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Additional Redfield Materials

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FACE-LIFTING HAN

Our new cover design (layout by David James on the basis of suggestions from G.W.S.) incorporates the figurine chosen as the logo for the XVth International Congress of the History of Science, in Bucharest, Romania (August 1981). Recovered from the Cemovodă necropolis in Romania dating from 5000-3000 B.C., the exquisitely pensive figure, poised on the aesthetic balance point between the "primitive" and the "modern," evokes a universal attitude of retrospective self-reflection particularly appropriate for a newsletter in the history of anthropology.

FORTHCOMING INTELLECTUAL TOPOGRAPHY

Due to the length of this issue, and the fact that the response to last fall's questionnaire still includes only slightly more than two-thirds of our total active individual subscribers, we are postponing the presentation of the resulting data for one more issue. If there is a red mark in the margin to the left, it means that we have not yet received a completed questionnaire from you. Drop us a note, and we will be glad to send along another copy of the questionnaire.

SOURCES FOR THE HISTORY OF ANTHROPOLOGY

I. ADDITIONAL REDFIELD MATERIALS

The Special Collections Department of the Regenstein Library, University of Chicago, has received further materials relating to the life and career of Robert Redfield, as well as the papers of his wife Margaret Park Redfield. The former include especially documents relating to Redfield's family background, childhood, experiences in World War I, and his anthropological career prior to 1930, as well as numerous photographic materials. In addition to correspondence with her husband and letters relating to the biography of her father (the sociologist Robert Park), Mrs. Redfield's papers include materials produced in the course of her own anthropological research. Brief descriptive catalogues have been prepared.

II. MARGARET MEAD PAPERS

Margaret Rossiter reports having been informed by the Library of Congress that the bulk of the papers of Margaret Mead were received by the Library in three installments during 1980. Ac. 17,788 (Ca. 350,000 items) includes correspondence, memoranda, financial papers, writings, reports, printed matter, notes and notebooks, minutes of meetings, itineraries, and other papers, dating from 1924 to 1979. Ac. 18,046 (Ca. 275,000 items) includes correspondence, subject files, writings, motion picture film, audio tapes, photographs, notes, printed material, and other papers comprising additional papers of Margaret Mead; field material; papers of colleagues including Rhoda Metraux and Gregory Bateson; and project files. Ac. 18,060 (Ca. 300 items) includes chiefly family papers and correspondence, school notebooks, scrapbooks, clippings, printed matter, and other

papers, dating from 1880-1972. Smaller additions are expected in the future. Processing the papers will take at least a year; as yet there is not even a preliminary inventory. As a result, they will not be open for research for some time to come.

III. MICROFILM EDITION OF THE J. P. HARRINGTON PAPERS

Kraus Microform (Route 100, Millwood, New York) announces the publication of more than 750,000 pages of materials collected by the ethnologist John Peabody Harrington over his fifty year career. Housed in the National Anthropological Archives, Smithsonian Institution, the Harrington papers will be issued over a three-year period on more than 350 reels of microfilm organized in geographical units.

FOOTNOTES TO THE HISTORY OF ANTHROPOLOGY

INVISIBLE COLLEGIAL DISCUSSION AMONG THE SOCIAL EVOLUTIONISTS: J. F. MCLENNAN ON THE REDEFINITION OF CIVILIZATION AND PROGRESS

Some of the most cherished historical/theoretical categories of anthropology are to a large extent retrospectively constituted, with little appreciation of how the historical actors whom they associate terminologically may actually have interacted with one another--the extent to which they were in fact linked by invisible collegial relations, or the ways they may have exchanged ideas outside the medium of the printed word. Even so provocative a work as Burrow's Evolution and Society leaves us with no real sense of how E. B. Tylor, John Lubbock and J. F. McLennan (who are considered together in a chapter on the growth of anthropology) actually related to each other personally and intellectually. From this point of view, there is considerable interest in the short sequence of letters from McLennan to Lubbock written in the fall of 1867 (and briefly referred to in Peter Riviere's introduction to the reprinted edition of McLennan's Primitive Marriage).

The intellectual network which these letters evoke has both a hierarchical and a center/periphery structure. From what we know of his class background, national origins, and career pattern, it is not surprising to find McLennan in the role of outsider and petitioner. One is less prepared to find Lubbock (a figure of only secondary retrospective rank in the history of social anthropology) at the focal point. While Tylor, like Lubbock, might also be regarded as one of the "intellectual aristocracy" that emerged in Britain in the mid-nineteenth century, he spent most of his time in Somerset, and had neither the scientific nor the political connections which Lubbock could command.

Lubbock's contemporary status among biological scientists--signalized here by McLennan's attempt through him to include Huxley in the proposed cooperative project--suggests (contrary to Burrow) the overriding importance of the Darwinian context to McLennan's evolutionism, an inference supported also by McLennan's somewhat surprised dissatisfaction with his pre-evolutionary work on the Hill Tribes of India. The role of