Hospital and for the work of a doctor in the Solomons had advanced so far, and I was prepared with a number of arguments in favour of medical work which perhaps I need not now go into so fully. I will only point out one or two things. Medical work, as connected with Missions, may be looked at from several points of view. There is the point you will think of first—the medical and surgical treatment of natives. That, of course, is very important, but it is difficult to get Melanesians to adopt European medical remedies. As an example of the difficulty I may mention that during my stay last year in Melanesia, I was called to see a man who was ill and found him suffering from acute pneumonia. I spent much time and trouble in looking after him only to discover later that I had been one of thirteen doctors! During the time I was attending him he was undergoing twelve other treatments, all directed to counteract the influence of certain spirits and agencies to which disease is believed to be due. To me as an anthropologist that was interesting, and it gave me the opportunity of inquiring into the various methods of treatment, but to a Medical Missionary it would have been distinctly disappointing. On the surgical side, however, there is no doubt a medical man would have enormous power for good.

But we are now coming to realise that the treatment of disease is not the most important part of the work of the medical profession; that the prevention of disease—hygiene in general—is quite, if not more, important. And it is in connection with hygiene that I think medical men will be most useful in the Mission. The great scourges of Melanesia—malaria, for instance, and dysentery—are preventable diseases. I hope that Mr. Marshall, who is to go to the Solomons, will, with the aid of the oil-ship for which we are asking, be able to go about and do very much towards improving the general hygiene of the people, as well as in the prevention of the two diseases I have mentioned. It will be difficult, of course, to get the natives to adopt the necessary measures, but even if the work is disappointing in its direct results, I believe it will have the greatest value as an educative influence. There is no doubt whatever, that one great trouble the Melanesian is suffering from, whether he be Christian or still heathen, is loss of interest in life. His old occupations have gone, and he is suffering largely from lack of something, on the material side at any rate, in which to take an interest, and I believe that if he could be interested in this important matter of hygiene, it would do much for him. Last year, in the Western Solomons, I used to point out to the people the larvae of mosquitoes and tell them that if they would get rid of them there would be no mosquitoes, and they would also rid themselves of fever. As I was there only a short time I was not able to effect much, but I found some tendency to respond to influence of that kind, and believe that much might be done in time. The educative effect of such work would be very great, for after all, hygiene is only a higher form of cleanliness.
There is another aspect of this medical work, and that not by any means the least important—its value to the members of the Mission themselves. There is no doubt whatever that the general efficiency of the Mission would be greatly increased if the healthiness of Melanesia could be improved. The annual loss in the working effectiveness of the Mission due to fever, not merely in the actual loss of time during illness, but much more by the sapping of energy it produces, can hardly be over-estimated, and, looking on the Mission from a business point of view, it may be said that any of its resources devoted to the improvement of the general health of the Mission would be well spent.

Not knowing that a medical man was already going to the Solomon Islands, I came to-day prepared to say that I hoped my words might, directly or indirectly, reach some young medical man interested in mission work, but though one is going, there is still room for others, and I can say definitely that I cannot imagine a more useful sphere of life or one of greater interest. If others come forward I know that you will not be backward in their support.

The other matter about which I wish to speak to-day is the relation between anthropology and mission work. What we anthropologists are trying to do in studying the customs and institutions of races all over the world, is to get at the native modes of thought which are at the bottom of those customs and institutions: and it seems to me obvious that that knowledge must be of the greatest value of mission work. But before I go on to say what I think anthropology may do for missionary work, I should like to refer to what missionaries have done for anthropology. Of course, no people have such opportunities of collecting anthropological information as missionaries, and the debt of anthropology to them is one of which one can hardly speak in adequate terms. I do not know how many of you are aware that one of the greatest of living anthropologists is a member of this Mission. Wherever anthropologists are to be found, whether in this country, on the Continent, or in America, one of the most honoured names is that of Dr. Codrington. You all know, of course, that his linguistic work is at the basis of the whole of the work of the Mission at the present day, but you may not know so well that his book on the Melanesians is one of the classics of anthropology.

To return to the value of anthropology to Missions; there are, of course, two kinds of Mission policy: there is the policy which would destroy all native customs and institutions and endeavour to start afresh; and there is the policy which endeavours to keep what is good and to build up the new faith on that foundation. I need not here go into a comparison between the two policies, for from the time of Bishop Patteson this Mission has definitely adopted the second and in my opinion by far the better method. But it is obvious that this policy is a difficult one. You cannot take the good in native institutions and reject the evil without knowledge of the good to be chosen and of the evil
to be rejected. Now one of the most definite accomplishments of anthropology at the present day is to show the existence of a very real morality, often behind customs that are repulsive. That is an opinion which perhaps you may not be altogether ready to accept coming from me, and I will therefore strengthen it by one you will not hesitate to accept. On my way home in the Southern Cross last year we called at Mara-na-Tabu, where I saw Dr. Welchman, and he suggested that I should come after the press of the day's work was over and have a quiet talk in the evening. I went ashore to see him with Mr. Drew--whom we are glad to have with us to-day--and had one of the most interesting conversations of my life. I soon recognised that Dr. Welchman had not only a very real knowledge of native modes of thought, but what is not perhaps so common, and what I may as well confess I had not altogether expected from what I had heard, a very real sympathy with native modes of thought. I soon found that he thoroughly recognised the existence of this native morality, and he made use of a phrase in this connection which I have repeated to many people since, which I would like to repeat to you now: he said to me, speaking of the natives, "We have almost as much to learn from them as they have to learn from us." In the course of conversation one often expresses an opinion perhaps rather stronger than would be adhered to after mature deliberation, yet I feel I am justified in repeating what was said on that occasion; for though it may be a rather stronger expression than Dr. Welchman would have used in writing, it shows how much he appreciated the existence of what is good in native ideas and native customs.

He went on to tell us of a special instance in which he had made use of this native morality, an instance which seems to me to be an admirable example of the policy of keeping what is good in native custom. The real centre of the native morality of which I am speaking, practically the same all over the world, is to be found in the marriage laws. Natives have very definite marriage laws, especially in relation to consanguinity; and the innovation which Dr. Welchman had introduced some two years before was nothing more or less than the introduction of "banns of marriage." He had arranged that when a marriage was proposed the banns should be read out not only in the places where the parties to the marriage resided, but also in any village where, so far as could be ascertained, relatives of the two people were to be found; and then after the banns were read a month was left for the people to come to make objections; and if objections were offered they were carefully considered by Dr. Welchman in consultation with the people. And he said the whole institution had worked admirably; occasionally frivolous objections had been made, but on the other hand there had been a certain number of proposed marriages which he had found wrong from the point of view of native morality, and he had not allowed those marriages to take place. Such a measure is one which is in absolute accordance with native modes of thought, but it is obvious that it is one which could not be carried out without knowledge.
In talking about this matter to-day, I have a definite practical aim. The measure of Dr. Welchman's, which I have described, was the result of twenty years' experience. Cannot something be done to give some small amount of that knowledge and of the results of experience to those entering upon work for the first time in the mission field? If a few years ago I had been asked what could be done in this way I could have suggested little. But great changes have taken place in our Universities in this respect during recent years. We have now definite schemes for anthropological instruction, courses of lectures specially adapted to the needs of those who are going out to work amongst races of lower culture, whether as missionaries or officials or in other ways. There is now at Cambridge, and also at Oxford and here in London, definite machinery for giving instruction in anthropology to those who want it. It is known that the whole question of giving such instruction to those who are going out as officials to various parts of the empire is now under consideration, and one Government, that of the Sudan, has already decided that those entering its service shall have a knowledge of anthropology. The practical measure I wish to suggest to-day is that the pioneer movement which among Governments has been made by the Sudan Government shall among Missions be made by the Melanesian Mission. I need hardly say that if that suggestion is considered I shall be only too glad to do my best if I can be of any help in putting it into practice.

References Cited


RESEARCH IN PROGRESS

Nancy J. Christie (History, Queen's University, Ontario) is beginning research on the history of anthropological thought in Canada between 1870 and 1930, and has worked also on evolutionary thought in Canadian and Australian historiography during the same period.

Patricia A. Farr (Social Work Program, University of Texas at El Paso) is doing research on the career of Hortense Powdermaker, and would appreciate suggestions as to the location of archival materials.

Harry Liebersohn (History, Claremont Graduate School) is interested in the German hermeneutic tradition and in ways in which critiques of the Enlightenment informed that tradition, as part of the larger problem of European representations of the non-European in the first half of the nineteenth century.

Debra Lindsay (doctoral candidate, University of Manitoba) is writing her doctoral dissertation on natural history and anthropological collections made in the subarctic, 1859–71, by Hudson's Bay Company traders and native populations. Her work focusses on the processes involved in data and specimen collection, and examines "science" as a cultural activity; it is confined to the collections made on behalf of the Smithsonian Institution, relying on archival sources there at the Hudson's Bay Company Archives, Winnipeg.

BIBLIOGRAPHICA ARCANA

I. La antropología en México

1987 saw the appearance of the first two volumes of a large-scale project, initiated in 1984, on the history of Mexican anthropology, under the general editorship of Carlos García Mora, of the Departamento de Etnohistoria of the Instituto Nacional de Antropología e Historia (INAH): La antropología en México: Panorama histórico. 1. Los hechos y los dichos (1521-1880) 2. Los hechos y los dichos (1880-1986) (México, D.F.: Colección Biblioteca del INAH). In addition to a general introduction by García Mora, the volumes include an essay on the history of anthropology and the history of science, by Esteban Krotz, a review of the historiography of Mexican anthropology by Luis Vásquez León (to whom we are indebted for copies of the volumes), and twelve period essays by other contributors. Judging from the rich bibliographic materials accompanying the essays, this will be an invaluable source for HAN readers and others in any way concerned with the history of Mexican anthropology—although it is interesting to note that the collaborators in the INAH project seem to have been as unaware of HAN's existence as we have been of
theirs. Now that the results of "independent invention" have begun the process of "diffusion," we hope to keep our readers informed of future volumes in the series, which will be devoted to themes and problems in Mexican anthropology, the history of regional studies, the development of subdisciplines, foreign studies of Mexico, techniques of investigation, anthropological institutions, anthropological publications, and outstanding anthropologists.

II. Recent Dissertations
(Ph. D. except where M.A. indicated)

Durham, Dewitt C., "Leo Frobenius and the Reorientation of German Ethnology, 1890-1930" (Stanford University, 1985).


Vermeulen, H. F. "Het ontstaan [the origin] de Volkenkunde, ca. 1770 in Göttingen" (M.A., University of Leiden).

III. 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 offprints (preferably), or citations in the style used in History of Anthropology and most anthropological journals]


IV. Suggested by our Readers


Schmidt, Francis, ed. 1987. *The inconceivable polytheism: Studies in religious historiography (History and Anthropology III)* [a number of articles relevant to history of anthropology:}
Schmidt, "Polytheisms: Degeneration or progress"; H. Clastres, "Religion without gods. The 16th and 17th century chroniclers and the South American savages," etc.--G.W.S.


UNESCO. 1987. Human rights teaching bulletin VI. [extensive bibliography, several historical articles--G.W.S.]


V. History of Anthropology

After a year's delay, the fifth volume of the series has just appeared, under the title Bones, Bodies, Behavior: Essays on Biological Anthropology. The contents include:


Mark Swetlitz: "The Minds of Beavers and the Minds of Men: Natural Suggestion, Natural Selection, and Experiment in the Work of Lewis Henry Morgan"

Frank Spencer: "Prologue to a Scientific Forgery: The British Eolithic Movement from Abbeville to Piltdown"

Michael Hammond: "The Shadow Man Paradigm in Paleoanthropology, 1911-1945"

Robert Proctor: "From Anthropologie to Rassenkunde in the German Anthropological Tradition"
Elazar Barkan: "Mobilizing Scientists Against Racism, 1933-1939"


ANNOUNCEMENTS

Cheiron, 1989--Submissions for the meetings of Cheiron: The International Society for the History of the Behavioral and Social Sciences, to be held June 15-18 meetings at Queen's University, Kingston, Ontario, are due by January 15, 1989. For details, contact the Program Chair, Professor Benjamin Harris, Department of Psychology, University of Wisconsin, Parkside, Kenosha, WI 53141 (tel. #: 414-639-8885)

VIIIth Cheiron-Europe Conference, Göteborg, 30 August-3 September 1989: Call for Papers--The 1989 annual meeting will be held just outside Göteborg, Sweden, at the invitation of the Department of History of Science and Ideas, University of Göteborg, for four nights. The program is not yet firmly settled, but will include general sessions as well as some symposia, perhaps on the following topics: the human sciences and anti-democratic thought in the interwar period; the history of forensic psychiatry; the history of popular audiences for psychology. Ideas and papers on these themes are now invited (deadline: 1 May 1989). The cost (which we hope will include a subsidy) will be approximately 1300 SK or £120. For further information, write to the local organizer: Dr. Ingemar Nilsson, Department of the History of Science and Ideas, University of Göteborg, S - 142 98 Göteborg, Sweden. For information about all other Cheiron-Europe matters, including membership, write to: Dr. Roger Smith, Department of History, University of Lancaster, Lancaster LA1 4YG, U.K.

Childe Centenary--In September, 1990, the Australian Studies Centre (Humanities and Social Sciences), University of Queensland, will be sponsoring a Conference entitled "Vere Gordon Childe: His intellectual and political history." Three broad themes will provide the focus: the place of Marxism in anthropology and archeology, the relationship of party and class in socialist strategy; and the nature of Australian social thought in the early twentieth century. The Centre is planning to publish the papers as a book in 1992, the centenary of Childe's birth. Suggestions for papers may be submitted to The Director, Australian Studies Centre, University of Queensland, St. Lucia, QLD 4067
Colonial Situations--The seventh volume of the History of Anthropology series will be devoted to studies of the relationships of anthropology and colonialism. As the plural title suggests, the emphasis is on articles that are ethnographically and historically specific: e.g., Malinowski in the Trobriands, Radcliffe-Brown in South Africa, Evans-Pritchard among the Nuer, etc. However, papers of a comparative or generalizing character will also be considered, as well as papers broadening the concept of the "colonial situation"--e.g., to include situations of "internal colonialism." The deadline for submissions is October 1, 1989; however, prospective contributors are encouraged to submit outlines, summaries, or drafts at the earliest convenient time. Until June 20, 1989, communications should be sent to: George W. Stocking, Jr., Getty Center for the History of Art and the Humanities, 401 Wilshire Boulevard, Suite 400, Santa Monica, CA 90401. After that time, the editor can be reached at his normal address: Department of Anthropology, University of Chicago, 1126 E. 59th St., Chicago, IL 60637.

Daughters of the Desert: Women Anthropologists and the Native American Southwest, 1880-1980.--Daughters of the Desert, a photographic exhibit and award winning videodocumentary is currently being distributed by the Smithsonian Institution Traveling Exhibition Service. The exhibit is composed of 138 photographs and descriptive text, and examines the contributions of women who studied the Native cultures of the American Southwest over the past century. Highlighted are forty prominent scholars who represent the achievements of more than 1,600 women who have worked in the Greater Southwest. Special attention is given to women who began their careers before 1940. Women highlighted include Matilda Coxe Stevenson, Elsie Clews Parsons, Ruth Benedict, Ruth Bunzel, Gladys Reichard, Anna Shepard, Dorothea Leighton, Laura Gilpin, Mary Cabot Wheelwright, Rosamond Spicer, Ruth Underhill, Frances Densmore, Katherine Spencer Halpern, Mary Shepardson, and Nathalie Woodbury.

The exhibit focuses on the women as individuals, stressing what it has meant to them to be a woman anthropologist in the Southwest. It includes brief biographical sketches and summaries of when, why, what, and with whom these scholars studied; field-notes, manuscripts and photographs from the field. Throughout the exhibit, the women speak in their own voices, the result of an extensive oral history project. Several of the women, Ruth Bunzel, Bertha Dutton, Florence Hawley Ellis, Esther Goldfrank, Dorothy Keur, Dorothea Leighton, Clara Lee Tanner, Laura Thompson, share their experiences on a videodocumentary that accompanies the exhibit.

Daughters of the Desert is part of a multifaceted research project funded by the Wenner-Gren Foundation, the Arizona Humanities Council, the Southwest Institute for Research on Women, and the Arizona State Museum. Organized by Drs. Barbara Babcock and Nancy J. Parezo of the University of Arizona, the project seeks to generate a comprehensive assessment and revision of the role
that successive generations of women anthropologists and scholars, as well as artists, philanthropists, and activists, have played in studying, presenting, and preserving the Native American cultures of the Greater Southwest. With the exception of "key" women such as Ruth Benedict, the history of anthropology presents but a dim and partial picture of the contribution women scholars have made to anthropology and of the issues and questions this project is addressing.

The exhibit, which has already been traveling for a year can be seen in the following locations until 1990:

Eastern New Mexico University, Portales, NM. 1/7/89-2/5/89.

Hudson Museum, University of Maine, Orono, ME. 2/25/89-3/26/89.

University of Kansas, Lawrence, KS. 4/15/89-5/14/89.


Haffenreffer Museum of Anthropology, Bristol, RI. 3/24/90-4/22/90.

The University of New Mexico Press is publishing an illustrated catalogue of the exhibit which will be available in the late fall—[Nancy Parezo]

GLEANINGS FROM ACADEMIC GATHERINGS

American Anthropological Association—As has been increasingly the case in recent years, the meetings in Phoenix this fall (November 16-20) included a considerable number of sessions and individual papers relating to the history of anthropology.

"Feminist Perspectives on Elsie Clews Parsons and her Works" included papers by Barbara Babcock (Arizona), Judith Friedlander (SUNY, Purchase), Louis Heib (Arizona), and Rosemary Zumwalt (Davidson).

"Foundations of Anthropology and Education" included papers on figures up to Boas (Richard Blot, CUNY-Lehman), Dorothy Lee (Jeffrey Ehrenreich, Colby), Edward Sapir (Suzanne Falgout, Colby), Margaret Mead (Perry Gilmore, Alaska-Fairbanks), and Jules Henry (Richard Schmertzing, Harvard).

"Emics and Etics: Two Views of its History and Application in Linguistics and Anthropology" included papers by Kenneth Pike and Marvin Harris.
"Frank Hamilton Cushing and the Hemenway Southwestern Archaeological Expedition, 1886-1889: A Centennial Appraisal" included papers by Judith Brunson (Salt River Project), Jesse Green (Chicago State), Curtis Hinsley (Northern Arizona), Leah McChesney (Peabody Museum), and David Wilcox (Museum of Northern Arizona) & Jerry Howard.

"The Objects of Culture" included papers by Shelly Errington (UC, Santa Cruz) on nineteenth century natural history museums, Ira Jacknis (Brooklyn Museum) on Franz Boas, and Nancy Parezo (Arizona) on the theoretical orientations of nineteenth century museums.

"The Passing of Wilton Marion Krogman" included papers on his early years at Chicago (Albert Dahlberg, Chicago), his role as forensic anthropologist (M. Iscan, Florida Atlantic) and on Krogman and E. A. Hooton as teachers of the new physical anthropology (Edward Hunt, Massachusetts).

"Rediscovering our Past: First Annual Symposium on the History of Archaeology" included papers on relativism (James Brown, Northwestern), methodology (Sergio Chavez, Central Michigan), Julio Tello (Richard Dagget, Massachusetts), Texas archaeology (Mott Davis, Texas-Austin), Alice Le Plongeon (Lawrence Desmond, California Academy of Sciences), Walter Taylor (Lester Embree, Duquesne), the early Southwest (Don Fowler, Nevada-Reno), Sylvanus Morley (Douglas Givens, St. Louis Community), Frank Cushing (Curtis Hinsley, Northern Arizona), Paleo-Indian Studies in Canada, 1933-35 (Lawrence Jackson, Northeastern et al.), paradigmatic vision of the history of archaeology (Alice Kehoe, Marquette), and Franz Boas (Douglas McVicker, North Central)

Other papers included:

Janet Bauer (Tufts): "Patriarchy in Anthropology: Between Missionary Ethnography and Critical Feminist Studies"

James Boon (Princeton): "How to Read Benedict's 'Opposed Interpretations'"

Colleen Cohen (Vassar): "Reading and Writing the Script of Anthropology: Benedict, Gender, and Style"

Fred Eggan (Chicago): "Theory and Method in the Ethnology of Southwestern Indians"

Walter Fairservis (Vassar): "The American Museum of Natural History and I"

Les Freeman (Chicago): "The Many Faces of Altamira"

Dennis Gilpin (NNAD), "Albert Reagan: Tracking a Pioneer Archaeologist through Navajoland"
Richard Gringeri (Chicago): "Levi-Strauss and the Boundaries of a Bachelor Intelligence, 1935-50"

Virginia Kerns (William and Mary): Early Influences on Steward's Cultural Ecology

Harriet Lyons (Wilfrid Laurier): "Zora Neal Hurston, the Anxiety of Influence and the Belatedness of Anthropological Innovation"

Margot Schevill (Brown): "Kate Peck Kent, 1914-87: Anthropologist, Textile Expert, Teacher, and Valued Colleague"

George W. Stocking (Chicago): "The Adhesions of Customs and the Alternations of Sounds as Retrospective Paradigmatic Exemplars"