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Huns, Free-Thinking Americans, and the AAA

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informs us that research materials collected in preparing his book are available for the use of interested scholars. IBM punch cards with quantitative material on the social background of authors and the contents of articles in four French journals are available for distribution at cost through the Inter-University Consortium for Political Research in Ann Arbor, Michigan. In addition, several cartons of photocopied and microfilmed documents have been deposited in the Special Collections Section of the Regenstein Library, University of Chicago. These include copies of documents from the French National Archives, the Sorbonne, and the French Institute, as well as interviews with older social scientists, along with several hundred pages of text that did not appear in the published version. Included in the last is a more extended content analysis of the material on IBM punch cards in Ann Arbor.

Wundt Archives J. Hoskovec, Institute of Psychology, Charles University, Prague, informs readers of the Cheiron Newsletter (see NEWS AND NOTES elsewhere in this issue), that the Wundt Archive is located at Karl Marx University, Sektion Padagogik/Psychologie, 701 Leipzig, Karl Mark Platz, East Germany. Donated by the family of Wilhelm Wundt, the great experimental and folk psychologist, it includes manuscripts, letters, and other documents. An interdisciplinary seminar on Wundt's work was to have been held in Leipzig during the autumn of 1974, and a publication concerning Wundt is in preparation.

FOOTNOTES FOR THE HISTORY OF ANTHROPOLOGY

HUNS, FREE-THINKING AMERICANS, AND THE AAA

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The following note is based on materials in the Frederick Webb Hodge Papers in the Southwest Museum; the quotations are published with the permission of the Director, Carl S. Dentzel. The events of the December 1919 meeting of the Association are treated in G. W. Stocking, Race, Culture and Evolution (New York, 1968), chapter 11, "The Scientific Reaction against Cultural Anthropology, 1917-1920."

In 1917, Leo J. Frachtenberg was fired from the Bureau of American Ethnology for making "derogatory remarks about the United States and the President." That fall Kroeber (then president of the American Anthropological Association) put Frachtenberg's name before the nominating committee to become a "member of the Council." On January 2, 1918, F. W. Hodge wrote to Kroeber, resigning from the AAA because Frachtenberg had been elected to the Council although he had been "recently dismissed from this Bureau by the Secretary of the Smithsonian Institution, to whom my loyalty is due." Kroeber replied from New York the next day, taking responsibility for the action but reminding Hodge "that it is the association's policy to have every regular working anthropologist on the council," and claiming that Frachtenberg's election was a belated action related only to his professional standing. Kroeber denied that any affront to Hodge or the Smithsonian was intended, and said that he was opposed to the AAA taking any position "on the internal administration of any institution." He refused to accept Hodge's resignation, which Hodge evidently did not resubmit.

In 1918, Hodge resigned from the BAE and moved to George Heye's Museum of the American Indian in New York. On December 17, 1919, Neil M. Judd wrote asking if Hodge was planning to attend the Cambridge meetings of the AAA, because "it is certain that matters will be presented in the Council which will call for the support of you free-thinking Americans at the Heye Museum." A few days later W. H. Holmes addressed Hodge as follows:

You have doubtless seen the traitorous article by Boas in the last Nation, and I want to say to you and to Saville and others who do not favor Prussian control of Anthropology in this country that we are determined now to end the Hun regime. The position of Honorary Philologist in the Bureau of Ethnology /held by Boas/ has been abolished, and this, I am sure, is not the final step in the official assault upon the Hun positions.

My attitude is this. In case Boas or any of his henchmen is selected to fill the \$6,000.00 position in the National Research Council, I shall resign from the Association and shall advocate the organization of a new Association which shall be American in reality. I am sure that the majority of anthropologists outside of New York will be glad to join any movement that will tend to purge the stables.

Hodge's reply to this does not survive either in the Southwest Museum or in the Holmes papers in the National Collection of Fine Arts, Smithsonian Institution. However, it can be deduced from Holmes' next, very curt, letter to Hodge: "I have your recent favor and am surprised that you should wish the continuance of the Prussian regime, the vicious, scheming minority of the association has ruled long enough, and if it is to continue I shall close my connection with anthropology for good."

CLIO'S FANCY--DOCUMENTS TO PIQUE THE HISTORICAL IMAGINATION

THE FUTURE OF ANTHROPOLOGY IN AFRICA OR ELSEWHERE

The following item appeared under the above title in the transactions of the anthropological section of the British Association for the Advancement of Science, 1934 (Reports, p. 354). It came from the pen of Captain Robert Sutherland Rattray, who as Government Anthropologist on the Gold Coast in the 1920s wrote a number of monographs on the Ashanti. After his retirement from government service in the early 1930s, Rattray published several items reflecting a more radical identification with native aspirations than his formal monographs suggest. They included a romantic novel, The Leopard Princess, dedicated to Paul Robeson, as well as articles expressing certain reservations about the prevailing orthodoxy of "Indirect Rule." The argument rather elliptically sketched in this BAAS abstract was developed at somewhat greater length in "Present Tendencies of African Colonial Government" (Journal of the African Society 33:22-36).

Is this science, which the European has built up around African and other races under the name of Anthropology, destined in the future to be regarded by the subjects of these scientific investigations as just so much interesting archaeological data concerning their own dead past?

Alternatively: Will these peoples come to recognise anthropology as something which has been a living vital factor in shaping their own destinies?

The answer to these questions would seem largely to depend