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History of **A**nthropology **N**ewsletter



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History of Anthropology Newsletter

VOLUME X, NUMBER II

DECEMBER, 1983

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Subscribers and contributors should understand that HAN is carried on with a small budget as a spare-time activity. Correspondence and documentation relating to institutional or subscription service billing must therefore be kept to a minimum.

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 David Koester, who served as production manager.

HAN ENTERS THE THIRD WAVE

The slight delay in the normal December mailing date of this number is due to the fact that we have entered a new technological phase, as the result of the editor's purchase of a personal computer. Although there are still some bugs to be worked out in the layout, as well as in the billing and addressing procedures, we expect to have these matters fully in hand for Volume XI. Over the long run, we hope that the new technology may facilitate the preparation of an index to bibliographic materials. Although we will continue to accept material in any easily readable form, in the case of longer articles (Clio's Fancy, Footnotes to the History of Anthropology, Sources for the History of Anthropology, and essay entries under Bibliographica Arcana), submission on Osborne-readable floppy disks would eliminate the need for retyping. Our great thanks to Dan Segal and David Koester who planned and implemented the switchover. Hopefully, their combined computer expertese has got things in such a form that even a programming-illiterate like the editor can manage without assistance.

SOURCES FOR THE HISTORY OF ANTHROPOLOGY

I. The Leslie A. White Papers

Beth Dillingham
University of Cincinnati

When Leslie A. White retired from the department of anthropology at the University of Michigan 1970, he gave his professional papers to the Bentley Historical Library in Ann Arbor. Upon his death in 1975, further papers were added to the collection by his literary executors: myself and Robert L. Carneiro. I have been through the entire collection with some care. Its rich and extensive assemblage of materials spans the years from 1921 to 1975, with some posthumous items. The collection includes: (a) ten boxes of correspondence; (b) three boxes of research materials concerning Lewis Henry Morgan; (c) three boxes of articles, reviews, research materials and miscellaneous writings by White; (d) a box containing copies of White's published articles and books; and (e) a number of boxes of field notes, correspondence and other materials on Pueblo Indians. At White's request, the Pueblo materials remain closed until 1985. Otherwise, the papers are open for research.

White wrote to and heard from most of the "names" in anthropology during the forties, fifties and sixties. Since he was an anthropologist first and a cultural anthropologist-Pueblo specialist second, the correspondence includes exchanges with

physical anthropologists, archeologists and linguists in addition to cultural anthropologists. The names read like a Who's Who in anthropology during the period. The many American and British correspondents include Sapir, Kroeber, Murdock, Eggan, Beals, Strong, Kidder, Coon, Braidwood, Kennard, Childe, Malinowski, Radcliffe-Brown, Schapera, Levi-Strauss, Meggers, Service, Marvin Opler, and Norbeck. There is also correspondence with anthropologists from China, Russia, India and Japan. Although almost all the letters relate to anthropological concerns, there are frequently items of a personal nature (for example, Childe writing to White that he had never belonged to any communist organization). Contrary to the recent suggestion that White's relations with fellow anthropologists were "something less than cordial" (Garbarino 1977:88), the letters suggest strongly that White was respected by, and in turn respected, his colleagues.

The correspondence also includes letters to and from a number of non-anthropological academicians. There is extensive correspondence with Harry Elmer Barnes, the historian, with whom White had a long and intimate friendship. Other notables include Marvin Farber (philosopher), Raymond L. Wilder (mathematician), Robert Millikan (physicist), Charles Beard (historian), R. W. Gerard (physiologist) and James Klee (psychologist). Again, the letters generally focus on anthropological matters but a good many other issues are also discussed.

In addition to anthropologists and other academicians there is correspondence with other "notables" about culturalogical issues including for example, a letter from Leon Trotsky written shortly before he was killed. Arthur S. Vandenberg, H. L. Mencken, Harold Ickes, Thomas Mann, Stuart Chase, Edmund Wilson, Lewis Mumford and Adolph Berle are among the names most would recognize.

The papers on Morgan are extensive, and ought to be consulted by anyone interested in Morgan's contributions to anthropology. White had planned to write a definitive biography, and spent a good many years collecting information to this end. In his papers there are copies of Morgan's correspondence with various persons (including Schoolcraft and Andrew D. White, but, interestingly, not McIlvaine), White's own correspondence with others regarding Morgan, articles on Morgan's life, and bibliographical notecards on Morgan's correspondence. As White's correspondence with Carl Resek shows, he gave full support to the latter's writing of a biography of Morgan (Resek 1960). Although White evidently felt that Resek had done a competent job, there is much still to be written about Morgan from the standpoint of anthropology, for which White's papers would certainly be useful.

Although the contents of the Pueblo papers will not be determined until 1985, they undoubtedly contain much of interest to Pueblo specialists--judging by the care with which White recorded most things, and given the fact that he spent so many years researching Pueblos, and wrote the definitive works on five of the Keresan Pueblos.

Personally, I have found the unpublished manuscripts of White among the most interesting papers in the collection. There is a copy of what is evidently the draft of his original doctoral dissertation (which was rejected by the Department of Sociology and Anthropology at the University of Chicago), as well as copies of papers he wrote as a student. These suggest a culturalogical point of view at a time when neither he nor his professors knew of such a concept. There are also typescripts of articles written for New Masses under the initials J. S. And there are many and diverse articles that were never published--along with an envelope containing rejections! The rejections are primarily of theoretical articles, not the data pieces. "The Symbol," for example, was rejected at least twice by leading journals, and of course it is one of the most often reprinted articles in cultural anthropology.

The Bentley Library has done an excellent job in organizing the papers so as to make it relatively easy to retrieve material of interest. The correspondence is filed by year, and within years the various letters are alphabetized by the last name of the author, so that it is easy to determine whether or not there are letters of interest to a particular project. In addition, White had the foresight to write the last names of otherwise unidentified persons on the top of the letters; thus one does not have to try to determine who "Bill" or "Fred" or "Betty" is. The library has been most accommodating in answering queries by mail.

Finally, I personally have a rather complete list of the people to whom or from whom there are letters in this collection. In many cases I also have notes on the specific contents of the letters. I have also recorded what there is in terms of materials White used in writing on people such as Elsie Clews Parsons, Norman Humphreys, A. A. Goldenweiser, etc. I would be most happy to share any of this information.

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II. The Correspondence of Johann Friedrich Blumenbach

F. W. P. Dougherty
Göttingen University
Göttingen, West Germany

A critical edition of the complete correspondence of Johann Friedrich Blumenbach (1752-1840) is being prepared through the support and encouragement of the Niedersächsischen Staats- und Universitätsbibliothek (Göttingen). The correspondence spans Blumenbach's life at Göttingen from his days as a young student of medicine (1773) through his long career as Professor of medicine and natural history. Blumenbach was truly one of those astounding polymaths of the classical age of the natural sciences, and the correspondence reflects his importance and international reputation in many fields of scientific endeavour: medicine, natural history, geology, paleontology, and even Egyptology. However, the study of man dominated all others; it might indeed be said that "anthropology", as Blumenbach understood it, was the architectonic (in the Aristotelean sense of the term), the science to whose ends all others were subordinated. And for this study of mankind, it was necessary not only to sift critically through the facts from the long history of over-seas travels, but also to collect oneself. In his insatiable thirst for knowledge of all the nations and peoples of the earth, Blumenbach read and made excerpts from every voyage-description that was to be found in the library (Marx 1840:25). The Blumenbach papers include thousands of excerpts on scrap paper, sorted under the different headings for Blumenbach's use, as well as five manuscript volumes in Blumenbach's handwriting, "Litteratur der Reisebeschreibungen," systematically organized by continent. (Cod. MS. Hist. lit., 178).

As curator of the Academical Museum in Göttingen, Blumenbach had the rare occasion to use the reputation and fame of the Göttingen University to enhance the collections, as well as building his own. Because of the Personal Union of Hannover to Great Britain through the personage of the King, the University of Göttingen was able to share in the wealth of materials and discoveries of British expeditions. Blumenbach's zeal induced him to write--in the very baroque style of the period--to the British government of George the III on behalf of the University Museum, in order to procure "something of the abundance of foreign natural curiosities" that had been brought back from the last voyage of Captain James Cook. Through Blumenbach's efforts the largest collection from the Cook expeditions to be assembled in one single location is still preserved today in the Volkerkundlichen Sammlung of the Göttingen University.

Although this is a fine example of the institutionalization of science at the end of the eighteenth century, most scientific exchange was conducted through personal relationships through the medium of the letter. A study of this epistolary commerce gives

a vivid insight not only into the communication of scientific information and the exchange of wares, but also into the way artifacts were collected, the circumstances surrounding their acquisition and even the reasons for finding each particular item of value. As the Baron von Asch sends Blumenbach a skull from Oczakow he relates how its peculiar oblique and misshaped form was caused by the practice of binding the head with bandages after birth, in order to attempt to form the head "ad imaginem Dei (Moses Ebenbild Gottes)"; he continues by commenting that that which the ancients did to their dead, as the mummies teach us, so do "we" Europeans do to new born children (MS Blum., III, f. 16 r^o).

As affidavits bearing witness to the authenticity, provenance and circumstances surrounding each item, Blumenbach kept many of the letters pertaining to the objects sent for his "Golgotha," as he called his collection of the skulls of different nations, and also for his collections of mummies, portraits, artifacts, etc. These letters contain a wealth of information for the history of anthropology in the late eighteenth and early nineteenth centuries. The Dutch physician A. L. Jassoy sent curiosities from Batavia, Lucan Alaman from Mexico, G. J. van Angelbeek, the last Dutch governor of Ceylon, from Kutheim, Caldcleugh from Valparaiso de Chili. Among the "administrators" of science who fostered organization and communication in a more institutional form, many of the more influential were of great service to Blumenbach. Sir Joseph Banks, President of the Royal Society, who had been naturalist on Cook's first voyage round the world, was responsible for communicating many curiosities from the South Seas and Australia, as well as from the Caribbean and Arctic regions of the earth. Not only were skulls furnished; literature, drawings, watercolors pertaining to foreign lands and peoples were sent from London, although the route was sometimes tortuous due to the French blockade during the Napoleonic wars. Lady Banks offered Blumenbach a colored miniature of Omai, the elegant Tahitian who had made a great impression of London society in the 1770s and who was even Sir Joshua Reynold's subject for a well-known portrait. Banks himself was so generous to Blumenbach's anthropological pursuits that he had oil portraits of two Eskimos sent, today on display in Göttingen's Völkerkundlichen Museum. Friedrich Heinrich Alexander, Freiherrn von Humboldt, presented his former professor with the skull of "Atvri Orinoccani." From Martinus van Marum, director of the cabinet of natural curiosities and secretary of the Hollandsche Maatschappij der Wetenschappen in Haarlem, Blumenbach not only received the skulls, bones, and teeth of all sorts of living and fossil animals, but also the prized skull of an Orang-outang.

Because of the ties between Hannover and Great Britain, Göttingen attracted many English-speaking students, including quite a few Americans. Since Blumenbach's courses in natural history provided useful knowledge for other disciplines (especially for careers in medicine, theology and law) and because his simple, articulate German and his lectures were more

easily understood, many foreign students were attracted to his classroom. George Greenough, later to become president of the Geological Society of London, wrote in an autobiographical note:

My taste for nat. hist. was first called forth at Göttingen and the person to whom I am indebted for it was Prof Blumenbach. Sent from College to that University for the purpose of studying the Civil law to which I was brought up as the profession followed by my father & recommended by my Grandfather I found it necessary as a preparatory step to learn the language & was advised to attend the lectures of Blumenbach as his subject was entertaining his language perspicuous, his delivery easy & his gesticulation combined with the visible objects drawings & specimens tended to make one understand his meaning pantomimically. (University College, London: Greenough Press 1981)

A warm hospitality was especially extended to foreign students, and many references to personally guided tours of the academical museum and to pleasant evenings spent with the Blumenbach family have been left in letters and diaries.

In fond memory of their German professor, these students were anxious to furnish material, each from his home land, for his collections. Edward Everett of Boston, who matriculated with George Ticknor on August 11, 1815 and spent two years in Göttingen, never forgot his student days in Germany. In 1835 he sent a phrenological cast in plaster of the skull of the famous preacher, Whitefield, who had introduced the Methodist sect into America, and continued in a letter to Blumenbach:

The Skull of Whitefield was thought, by the Phrenologists, to present Matter of very curious observation, it being wholly deficient in the organ of religious Sentiment. This discovery, however, has been deemed reconcilable with their Science, though somewhat at the expense of Whitefield's religious character;- & has been thought to furnish phrenological confirmation of the charges brought, by his enemies, against him, of worldliness & avarice. (MS. Nachlass Blum. VI,2 f.26 v^o)

George Ticknor delivered Blumenbach accounts of "Bearded Indians," "Prince Saunders, a Negro," and "Paul Cuffy, a Negro," from personal information and acquaintance (MS Nachlass Blum. IXc, ff. 3-9). To Philip Tidyman Blumenbach related his most obliging thanks "for the friendly attention with which You intended to procure me by the care of Mr Drayton [John Drayton, Governor of South Carolinal] a skull of the Catabaw Indians & [I] recommend my Golgotha to Your further kind remembrance." (Am. Phil. Soc., Misc. MS coll., f. 2 r^o).

The University had been founded as a showcase of modern, "aufgeklärten" science, and there is Blumenbach material in other repositories that reflects this cosmopolitan flair. Blumenbach

corresponded with the crown-prince of Denmark, Frederik Christian, especially concerning the mineralogy of Denmark and its dominions, but also regarding the crown prince's gift of the skull of the "bosen Dirne von Umanak" ('naughty lass from Umanak'), which clearly showed the transition from the Mongolian to the American race (Christian VIII, Kongehusarkivet, Rigsarkivet, Copenhagen, 126, Nr. 8, f. 1 r^o). Nationalism had no place in matters of science; the Republique de lettres crossed all borders, even amidst political upheavals, in particular during the period of the French revolution. While on a diplomatic mission to Paris to rescue the University of Göttingen from being closed under the Napoleonic government of Westphalia, Blumenbach had met Georges Cuvier; their correspondence is preserved in the Bibliotheque Mazarin de l'Institut de France, Paris. This type of science was carried out on a much more personal level, and this of course implied exchange. Blumenbach repaid the kindness of his collaborators with the latest German scientific literature as well as with specimens of natural history from the surrounding provinces (especially minerals and petrifacts). This "reflex" system of scientific communication, by means of the letter, is perhaps the most interesting general characteristic of the Briefwechsel.

CLIO'S FANCY: DOCUMENTS TO PIQUE THE HISTORICAL IMAGINATION

Hocart and Cambridge: Complaints of a Colonial Commissioner in Ceylon

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Among those who apparently expressed interest in competing for the first appointment to the William Wyse Chair in social anthropology at the University of Cambridge in 1932 were two ex-colonial civil servants. Beyond sharing this modicum of professional identity, however, the careers and scholarly inclinations of these two candidates were about as different as can be imagined. The successful candidate, Thomas Callan Hodson (1871-1953), had already been appointed Reader in succession to Alfred Cort Haddon (1855-1940) in 1926--against Haddon's wishes. The other "ex-colonial" was Arthur Maurice Hocart (1883-1939) who had, three years earlier in 1929, been pensioned off as medically unfit for further service in the colonial government of Ceylon, where he had been serving since 1921 as Commissioner of Archaeology. In his recent book on Cambridge anthropology between 1898 and 1931, Ian Langham quotes one of Hocart's letters to Haddon, written from Oxford sometime in the 1920s, about squabbles over Rockefeller money for British anthropology.¹ Several other Hocart letters, sent to Haddon from Ceylon during that decade, provide an interesting footnote on Hocart as an administrator caught up in nationalist unrest and the inter-

departmental tensions of colonial government. The letters (now in the Manuscript Room at Cambridge University Library and reproduced here with their permission) suggest that in Anuradhapura, as in Oxford, Hocart resented the way the machinations of his colleagues robbed him of the peace he needed for his real work; that Cambridge (and Haddon, for whom he seems to have a great personal affection despite some intellectual differences) represented an area of calm to which Hocart was always an outsider.

Ceylon, 20 November, 1926

Dear Haddon,

This will be your first Christmas in retirement. I hope you will enjoy a well deserved otium cum dignitate surrounded by grateful pupils. It is nearly a year if I remember well since I enjoyed Mrs. Haddon's kind hospitality, and I still remember the fine crisp weather I had in Cambridge. Our scheme of a Government Ethnologist is beginning to take shape. I have been authorised to include it in next year's estimates. I shall propose one year at home on languages, one year in Germany, etc., and possibly a look at India. He should be able to take over the Archaeological Department when I retire or go on leave. What sort of salary do you think could attract good men?

There is something to be got out of Ceylon for a man who does not imagine people with a literature to be outside the pale. I think my Kingship, of which I am just now correcting the last proofs, will show there is very important evidence to be got out of Ceylon. . . .Who has succeeded you? . . . [It was, of course, Hodson.]

Ceylon in the 1920s had begun to move towards independence. Unaware of the eventual outcome of local agitation, colonial civil servants in the island blamed the tension and turmoil of their circumstances on interdepartmental squabbling, misguided interference by the Colonial Office in London, and the personalities of the Governor and Colonial Secretary. Opposition between "official" and "unofficial" members of the legislature was so bitter that the Donoughmore Commission (1928-1929) recommended the upper echelon of administrators be given the chance to retire early with compensation for loss of career. Hocart already had in mind settling in Cambridge after Ceylon, and in 1927, after the death of Sir William Ridgeway (1853-1926), Haddon seems to have encouraged Hocart to seek the Disney Professorship in Archaeology:

Ceylon, 21 June 1927

. . .I am trying hard to get out of this, and I am not the only one. Personally, I do not mind the reforms [constitutional reforms and administrative rearrangements being introduced under pressure from the local population]; I think one can deal with the Sinhalese,

but I and many others, do mind the new Colonial Secretary who has constituted himself a leader of the opposition and thinks he knows by intuition more about physics than the [government] meteorologist, about education than the principal of [the] college, or archaeology than myself. Four months after landing in the island, without having seen me or a single ruin, he made a minute to the effect that I had no programme. I am waiting for the new governor [Sir Herbert Stanley] to put in a long review of this department and all the obstacles put in the way by Government. I shall send you a draft copy, as the work here can only be judged in the light of the difficulties we have had to contend with, and I think it might be submitted along with other papers to the electors to the Chair if you think wise. . . . I would be most grateful if you will forward my name. Even if the new Governor does put his Colonial Secretary in his place, I am tired of the Government, and the future here is too uncertain. Clifford [Sir Hugh Clifford, 1866-1941, Governor of Ceylon, 1925-1927] was disappointing. The general feeling was that he was going a bit queer. . . .²

Ceylon, 27 June 1927

Dear Haddon,

Your cable was forwarded to me in the wilds and by sending a special messenger I was just able to catch the mail. It should get there in time, but to make things surer, I cabled as well. . . . Personally I am not a bit hopeful, and I am rather doubtful about my ability tackle the job. But the future here is too uncertain. I used to complain of government apathy and red tape obstructions, but there is one thing worse and that is Government trying to be efficient. I don't think there would be a man left here, except old stagers on the verge of a pension, if they were given a chance as good as you have so kindly put me in the way of. I am just now engaged in excavations, but one can put little heart into it when it may all come to nothing. . . .

Hocart's nomination however, was unsuccessful--as the next letter indicates. By this time Sir Hugh Clifford had been replaced by Sir Herbert James Stanley, who governed the island from 1927 to 1931, and with whom Hocart appears to have had good relations:

Ceylon, 9 September 1927

Dear Haddon,

. . . . I am sorry it did not come off but I was not disappointed as I could not expect anything.

The situation is more hopeful. All the reports about the new Governor is that he is very accessible and wants people to talk to him as man to man. In fact it is thought that he has been warned by the Colonial Office that the Colonial Secretary had got things too much in his own hands. There is no doubt Clifford was

on the verge of a breakdown. He spoke for 2 hrs 50 mins at the Police Mess and sacked his private secretary for nodding! That is only a mild case. I gauged the situation aright when I staved off a crisis until the new man came. At all events he listens to you.

However, I shall never recover any enthusiasm or loyalty, and my one idea is to get out. We are living in hopes of retirement on proportionate pensions. If that comes it should not be later than 1930.

The Colonial Secretary has succeeded in sidetracking the Ethnologist. He will have to be financed from home. Do you realize this is one of the most archaic countries in the world, not from love of old things but from inertia. But since 1922 buses are scouring the country and will upset everything. . . . Just one thing about your review. I did not like the title. The Sun God is a mere accident. It is the method I am keen on; but the sun god at the top is apt to prejudice people with the idea that it is another of the sun cranks. The king appears to be the universe, and chiefly sun king, because the sun is the Lord of the Universe, but the pre-eminence of the sun is probably later, or at least he only became so supreme later. I should have made this clearer. I hinted at it in the preface.

The final letter in the series, dated a year later from Anuradhapura, was written not long before Hocart himself was sent home permanently, medically unfit:

Ceylon, 5 August 1928

Dear Haddon,

Your enquiry reached me just when things are beginning to look easier. First, the [Donoughmore] Commission has caused jubilation by condemning the local Colonial Secretary, and by commenting on the "grave discourtesy" to which officials were subjected [by unofficial members of the legislature]. On top of that, I have just had a most satisfactory interview with His Excellency [Stanley] who said that the things had got in a tangle (no allusion to who made the tangle) and asked if I had any objection to getting Marshall [Sir John Marshall, 1876-1958, Director General of the Archaeological Survey of India] over to report on reorganization. I said I was going to suggest such an expedient myself. It is Government's usual way out of the difficulty: an expert for the university (tangle caused by the same intrigue as in my case); an expert for the residency, then as his findings are not acceptable, two more experts from England; then the Museum; then self.

There still remains the committee on the budget on Tuesday. What is going to happen, I don't know, but I have maneuvered Government into cutting out items which both I and the [legislative] council want, and Govern-

ment has to face their indignation. There is some fun in it, but all the same I don't think I shall outstay proportionate pensions with compensation for loss of career. I prefer the peaceful pursuit of solutions to problems of political intrigue in which all the odds are in favor of the enemy.

I hope to come on leave September next year, and settle down in Cambridge to see if the atmosphere is more congenial than Oxford, and also get an idea how much I can live on. What can a bachelor live on quietly? It is a question that has to be studied now, so I shall be glad of your opinion. I am glad to hear Cambridge is doing well anthropologically. . . . I am afraid I am reading less and less about men, and more and more reading them. The one thing I look forward to is browsing Homer, Hesiod, Livy, Plutarch, the Rig Veda, etc., etc., and consigning their modern commentaries and paraphrases to limbo. What people say about other races is so different to what they say themselves (e.g., mana) that you must choose between them. I prefer Livy's world to Momsen's.

Yours sincerely,
A. C. Hocart

For a few years after his return Hocart held an unofficial position at University College, London, and served as secretary to the Royal Anthropological Institute. Needham reports that doubts about Hocart's health were a factor in the decision not to offer him the Cambridge chair in 1932. It also seems possible that Hocart's association with the hyperdiffusionists Elliot Smith and Perry at London counted against him in the Cambridge network. In any case, Hodson was by then Reader and in a strong position to compete for the chair. In 1934, Hocart was elected to succeed Evans-Pritchard to the chair of sociology at the University of Cairo. He died in Egypt five years later, age 56.

Footnotes

(1) The Building of British Social Anthropology, (Boston:1981). The best account of Needham's life, work, and character is still Rodney Needham's introduction to the second edition of Kings and Councillors (Chicago, 1970).

(2) Historians of modern Ceylon seem agreed that Sir Hugh Clifford was mentally unstable at the time of his governorship of the island; he went to Ceylon career as a colonial governor in Africa and the Far East. See Sir Charles Jeffries, Ceylon: The Path to Independence (New York, 1963); E. F. C. Ludowyk, The Modern History of Ceylon (New York, 1966).

RESEARCH IN PROGRESS

Nancy Evans (masters candidate, Indiana University) is doing research on the philosophy of anthropology and education held by the early Chicago anthropologist, Frederick Starr.

Peter Kloos (Institute of Cultural and Social Studies, University of Leiden) is doing research on the role that anthropological researchers have taken in violent conflicts in the third world, beginning with Snouck Hurgronje and the Dutch-Acheh war in Indonesia at the end of the nineteenth century.

Valerie Pinsky (doctoral candidate, Cambridge University) is doing research on changes in the use of ethnographic data by archeologists since 1935, and their implications in attenuating the relationship of archeology and cultural anthropology, with emphasis on the increasing interest in purely archeological questions relating to the nature of material remains and the problem of "reading" the archeological record.

Bruce Thompson (doctoral candidate, Stanford University), is doing research on the intellectual and political context of Mauss' Essai sur le don.

Albert J. Zimmerman (Anthropology, SUNY Binghamton) is doing a study of the anthropological thought of Giambattista Vico, examining Vico's New Science (1725) in the context of its major literary sources (including Plato, Tacitus and Bacon) and "the order of things" in early eighteenth-century Naples, where Vico was professor of Latin eloquence.

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- Williams, Elizabeth A. "The Science of Man: Anthropological Thought and Institutions in Nineteenth Century France" (History, Indiana University, 1983).

II. Recent work by subscribers

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R.B. = Robert Bieder
J.H. = June Helm
R.D.F. = Raymond D. Fogelson
D.K. = David Koester
G.W.S. = George W. Stocking
W.C.S. = William C. Sturtevant
ISIS = Critical Bibliography 1982 (Vol. 70, No. 270)

GLEANINGS FROM ACADEMIC GATHERINGS

International Congress of Anthropological and Ethnological Sciences. The XIth Congress, held in Quebec and Vancouver, Canada between August 14 to 25, 1983, included a session on "Historical Ethnology," organized by Jack Lucas (Central Connecticut State University), for which papers were listed on Wilhelm Schmidt (Ernest Brandewie), Canadian anthropology (Regna Darnell), diffusionism in Africanist anthropology (Andrew Lyons), Powell's linguistic classification (Virginia Miller), British imperial civil servants as anthropologists of India (Charles Morrison), the "art of travelling" (Justin Stagl), Kroeber's view of history (Fred Voget) and Viennese ethnology (Karl Wernhart). Among the papers given in other sessions was Hans-Jurgen Hildebrandt (Gutenberg Universitat, Mainz) on "Classical Evolution: A Reinterpretation."

American Anthropological Association. The 82nd Annual Meeting, held in Chicago, Illinois, included a session on November 18, 1983, devoted to the Mead-Freeman controversy. Historically-oriented papers included George Stocking ("The Ethnographic Sensibility of the 1920s and the Dualism of the Modern Anthropological Tradition") and Annette Weiner ("Franz Boas and the Negative Instance"). The session on November 20 devoted to "The History of Anthropology" included papers by Mindie Lazarus-Black (Univ. of Chicago): "The Victorian Jural Legacy to Kinship Studies: Was Sir Henry Maine a Feminist?"; Nancy Parezo (Arizona State Museum): "The Shaping of Southwestern Collections"; Charles Morrison (Michigan State): "The Hutton Hiatus in Cambridge Anthropology"; Stan Wilk (Lycoming): "Science and Humanism: The Culture-Talk of Ruth Benedict and Leslie White." The session devoted to "Sir E.E. Evans-Pritchard: Ten Years Later" included several historically-oriented papers, including Michael Kenny (Simon Fraser): "The Mould of El Scob: Reflections on the Life of E.E. Evans Pritchard"; Roy Willis (Edinburgh): "Who Was That Dirty Old Man?"; and Deborah Winslow (New Hampshire): "Aristocratic Lineages and Dominant Castes: Evans-Pritchard's Influence in the Anthropology of India."

CALL FOR PAPERS IN THE HISTORY OF MUSEUM ANTHROPOLOGY

History of Anthropology will devote its third annual (1985) volume (tentatively entitled "Displaying Humankind") to historical problems relating to the visual representation of the non-European "Other." Preliminary indications of work-in-progress suggest that it will focus primarily on the history of museum anthropology and material culture study, or more generally, on the role of the "object" in anthropology. In addition to papers on particular institutions or individuals, the editorial board would welcome historical essays on museum collecting, the criteria of ethnographic "authenticity," the political economy of ethnographic artifacts and objets d'art, the problem of repatriation of native cultural treasures, the changing significance of the "object" in anthropological inquiry, etc. Essays on the anthropology of world's fairs, ethnographic tourist attractions, or perhaps even photographic or cinematographic ethnography might also be considered. Although a grounding in primary historical sources is encouraged, authors should feel free to consider their topics in relation to general historical and cultural trends: intellectual, literary, aesthetic, economic, political, colonial, etc. The deadline for completed manuscripts will be August 31, 1984, but potential contributors are urged to communicate with the editor (George Stocking) prior to submitting manuscripts, at the address given on the second page of this number of HAN.

DISCOUNT RATES FOR HISTORY OF ANTHROPOLOGY 1 & 2

The first volume of History of Anthropology (HOA), entitled Observers Observed, has now appeared, and the second volume, Functionalism Historicized (a series of essays on British social anthropology), has gone to press. By arrangement with the University of Wisconsin Press, individual subscribers to HAN who wish to place standing orders may take advantage of a special discount rate for volumes 1 and 2, by using the form slipped in between this page and the back cover. Please note that the completed form and enclosed payment should be sent directly to the University of Wisconsin Press at the address given.