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SOURCES FOR THE HISTORY OF ANTHROPOLOGY

THE JULIAN H. STEWARD PAPERS

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In the course of his career Julian H. Steward was affiliated with five universities and several federal agencies. Though he is primarily associated with Columbia, his last (and longest) appointment was at the University of Illinois/Urbana-Champaign and his papers are now held by the university archive. This is the principal collection of Steward papers and contains much material useful for reconstructing the development of his thought and his activities as an organizer and manager of research enterprises (for biographical material on Steward see Manners 1973 and Murphy 1977; for estimations of his place in the history of anthropology see the relevant sections in Harris 1968, Hatch 1973 and 1973a and Manners 1964).

The Steward papers comprise the fifteen processed and two unprocessed boxes of Record Series 5/2/21. These include his office files, working (home) files, and correspondence materials crated and sealed prior to his move to Urbana. They have been sorted into folders (many of them Steward's originals) and a finding aid listing the contents by folder heading is available. The collection is organized into three major categories, correspondence, other materials and departmental and university affairs. Although Mrs. Steward informs me that a few highly personal items were not deposited, there are no restrictions on any of the Steward papers. The archive is open from 8:00 to 5:00, Monday through Friday. Interested researchers should contact William J. Maher, University Archives Room 19, University Library, Urbana, Illinois 61801.

Steward exchanged letters only rarely with his seniors and peers in the profession. He corresponded regularly, however, with a large number of students and juniors and accumulated substantial files on R. McC. Adams, S. Diamond, M. Fried, F. K. Lehman, R. F. Murphy, and the field-staff of the Puerto Rico project he directed while at Columbia (R. Manners, S. Mintz, E. Padilla, R. Scheele, E. Wolf). Of particular historical interest are an exchange with J. A. Ford documenting Steward's extension of typological classificatory principles from artifacts to subsistence systems and, regarding the debate over Steward's affinities with Marxism (cf. Harris, 1968; Legros, 1977), a letter to R. F. Millon containing a lengthy and unfavorable appraisal of "mode of production." The vast bulk of the correspondence postdates 1952, the year Steward moved to Urbana, but there is a small collection of earlier letters. Noteworthy among these are a letter from Frank Speck (22 January 1940) concerning the post-contact origin of family hunting territories in Northeastern America, and one to A. L. Kroeber (ca. 1945) detailing Steward's various and, in his opinion, unappreciated efforts as a promoter of the discipline. Incoming and outgoing correspondence is filed together alphabetically by sender, then chronologically.

Though they are not organized this way, the non-correspondence material may be described in terms of the two phases of Steward's career. The earlier, running from the late 1920s to the mid 1940s, was primarily a period of theoretical development and is represented by lecture notes, reading notes, manuscripts and project files. All the lecture notes date from Steward's graduate years at Berkeley. The reading notes comprise citations and summaries from a wide range of sources along with Steward's comments. His principal concerns seem to have been the apparently differential integration of culture elements and the potential for variability within individual culture patterns. Most of the unpublished manuscripts here were drafted as introductions to some of Steward's well-known publications. They define his theoretical position in relation to figures, like Goldenweiser and Klimek, generally not thought to have had any bearing on his thinking. Other notable items are final drafts of two unpublished popular treatments of Southwestern archaeology, a "Humor" file containing a compilation of exasperating exchanges with informants, and Steward's M.A., a distributional study of tambourines. Letters relating directly to an ongoing study were commonly placed in the appropriate project file. Thus, there is correspondence scattered throughout the collection. The petroglyph files, for instance, are interspersed with letters from numerous Christian fundamentalists who saw in petroglyphs evidence of the American Indian's Phoenician origin or confirmation of the Biblical chronology.

Also dating from this earlier period are Steward's records of his year (1936-37) as consultant anthropologist to the Bureau of Indian Affairs. The Bureau was then in the process of implementing the Indian Reorganization Act, Commissioner Collier's program for revitalizing native American life. Included are Steward's report on the status and prospects of reorganization among the Shoshoni, letters and memoranda. These document Steward's only, and apparently alienating, encounter with applied anthropology. Particularly important in this regard is a letter to M. Herskovits (28 April 1936, coauthored with S. Mekeel) insisting that scientific anthropology be institutionally segregated from social welfare programs, a position Steward maintained throughout his career.

Though Steward's thinking on cultural taxonomy underwent continuing refinement, the years from the late 1940s to the late 1960s were given over largely to organizational and managerial activity. Representing this phase of his career are research proposals, grant applications and original field reports from Steward's two large-scale research projects, the Puerto Rico and the Study of Cultural Regularities projects. Also preserved is his correspondence with the Ford Foundation, which funded the latter project. By this time Steward's research interests focused on the study of complex societies, and his Area Research: Theory and Method (1950) served as an early charter of the area study approach. An early version was widely circulated and Steward collected several files of critical "Area Letters," including lengthy exchanges with O. Lattimore and C. DuBois. Also dating from this period are materials relating to projects never fully worked up,

such as Steward's "Proposal for Research on a Typology of Subcultures in Illinois."

During the early 1950s, Steward was contracted as an expert witness by the Justice Department for several cases before the Indian Claims Commission. The statements he prepared on land use and political organization among the Ute and northern Paiute have recently been published (Steward, 1974 and 1974a). His papers contain a wealth of manuscripts and letters documenting the progress of the hearings and also the angry debate over anthropology's proper commitment which developed out of them. Also bearing on this issue is Steward's "Operation Camelot" file, in which he proposed an organizational response to attacks on anthropology's freedom of inquiry.

Between 1935 and 1946 Steward was an Associate Anthropologist in the Bureau of American Ethnology. His first two major research enterprises, the Handbook of South American Indians and his Institute of Social Anthropology (ISA), were conducted under Smithsonian auspices. The papers from these projects, as well as Steward's field notes on the Carrier of British Columbia, are now at the National Anthropological Archives. Inquiries concerning these materials should be addressed to the National Anthropological Archives, Smithsonian Institution, Washington, D.C. 20560. Though he left the ISA for Columbia University in 1946, Steward was retained for several years in an advisory capacity. The Urbana collection contains an ISA file comprising letters and memoranda between Steward, the field staff, and the Smithsonian documenting the progress and new directions taken by the ISA during the directorship of George Foster.

The section on university and departmental matters covers Steward's administrative activities at Illinois from 1953 through 1969. Much of the material concerns the establishment, in 1960, of a new anthropology department independent from sociology and Steward's years as chairman.

Harris, Marvin, 1968. The Rise of Anthropological Theory, Thomas Y. Crowell, N.Y.

Hatch, Elvin, 1973. "The growth of economic, subsistence and ecological studies in American anthropology," Journal of Anthropological Research Vol. 29.

_____, 1973a. Theories of Man and Culture, Columbia University Press, N.Y.

Legros, Dominic, 1977. "Chance, necessity and mode of production," American Anthropologist Vol. 79.

Manners, Robert A., ed., 1964. Process and Pattern in Culture: Essays in Honor of Julian H. Steward, Aldine, Chicago.

_____, 1973. "Julian H. Steward, 1920-1972," American Anthropologist Vol. 29.

Murphy, Robert F., 1977. "The anthropological theories of Julian H. Steward." Introduction to Evolution and Ecology: Essays on Social Transformation by Julian H. Steward by Jane C. Steward and Robert F. Murphy, University of Illinois Press, Urbana.

Steward, Julian H., 1974. Aboriginal and Historical Groups of the Ute Indians of Utah, Garland Publishing, New York.

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FOOTNOTES TO THE HISTORY OF ANTHROPOLOGY

SEPARATION AND LINKAGE IN AMERICAN INDIAN LINGUISTICS, c. 1900

Dell Hymes
University of Pennsylvania

In 1956, Dell Hymes, then at the Department of Social Relations of Harvard, wrote to John Swanton (1873-1958) an early student of Franz Boas and long-time member of the Bureau of American Ethnology, inquiring about Boas' and Swanton's early work on Chinookan languages, on which Hymes had completed his doctoral dissertation ("The Language of the Kathlamet Chinook," Indiana University, 1955). In the correspondence that ensued, Swanton had occasion to comment on the work of John Napoleon Brinton Hewitt (1858-1937), who had already been at the Bureau for many years when Swanton joined it in 1900. Although not included in the recent volume on American Indian Intellectuals edited by Margot Liberty, Hewitt was one of the first Native Americans to be professionally employed in anthropological research. Swanton's recollections focused primarily upon Hewitt's somewhat unusual individual personality, rather than upon Hewitt as Native American. The extent to which Hewitt's idiosyncratic style and marginal position within the Bureau, or his subsequent neglect, may reflect also his situation as Native American is perhaps a matter for further study. In any case, it is clear that he had important contributions to offer to the study of American Indian linguistics. (Hewitt's linguistic work is discussed briefly in Darnell, 1969:94-101; Stocking, 1974; and also in Judd, 1967).

22 George St.,
Newton 58, Mass., March 14, 1957

Dear Dr. Hymes:

You inquire regarding J. N. B. Hewitt's work on the languages of Oregon and Washington. What I know of the matter is about as follows. Mr. Hewitt was an unusual character. He was, as you probably know,