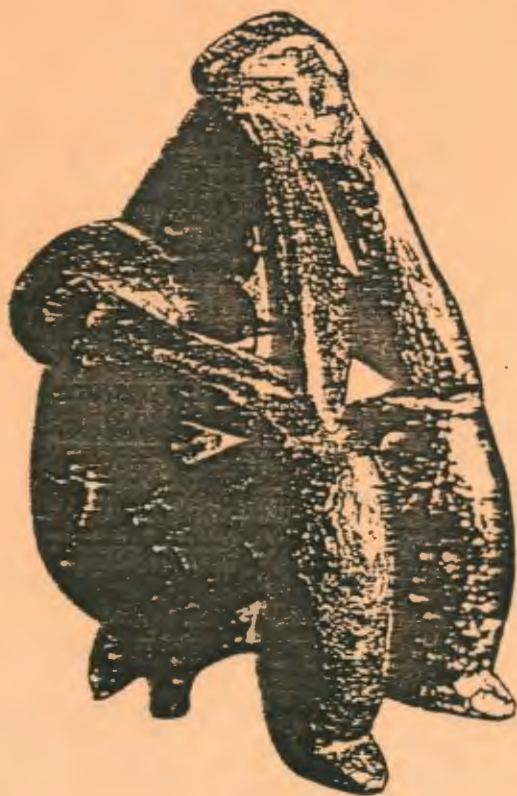


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# History of Anthropology Newsletter



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# History of Anthropology Newsletter

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## TABLE OF CONTENTS

### SOURCES FOR THE HISTORY OF ANTHROPOLOGY

- I. Papers of Casagrande, Lewis, and Steward . . . . . 3
- II. Additional Leslie White Papers Opened . . . . . 4
- III. Do-it-Yourself Oral History . . . . . 5

### FOOTNOTES FOR THE HISTORY OF ANTHROPOLOGY

- An Efficient Sample of One: Mead on the Sepik . . . . . 6

### RESEARCH IN PROGRESS . . . . . 13

### MALINOWSKI'S REVIVAL IN POLAND . . . . . 14

### BIBLIOGRAPHICA ARCANA

- I. Social Contexts of American Ethnology . . . . . 15
- II. Recent Dissertations . . . . . 15
- III. Recent Work by Subscribers . . . . . 16
- IV. Suggested by our Readers . . . . . 17

### GLEANINGS FROM ACADEMIC GATHERINGS . . . . . 19

### ANNOUNCEMENTS . . . . . 20

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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.

Our thanks to all who contributed to this issue and especially to Ken Jones, who served as production manager.

## SOURCES FOR THE HISTORY OF ANTHROPOLOGY

### I. The Papers of Joseph Casagrande, Oscar Lewis, and Julian Steward at the University of Illinois

Priacilla Handy  
Department of Sociology

The University Archives at the University of Illinois has completed processing an addition to the papers of Oscar Lewis (1914-1970), and the complete collection of papers of Joseph B. Casagrande (1915-1982). Together with the papers of Julian Steward (1902-1972), these collections provide significant source material for the history of anthropology, especially in regard to research into Latin American and native North American cultures. The papers of Steward (Record Series 15/2/21, 1926-1977, 16.3 cubic feet), Lewis (Record Series 15/2/20, 1944-76, 59.2 cubic feet) and Casagrande (Record Series 15/2/22, 1938-82, 40.5 cubic feet) offer a unique view of a half century of professional development in anthropology.

Julian Steward's papers have been previously described by Joseph R. Hanc (HAN VI:1&2, 1979). Much of the material deals with Steward's research on native peoples of the Americas, including the Pueblo (1935-40), Shoshoni (1936-40), Paiutes (c. 1950-53), and the California Indians (1949-55), as well as materials relating to the Native Peoples of South America (1959) and the large scale cooperative research project on The People of Puerto Rico (1956).

The papers of Oscar Lewis, professor of anthropology at the University from 1948 to 1970, include correspondence, publications, manuscripts, reviews, typescript galley proofs, continuity notes on edited tapes, and copies of edited tape recordings of interviews used as source materials for Pedro Martinez, A Mexican Peasant and his Family (1964), as well as the manuscript and galley proofs for La Vida: A Puerto Rican Family in the Culture of Poverty--San Juan and New York (1966).

Correspondence, tapes and transcripts of interviews done in Cuba in the early 1970s have been added to the collection within the past year. The fieldwork was completed by Ruth Lewis, and two volumes were published after her husband's death: Four Men Living the Revolution: An Oral History of Contemporary Cuba (1976) and Four Women Living the Revolution: An Oral History of Contemporary Cuba (1980). In addition to the tapes and notes of Cuban anthropology students who interviewed Cuban subjects, this addition contains tapes of Oscar Lewis interviewing the Cuban student interviewers, as well as Lewis' correspondence with Cuban officials in order to obtain permission to do research in Cuba. Because access to the Lewis collection is restricted, researchers must obtain permission in advance to use the papers.

The papers of Joseph Casagrande span the years 1938 to 1982, during which time he was professor of anthropology at the University (1960-82), head of the newly established department (1960-67), and director of the Center for International Comparative Studies (1968-82) and Campus Research Services (1979-82). The collection is organized into three major sections: 1) personal papers and correspondence, 2) correspondence, programs and reports concerning professional anthropological associations, and 3) research and teaching.

Casagrande took an active leadership role in the American Anthropological Association, the American Ethnological Society, and the Applied Anthropology Association; his papers relating to the history of the A. A. A. from 1938-1981 include a collection of annual meeting programs and much correspondence relating to the business of the Association. The third group of papers contains manuscripts, microfilm and photocopied documents, publications, course materials, field notes and diaries, photographs, maps, tapes and transcripts of tapes relating to fieldwork, primarily among the Highland Indians of Ecuador, but also among the Chip-pewa and Comanche Indians of North America. There are also files on research methods and the history of anthropology, and on linguistics and psycholinguistics.

The collection contains significant holdings in microfilm and transcribed documents from the Archivo General de las Indias in Seville, the Biblioteca Ecuatoriana, and the British Museum--all of it collected for a project on "The Social Position of the Ecuadorian Indian in Colonial Times and After Independence," for which Casagrande was principal investigator. The materials, which also include information on Peru and Columbia, were indexed by project researchers, and a supplementary finding aid has been compiled by the University Archives.

For further information concerning the use of these three collections, interested researchers should contact Maynard Brichford, University Archivist, or William J. Maher, Assistant Archivist, at the University Archives, University Library Room 19, Urbana, Illinois 61801.

## II. Opening of Additional Leslie White Papers

Beth Dillingham  
University of Cincinnati

When the papers of Leslie A. White (housed in the Michigan Historical Collections of the Bentley Library in Ann Arbor) were described in HAN X:2 (1983), I indicated that some materials were to remain sealed until ten years after White's death. The two boxes thus restricted were opened this past March, and their contents will be of interest both to specialists in Pueblo cultures and to those interested in the development of American anthropology.

Box #24 contains Dr. White's fieldnotes on the Pueblos, in the form of dated handwritten entries in lined paper journals or notebooks. Easily legible, they include material on kinship, family relations, economic conditions, religious beliefs, artifact descriptions, and incidental information collected between 1923 and 1957 at Acoma, Hopi, Laguna, Santa Ana, Sia, Santo Domingo, Santana, San Felipe, Taos and Zuni. They are quite candid, with references to specific named informants--which may account for their having been sealed until now.

Box #18 contains materials of a personal nature. These include journals and diaries kept by Dr. White, somewhat sporadically, from 1918 until his death. The contents are rather varied, and include appointment books and a book of birthdays he wished to remember, as well as long dissertations on life, as he viewed it. Some of the more interesting entries discuss his dealings with other anthropologists and with administrators at the University of Michigan. Although White was a popular and stimulating teacher (who in 1950 attracted 350 students to a course called "The Mind of Primitive Man"), his material and his approach to it often made administrators uncomfortable. White's frustration over this seeming contradiction between student popularity and administrative disapproval makes interesting reading.

These two boxes also include class notes from courses White took with Fay-Cooper Cole and some notes on Morgan and Bandelier.

The Bentley Library now has in its possession my rather extensive analysis and indexing of White's papers, so that it is possible for researchers to write to the Library and find out if there is material relevant to their interests. I would also be happy to supply any additional information that I can.

### III. The Oral History of Anthropology: Do-it-Yourself

Robert Ehrich, William Fenton, John Fox and Richard Woodbury have set in motion a program to collect oral historical materials through the self-interviews of anthropologists who feel that they have interesting reminiscent material to preserve. The idea is that they will record these themselves, and send copies of the tapes to Herman J. Viola, the director of the National Anthropological Archives, Smithsonian Institution, Washington, DC 20560, where they will be permanently archived. Tapes should be accompanied by an identification sheet giving the name and address of the interviewer/ee, along with the names of persons mentioned prominently on the tapes, as well as other materials that seem appropriate (e.g., a written resume or biobibliography). A checklist of possible interview topics is included in the article describing the project in the Anthropology Newsletter, April 1985. A fuller checklist is available from Ehrich (Box 175, Fitzwilliam, NH 03447. It is also hoped to collect an inventory of existing taped materials, wherever they exist.

## FOOTNOTES FOR THE HISTORY OF ANTHROPOLOGY

### An Efficient Sample of One: Margaret Mead Leaves the Sepik (1938)

David Lipset  
California-San Diego

In 1978, soon after Margaret Mead died, I visited Gregory Bateson, then living in Big Sur, California, in connection with the biography which I was writing about him (Lipset 1982). "I am sure she's got the kinship system and is already working out how the babies are handled," he said, warmly referring to the social organization of the afterlife which he assumed she was busily sorting out. "They always criticized her speed which made her anthropology unbelievable to many people."

I left for Papua New Guinea, six months after Bateson's death in July 1980, to do fieldwork on a Sepik River culture--Murik--which I had selected because of an interest in political development in that newly independent state. In the course of my early research I came across a 1936 reference in Oceania to a then on-going study of the Murik people by Louis Pierre Ledoux, an American college graduate whom Mead had sent there to fill an important gap in the ethnography of this region. Subsequently, while still in the field, I contacted Ledoux, and he generously provided me with his notes (600 pages) as well as several hundred photographs.

Among his notes was a five-page document, "On Murik Social Structure," written by Mead herself on the basis of a two-day interview she had conducted in 1938 with a Murik informant who was working on the "Lady Betty," the schooner on which Mead and Bateson had left eight months of difficult fieldwork among Iatmul. They had been collecting photographic data on Iatmul children to use comparatively with the Balinese data they had been gathering for the two previous years (see Bateson and Mead 1942).

While waiting for a few days in Wewak, the East Sepik district capital, Mead decided to help her student who had by that time returned to New York where he was floundering with his manuscript (which he ultimately abandoned). But she was also satisfying her own ethnographic curiosity about Murik culture which had been aroused during her earlier three-culture Sepik fieldwork with Fortune during 1931-33. The Murik were a regionally well-known seafaring people who specialized in the entrepreneurial exchange of traditional valuables--plaited baskets, dances and ornaments (see Lipset 1985) to such tribes as Arapesh whom Mead had studied.

Reading and rereading Mead's "On Murik Social Structure" while in the field, and in the perplexing years since then, I still find what she accomplished in a few whirlwind hours

remarkable. I think the piece also raises two points of relevance to her biography and the history of anthropology. The first is that by 1938 she had developed a powerful research tool--the extended interview with a single informant--which she could apply quickly, given an articulate and willing informant, where she had comprehensive ethnological background, to generate rich and accurate data on social organization--whatever the objections raised about her earlier fieldwork in Samoa.

The second point is that fifteen years later, having embarked on somewhat questionable national character research at Columbia University, Mead defended the methodological utility and validity of using such samples of one by arguing that quality of informant-interviewer relations was more significant than number of them. "Any member of a group" she maintained, "provided that his position within that group is properly specified, is a perfect sample of the group-wide pattern on which he is acting as informant" (1953a:648 [*italics mine*]).

"On Murik Social Structure," the text of which follows below, demonstrates the effectiveness of this rather extreme claim. Mead begins it by identifying and assessing the status of her informant in the social structure whose major elements she then surveys: village and hamlet divisions, clanship, descent, residence, inheritance, ritual relationships, kinship terms, age-grades, and religion.

#### ----- "Murik Social Structure"

Done in Wewak, November 19 and 20th, 1938. Nov. 19 MM alone.  
Nov. 20. MM and GB.

Kumin	Informant's name
Murik	Village
Wakamot	Hamlet Division
Tongoet	Clan (immigrant in grandfather's time
Salinamot	Mother's Clan from Karau)
Kandarin	Wife's Clan
Cassowary	Tabooed animal
Maro brag	Personal Shamanic War Spirit
Younger Brother Group	Age Grade Position
Kombet	Hair Cut
Father	Dead
Mother	Living
MB	Dead before birth
Elder Brothers	1. Sangi 2. Yakin
E/Bros' Age Grade Pos.	1. Grandfather's Grade 2. Father's
Children	One daughter
Djaumba (Wakamot)	Hereditary Feasting Partner (through M)
Keliva (Gomeron)	Hereditary Feasting Partner (through F)
Head Ornament	Owed maternal Feasting Partner



Note on informant quality. Kumin has been a police boy and a respectful of old custom, willing to think over a point and correct it. The first day he left out some of the affinal terms, and came back the next day with the corrections. He was however willing to generalize on individual cases, and gave the impression of making impromptu generalizations rather than of uttering reliable cliches. His disadvantages as an informant were mainly in his structural position, grandson of an emigrant (only one brother came to Murik), no living mother's brother or father's sister, resident, normally in place of paternal grandfather; no sons; and his wife is his sister's husband's brother's daughter which blurred his conception of affinal terms.

Method of Work Genealogy taken and list of personal relationships, as feasting partners, etc. of his brother's and sisters. Check questions based on others' clan, wife's clan, and the clans of the two feasting partners, which was the limit with which he could deal quickly. Questions asked were not recorded as there wasn't time, and I was working mainly to check up points, and get some idea of the structure. Questions asked were based on Pierre [Ledoux's] mss., and on Yuat River [Mundugumor] and Middle Sepik [Iatmul] leads, as Pierre [Ledoux] had been provided with Arapesh leads before.

The village of Murik consists of a series of hamlets, or residential patrilineal units, each one of which is composed of one or more patrilineal clans (pigeons). Some of these clans regard each other as more closely related than others, in the position of elder and younger brother groups, and this relationship may cut across hamlet lines. Also a hamlet may, by accepting a single matrilocally resident immigrant into its midst, incorporate a clan which traces no patrilineal relationship to the other clans in the hamlet. Clans seem to act as units, in respect to feasting partner obligations, "helping" the principal feasting partner, and in brother-in-law exchanges and mother's brother-sister's son exchanges.

There is considerable confusion on the whole question of inheritance as matrilineal residence and immigration from village to village, are both very common. There seems to be a series of discrepant ideas: that a certain type of thing, e.g., a haircut should be inherited from one's clan; that men should inherit from their fathers and women from their mothers; that a going feasting relationship between males who nevertheless are following their mother, not their fathers, should take precedence over the patrilineally inherited feasting relationships, etc. Consequently, analysis of practice gives an exceedingly mixed picture. There are undoubtedly a great number of exceptions to every one of the structural statements which I shall make, but nevertheless I think that a clear patrilineal totemism and general structural patrilineality does exist, with a strong complimentary matrilineal system--as in most parts of Oceania--and also a local tendency, which Murik shares with the cultures near the mouth

of the Yuat, of muddling inheritance and transmitting across sex lines. (This tendency once structuralized results in the Mundugumor "rope." If it became just a little bit looser than it is at present, we would begin to think of Murik as a bilateral system). With this statement in mind, read all further statements about structure.

The following things are clan owned, and may be described as totems (in the sense in which GB describes the Iatmul system, cf. Oceania 1932, "Social Structure of the Iatmul.") Although they are clan owned, they are not always patrilineally inherited. So we have: a) clan owned objects which are patrilineally inherited and given through daughters--the brag [spirit masks] appeared to be a case, (but no negative statement is valid of course) (only I expect Pierre to have some material on this point); b) clan owned objects which should be given only through daughters, e.g., matrilineal names...but are nevertheless sometimes given through males; e.g., a man inherited his mother's brother's name, does not use it himself, but gives it to his own son; c) relationships which can be inherited through either father or mother--the feasting partner relationship for example.

A clan owned object may be either patrilineally or matrilineally inherited, in individual cases, but continues to be regarded as clan owned, and there are clan quarrels about the alienation of names. So although a woman may give a name from her clan which is regarded as a patrilineal name to her son, it is still clan property...There is also considerable irregularity; a man may give his mother's brother's name to his son, and a woman may give her father's name to her son, neither of which follows any pattern.

(Disregard this red it is done to amuse watching children.)

Clan owned objects are: patrilineal names, matrilineal names, brags [spirit masks], garamut names, garamut calls, a tabooed animal, a totemic hair cut, a tatoo mark, a kind of ginger, a tangget [ginger leaf property marker], a leaf which is used in washing, initiatory spears and flutes which are regarded as accomplishments of the brag, house sites.

The mother's clan is referred to in Pidgin [English] as "blood" (as it is also on the Sepik river). So one's father's "blood" is father's mother's clan. (There are a few statements in Pierre's mss which don't fit with this at all, and which should be examined very carefully. The most puzzling one is where the taboo following a woman's death is relaxed if her widower marries a woman of another "blood". I have no idea what--in terms of the rest of the social structure--this can mean). In feasts for children, they are usually feasts to the child's mother's brother and his wife--e.g., the child's father's wife's brother and his wife--and in the case of female children, there is also a feast to the father's sisters. Mother's brothers and father's sisters occupy a symmetrical position in regard to opposite sex siblings, father's sisters officiating for brother's

daughters and mother's brothers for sister's sons. Owing perhaps to this fact, mother's brother and father's sisters are classified together as "kandere," the latter being called kandere mara, and there is a tendency in pidgin to call also mother's sisters and mother's brother's wives, kandere, which is not born out by the kinship terminology. (This symmetrical treatment of father's sisters and mother's [brothers] is strictly paralleled on the Yuat (Mundugumor) where the father's sister pierces her brother's daughter's ears and is paid for it, and the mother's brother initiates his sister's son.)

The kinship system is of the Yuat type--and is very simplified for New Guinea. [Mead then gives an accurate list of Murik kinship terms which would be classed as generational Hawaiian today]...Affinal terms are more complete... I didn't have time to work on affinal behaviour at all, beyond the bare statement that all of these relationships were wandik, which he said was the general term for tambu [avoidance affinal].

The age-grades: There are 5 named grades, meaning respectively "the old men"..., "the grandfathers" or "the grandfather people;"...the "father people"...; the "elder brother people,"...and the "younger brother people" [vernacular terms deleted]. At any given time in the House Tamberan there are three active grades, the fathers, elder brothers and younger brothers; the two oldest grades having become mere figureheads, who sit down and dress up like marsalaes [spirit figures]. There is an unnamed dual division with the grandfathers and elder brothers on one side of it and the fathers and younger brothers on the other. When the new unnamed line of younger brothers enter the House Tamberan, the present younger brothers become elder brothers, the elder brothers become fathers, and the fathers retire. So a man passes through each of these named age grades in turn. Kumin's two brothers were respectively grandfathers' grade and fathers' grade, he has one sengan [feasting partner] in his own grade and one in the elder brother's grade, so it is clear that the age span is very narrow and most of the men over forty would be figureheads...

In the ceremonial license, the women of the lower grade are offered to the men of the next grade above. Informant was vague about women's grades except in this statement.

#### Diagram of Initiatory System

One side...not named,  
referred to as "Elder brothers"

2. Grandfathers
4. Elder Brothers

Other side referred to as  
"Younger brothers"

1. Great Grandfathers
3. Fathers
5. Younger Brothers

1 initiated 2, 2 initiated 3, etc. When the next line of novices, who are referred to merely by the name of a child who will be one of them, come in, they will become 5, the men of 5 will become 4, etc. and the whole system changes sides, but the same people remain in groups opposing each other.

He claimed that line 3 plays no role, that 4 first makes the line 5 "save" [feel pain] and then "makes them alright" later.<sup>2</sup>

Hereditary marsalae. The brag is a named marsalae [spirit figure], associated with a definite named locale in the bush, who is represented by a carved wooden figure, kandimbwag, the figure itself being kept in the house of the present owner, and renewed when necessary. The figure is treated as a shrine of the marsalae. Offerings of betel and tobacco are put beside it when someone wishes the marsalae to enter the body of a member of the patrilineal group who is a shaman, possessed by the marsalae which the figure represented (This offering is supposed to be made secretly, and then the shaman goes into trance.) The marsalae may also, through his shaman announce that he wishes to put in an appearance, in which case a special house and enclosure is built for him, and the sengan (hereditary feasting partner of the man who is giving the feast) wears the kandimbwag figure--that is he carries it on a high pole and his body is covered with sago leaves so that it becomes virtually a mask. There is then a big food and pigs presentation to the sengan who has carried the kandimbwag, which is spoken of as the child of its owners. (This integration between the hereditary named marsalae carved figures and the feasting partner/pattern is typically Mundugumor. Kumin's father had one kandimbwag which had been made for him by a trade friend in another village (Gauian?).)

The shaman, who is possessed by the marsalae, and who would be a member of his patrilineal group, but not necessarily the owner of the kandimbwag representation, goes into trance beginning with a trembling of the leg, as a Iatmul shaman does. (See Oceania article, loc. cit.) He makes prophecies as to whether a sick person will recover, but we note no instances of his prescribing sacrifices or remedies. Without the intervention of trance, a man may call upon his own marsalae (brag) to go with him and strengthen his arm to kill.

The brags also play a part in the initiatory system. They each have a set of initiatory flutes connected with them and also the special cassowary feathered spears in ? pairs. The flutes are kept in the House Tambaran and the spears near the kandimbwag figures. The garamut is conceived as belonging to the figure.

The whole system represents a most interesting integration of Yuat and Middle Sepik ideas...The [spirit] figures are owned by family lines, playing a part in ceremonial feasts between feasting partners, and their connection with marsalae associated with definite localities in the bush is Mundugumor-like, and the trance phenomena and role in killing, is Iatmul-like.

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Mead's data on kinship, residence, ritual relationships, cult age-grades and religion conform to what I collected in 1981-82. My main problem with the piece is her assumption that inheritance is patrilineal and in her use of the analytical term "clan," which commonly refers to an unilineal descent group. In 1981-1982, the term does not seem applicable to any reference group in the society. What she calls "clans" based on patrilineal totemism are actually endogamous, dispersed, nonunilineal descent groups in which both male and female links are claimed. Siblingship, rather than descent, is key. Cult membership and inheritance of the brag spirit, are not patrilineal at all, but are based on matrification.

In Arapesh, Iatmul or Tchambuli, patricians organized society. In Mundugumor, which Mead repeatedly compares to Murik, she had seen that descent and inheritance were not sex-bound. She apparently did not have Hogbin's Wogeo Island data (e.g., Hogbin 1934-35) at hand either, and of course debate about nonunilineal descent and filiation had not yet begun in 1938. So it is to her credit that the contradictions are clearly recognizable in her discussion. She states that sex lines are muddled in Murik inheritance. The notion of descent "is exceedingly mixed" and is subject to "considerable confusion." There are patrician owned sacrae which are "not always patrilineally inherited...[and are] given through daughters," and matrician owned names which "are nevertheless sometimes given through males."

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1. To Mead's five single spaced pages, Bateson added a brief note on the comparative usage of the notion of "blood" to express social relationships in Iatmul. "The Iatmul use of the term "blood" in pidgin [English] links up with their theory of conception that the bones of the child come from the father and the blood and meat from the mother. In the native language a man will say "I am in the body of Bowi clan" meaning that "I am child of a woman of Bowi," or "Bowi are my mother's brother group"...The "blood" metaphor is not used in the native language. Similarly, a man will say "em i one blood belong me" and this may mean either "he and I are both children of women of the same clan," or "he is child of a woman of my clan," or "he is a brother of my mother."

2. What is meant here is that the elder brothers' grade make the younger brothers' grade feel pain ("make them know"), by demanding sexual favors of the wives of novices as partial payment for initiating them. Power and status in the Murik men's cult, that is, used to derive from giving up rights to wives' sexuality (see Lipset 1984).

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#### RESEARCH IN PROGRESS

Fernando Estevez (Cultural Anthropology, Universidad de La Laguna, Canary Islands) is currently preparing a doctoral dissertation treating the history of anthropological inquiry into the aboriginal population (the Guanches) of the Canary Islands, which since a very early period in European expansion have been a stopoff point for voyagers and expeditions.

Robert Procter (History of Science, Stanford) is preparing a manuscript on the participation of the German medical community in the development of Nazi racial science.

Michael Tarabulski (214 W. Gilman, Madison, Wis.) is doing research (including videotaped interviews) on the Beloit College Logan African Expedition of 1930, focussing on the career of the archeologist Alonzo W. Pond, leading toward a reunion/symposium of participants in October, 1985 at Beloit.

Marjorie Wheeler-Barclay (History, Northwestern) is working on a doctoral dissertation entitled "The Science of Religion in Britain, 1860 to 1915," which will focus on Tylor, Max Muller, Lang, Robertson Smith, Frazer and Marett.

Patrick Wolfe (Anthropology, London School of Economics) is doing research for an M.Phil. on the topic of anthropological interest in dreaming in the late nineteenth and early twentieth century.

Kristen L. Zacharias (Wyomissing, Pa.) is doing research on the anthropology of Thomas Huxley.

## MALINOWSKI'S REVIVAL IN POLAND

Andrzej K. Paluch  
Jagiellonian University,  
Cracow

The centennial of Bronislaw Malinowski's birth in 1984 coincided with his long-delayed acceptance in the life of Polish culture. Prior to the second World War, he was little known in his native country outside of professional circles and childhood friends from Cracow. In the late 1940s and 50s he was proclaimed a "bourgeois anthropologist," and as such excommunicated (together with the whole science of sociology) by the champions of Marxism-Leninism. This changed, however, in the 60s and 70s, when the late Professor Andrzej Waligorski, Malinowski's pupil and a teacher of social anthropology in the Jagiellonian University in Cracow, initiated the complete edition in Polish of Malinowski's works--a project which I am now honored to carry on myself. Five volumes have already been published: the first (1980) contains Malinowski's doctoral dissertation from Cracow (published for the first time), and also his only book written in Polish, Wierzenia pierwotne i formy ustroju społecznego ("Primitive Beliefs and the Forms of Social Structure"); the second (1980) contains translations of Crime and Custom in Savage Society and The Sexual Life of Savages; the third (1981), Argonauts of the Western Pacific; and the fourth and fifth (1985), Coral Gardens and Their Magic. The remaining volumes are scheduled to appear during the next six years. Although Malinowski's work already belongs to the history of anthropology, the success of the volumes so far testifies to a lively interest in Malinowski among the Polish reading public.

Professor Waligorski's efforts also made it possible for me in 1980 to found the first department of social anthropology in Poland at the Institute of Sociology, Jagiellonian University. Thus it may be said, despite his emigration from Poland and subsequent neglect, that Malinowski served in a sense as a Trojan horse making possible the establishment of a separate place for social anthropology among Polish scientific institutions.

Despite the turmoil and the socio-political difficulties in current, post-Solidarity Poland, these earlier developments made it possible for the Jagiellonian University and the Cracow Section of the Polish Academy of Sciences to organize an international meeting to commemorate Malinowski's centennial. Cracow University, his alma mater, conferred its highest honor, an honorary doctorate, on Sir Raymond Firth, Malinowski's pupil and successor to the chair of social anthropology in the London School of Economics. A two day conference was also held last September, at which Professor Firth spoke on "Malinowski in the History of Social Anthropology"; Professor Piotr Sztompka (Cracow), on "Malinowski and the Development of Sociology";

Professor Jerzy Szacki (Warsaw), on "Malinowski and the Development of Polish Social Science"; Mrs. Grazyna Kubica (Cracow), on "Bronislaw Malinowski's Years in Poland"; Professor Andrzej K. Paluch (Cracow), on "Malinowski's Functional Interpretation of Culture"; Dr. Andrzej Flis (Cracow), on "Cracow Philosophy and the Rise of Malinowski's Scientific Ideas"; Professor Jan Jerschina (Cracow), on "Polish Culture of Modernism and Malinowski's Personality"; and Dr. Janusz Mucha (Cracow), on "Malinowski and the Problems of Contemporary Civilization." In this way the city of Cracow paid a belated tribute to its son who became a great scholar in England.

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G.W.S.= George W. Stocking  
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 R.D.F.= Raymond D. Fogelson  
 R.H. = Richard Handler  
 W.C.S.= William C. Sturtevant

#### GLEANINGS FROM ACADEMIC GATHERINGS

International Conference on Rock Art and Archaeoastronomy. At the meeting in Little Rock, Arkansas, October 7-12, 1984, Joseph J. Snyder, executive secretary of the American Committee to Advance the Study of Petroglyphs and Pictographs presented a paper on "The Evolution of Petroglyph and Pictograph Studies in the United States: An Overview of Major Syntheses."

## ANNOUNCEMENTS

The Folklore Historian-- publishes articles and other materials on the history and sociology of folklore studies and on the relationship of history and folklore. For editorial information, write the editor, Simon Bronner, Folklore and American Studies, Pennsylvania State University. For subscriptions, write W.K. McNeil, Ozark Folk Center, Mountain View, AK 72560 (\$5.00 for two annual numbers).

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The fifth annual volume in the series History of Anthropology, published by the University of Wisconsin Press under the editorship of George W. Stocking, will be devoted to:

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