



## History of Anthropology Newsletter

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# **H**istory of **A**nthropology **N**ewsletter



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# History of Anthropology Newsletter

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We depend very much on our readers to send along bibliographic notes, research reports, and items for our other departments, and we wish we had more such material. It will not always be possible, however, for us 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 number, and especially to Kevin Mutchler, who served as production manager, and Billie Crawford, who typed this text.

SOURCES FOR THE HISTORY OF ANTHROPOLOGY

I. THE WALLACE EDWIN ARMSTRONG PAPERS IN THE NATIONAL  
LIBRARY OF AUSTRALIA, CANBERRA, AUSTRALIA, (Ms 6507)

James Urry  
Victoria University  
Wellington, New Zealand

In 1981 the National Library of Australia acquired the anthropological papers of the late Wallace Edwin Armstrong. Armstrong was born in 1896 and won an exhibition to Cambridge shortly before the First World War. In 1914 he enlisted in the Royal Army Medical Corps, but lost a leg after being wounded in action. In 1915 he returned to Cambridge to complete his degree. By then a confirmed pacifist, Armstrong joined the Union of Democratic Control and with Bertrand Russell and others was active in the peace movement throughout the war. In 1918 Armstrong took his degree in the Moral Sciences Tripos, and after completing some courses in anthropology was awarded the Anthony Wilkin Studentship in 1919 for fieldwork research in Papua New Guinea. Armstrong also carried out research for the Papuan government and in 1921 received appointment as its Assistant [Government] Anthropologist. Resigning in 1922, Armstrong returned to Cambridge where, following the sudden and unexpected death of W. H. R. Rivers in that same year, he was appointed Lecturer in Social Anthropology, a post he held until 1926. Among his students were Camilla Wedgewood, A. B. Deacon and Gregory Bateson. Armstrong published government reports on his fieldwork in New Guinea, a major monograph on the Rossel Islanders, and a few minor articles and reviews on anthropology. After 1926, however, he appears to have abandoned anthropology for a new career in economics. He was Supervisor and Occasional Lecturer in Economics at Cambridge from 1926 to 1939, when he became Lecturer in Economics at Southampton University College (later the University of Southampton). Armstrong received steady promotion there, eventually becoming Professor of Economic Theory in 1959. He retired in 1961 and died in 1980.<sup>1</sup>

Armstrong's papers consist of seven boxes of material which for the purposes of this survey have been divided into three categories: lecture notes, field notes and miscellaneous items.

There are three series of typed lectures; one is a set of Rivers' lectures Armstrong seems to have inherited to assist him in constructing his own, which follow Rivers' in a number of places. All of the lectures are complete texts, but Armstrong's are accompanied by some typed summaries and handwritten notes and what appear to be earlier full versions of lectures in his hand.

Rivers' lectures consist of eleven lectures on social organization delivered at Cambridge in 1921-1922. They are typescript top-copies and all but three are numbered, thus preserving the original order in which

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<sup>1</sup>This account of Armstrong's life is based on his entry in Who Was Who 1971-1980, p. 27, and his obituary in The Times (London), March 26, 1980, p. 19.

they were delivered. These lectures were edited and published by W. J. Perry in 1924 (Rivers 1924). Though most of the lectures are identical with the published versions, Perry altered the order of the series, omitting some sections and the whole lecture on Totemism. Armstrong, who reviewed the book (Armstrong 1925), commented on these alterations with reference to the original lectures.

Armstrong's lectures, typed in the same format as Rivers', consist of a series on social organization and a series on magico-religion (Armstrong's term). The typed lectures appear to be the final courses Armstrong gave; a list of lectures which presumably belong to an earlier series indicate that Armstrong first lectured on both subjects together.

The twenty-six lectures on social organization begin with a discussion of psychology and its relation to social life. The lectures continue with a discussion of social structure, totemism, property, inheritance, exchange and political institutions of social significance. Although the lectures reveal a concern with the evolution and development of social groups, Armstrong was a strong supporter of the later Rivers, and the series ends with a discussion of the cultural migration and diffusion in which he follows Elliot Smith. This sympathy with the hyper-diffusionists is not apparent in any of Armstrong's published anthropological writings.

The second set of lectures on magic and religion are less complete than those on social organization and consist of thirteen carbon copies of the typed texts. Again the lectures reveal a developmental sequence from magic to animism to gods. The list of earlier lectures indicate that lectures on mythology were included, but there are detailed lectures on mortuary rituals and ancestor and hero cults. A set of handwritten notes show that Armstrong also discussed the religious life of specific ethnographic groups, and one lecture is concerned with new religious movements in North America and Melanesia.

The field notes are concerned mainly with the two major areas of Armstrong's ethnographic research, the Suau and Towala language areas of eastern Papua New Guinea and Rossel Island, a major focus of his investigations. The notes consist of notebooks and loose-leaf handwritten details, some of which have been separately typed-up. There are accounts of rituals, myths, details of social life and material culture, genealogies, maps and tables of physical anthropology measurements. Most of the material was incorporated into Armstrong's monographs, but some material was apparently never published. This is especially true of the language material, which for Rossel includes both word-lists and details of grammar.

The miscellaneous material includes a number of papers and photographs. Some of the papers are not Armstrong's, and include a two leaf manuscript entitled 'Cross Cousin Marriage & Dual Org<sup>n</sup>.' in what appears to be A. R. Radcliffe-Brown's hand, and the typescript of Rivers' Fitzpatrick Lectures (Rivers 1916) corrected in his own hand. Armstrong's papers include the draft of his reports to the Papuan government, his advice on various policy matters and his official correspondence with the government. There are drafts and copies of a number of books on economic

anthropology, mostly published in Economica in the 1930s and 1940s. Cuttings of various reviews of Armstrong's Rossel Island book are included. There are also typescripts of articles Armstrong wrote for the 14th edition of the Encyclopaedia Britannica (1929) on clan, family, marriage classes, totemism, tribes, New Guinea and Oceanis (all published except the one on marriage classes).

The extensive photographic collection consists of prints, albums of photographs, negatives and glass slides, all of them documented. There is also a folder of rubbings of carvings on items of material culture.

It is unfortunate that there is little correspondence in the collection, as Armstrong had extensive contact with most of the leading figures in British anthropology during the 1920s. Armstrong's field notes should interest anthropologists and historians working in New Guinea, while his lecture series throw an interesting light on the teaching of social anthropology at Cambridge during the 1920s.

Armstrong, W. E. 1925. Review of W. H. R. Rivers Social Organization. Man 25:43-45.

Rivers, W. H. R. 1916. Medicine, magic, and religion (The Fitzpatrick Lectures). The Lancet, January 8:59-65, January 15:117-123.

\_\_\_\_\_. 1924. Social Organization, ed. W. J. Perry. London: Kegan Paul.

## II. REGISTER TO THE PAPERS OF NEIL MERTON JUDD

As part of a series of "Finding Aids to the National Anthropological Archives" (of which he will serve as General Editor), James R. Glenn has authored a twenty-three page Register to the Papers of Neil Merton Judd (1887-1976), archeologist and curator in the former United States National Museum of the Smithsonian Institution. The Register includes a five page chronology of Judd's life, and a listing of the contents of the thirty-seven boxes in the Judd collection, twenty-two of which contain photographs relating to Judd's archeological work in the American Southwest.

## FOOTNOTES FOR THE HISTORY OF ANTHROPOLOGY

THE "SOCIÉTÉ DES OBSERVATEURS DE L'HOMME" AND GERMAN ETHNO-ANTHROPOLOGY AT THE END OF THE 18TH CENTURY

Britta Rupp-Eisenreich  
EHESS - Paris

Anyone familiar with the literary remains of the French "Man-observing Society" knows that brief mentions of German sources indicate that the Society's members made some use of them, without telling precisely what these relationships were.

Reading through Moravia's commentaries on the unpublished manuscripts of Jauffret (conserved at the Academy of Medicine at Paris),<sup>1</sup> one is struck by the similarity of his topics and those taught from 1785 on at the Hanoverian University of Göttingen. A short visit to the Archives of the Academy of Medicine provided the key to this striking analogy. Among the materials is a bundle of hand-written manuscripts, registered MS 165 (81), bound together by Robert Reboul in 1870 and entitled by him Histoire physiologique des différentes races d'hommes, ou Histoire du Genre humain, par L. F. Jauffret.

Examination of these essays of various length suggests that they are not to be classified any longer under Jauffret's authorship. They are, in the contrary, precise and even well done translations of popularizing contributions to the "History of mankind," written by Christoph Meiners (1747-1810), and published from 1787 to 1789 in the first three volumes of the "Historical Magazine of Göttingen" (Göttingisches historisches Magazin).<sup>2</sup> The eleven volumes of the "Magazine" which appeared before 1794 contain about a hundred ethno-anthropological contributions written by Meiners,<sup>3</sup> most of them well known to certain German historians of anthropology. What struck them was the Gobineau-like racial dichotomy formulated by Meiners, which distinguished between "beautiful," "Caucasian or Celt" (European) races and naturally "ugly" ones, the "Mongolians" (who include Indians and Negroes). Linked to Meiners' obstinate pleading for the maintenance of slavery, this polygenetic theory was firmly challenged and fought by contemporary writers, including Johann Friedrich Blumenbach and Georg Forster.

Not surprisingly, Jauffret's selection does not include the texts most heavily laden with such ideological and inegalitarian positions. He is rather interested in the comparative compilations of facts, drawn from a tremendous quantity of travel accounts, which were acknowledged and thought useful by the "Observers of Man" as documentary sources and as comparative data for teaching. De Gerando, who had intimate knowledge of German philosophy and science and who also referred positively to Meiners, stated this clearly in his history of philosophy: "The French writers should apply to this industrious nation, and we are pleased to announce, as far as we are concerned, our indebtedness to the guides which it has lent to us"; De Gerando urged a more lively exchange between German and French literature; the Germans "would contribute, if it is allowed to say so, raw materials to philosophical products, and the French would acquit themselves by furnishing instruments and workmanship."<sup>4</sup>

Whether it was Jauffret, Cabanis, Cuvier, De Gerando or somebody else who put into practice this already stereotyped opinion about Germany by getting translated fragments of Meiners' work is a question to be resolved; but it is nonetheless of minor importance, in a larger perspective. It seems as if De Gerando did not initially plan to build up a "science of man" on the basis of direct observation of non-European worlds when he was complaining, in 1799, about the lack of studies done in this field. He expressed a quite widespread idea when telling us that "eye-witnesses" would be much better than "facts transmitted by oral tradition" and that they would be invested with much more "authority": "When will be the day when a true philosopher will join the caravans of



merchants, geographers and naturalistes, to bring back to us from those far-off Coasts some precious discoveries on the modification of our own nature?"<sup>5</sup> His genuine achievement, however, consists in changing into open questions what Meiners (and others) had put into a closed system.

Several of the texts in Jauffret's selection of articles translated from Meiners have been compared to copies of the original German versions which I could obtain from the University Library of Göttingen. The correspondence between German originals and French translations is given in the table attached to this note. Robert Reboul must have nourished some doubts about the identity of Jauffret's manuscripts, discovered by him in forgotten cartons at the Library of Marseille where Jauffret worked at the end of his life.<sup>6</sup> The collection of manuscripts opens with a handwritten French translation of chapter headings of Meiners' Grundriss der Geschichte der Menschheit 1785 (available at the National Library at Paris through its second enlarged edition of 1793), and one of the last essays in fact bears in the margin the notation: "translated of the German of C. Meiners." Reboul apparently tried to establish the correspondence with Meiners, but evidently did not have knowledge of the "Magazine," where topics only announced in the Grundriss are developed in detail. The Grundriss itself is a teaching handbook, one of the many produced for the glory of Göttingen and to introduce students into the "new science" Meiners was determined to build up. This "History of Mankind" (which he also called Völkerkunde) included the comparative history of religions. Regarding this as much too complex a matter for a single course of lectures or the corresponding handbook, Meiners dealt with it separately. But it was part of a whole, as was the "history of women,"<sup>7</sup> on which he published, but which never became a subject of his teaching. The French translations from the "Historical Magazine" are disparate chapters drawn from this threefold science of man.

Intellectual relationships between France and Germany were quite important even before the French Revolution; from 1789 onwards they grew in intensity: German promoters of Revolution were coming to Paris, emigrants were hiding from Terror, as well as from persecutions under the Directory and the Consulate. The reputation of German academic erudition had some attractive power as well. Switzerland and Alsatia were most probably the concrete places of contact and exchange. Detailed research on these interrelationships is still underway; it will throw a new light on communication problems within a historical problem-setting apparently common to both colonial and non-colonial European powers, confronted with explosive information on exotic as well as on occidental cultural and social reality.

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Table of correspondence between essays attributed to L. F. Jauffret, according to the Table des matières, established by R. Reboul (MR) and the original essays of C. Meiners published in the Göttingischen historischen Magazin (GHM).

1. "Histoire de l'écriture hieroglyphique avec des considerations sur l'idée d'une langue universelle" (MR:l-14) =  
"Geschichte der hieroglyphischen Schrift" (GHM 3 [1788]:456-85);

2. "Preuves que les peuples méridionaux ont un penchant beaucoup plus fort pour les boissons et les substances échauffantes et enivrantes, que ceux du Nord" (MR:15-24) =  
"Beweis, dass die südlichen Völker einen viel stärkeren Hang zu hitzigen und betäubenden Getränken und Drogen haben, als die nördlichen" (GHM 1 [1787]:125-42);
3. "Sur le goût de plusieurs peuples pour les viandes et les boissons grasses (MR:25-26) =  
"Ueber den Hang vieler Völker zu fetten Speisen und Getränken" (GHM 1 [1787]:247-50);
4. "Sur le penchant de plusieurs peuples pour l'ivresse" (MR:27-32) =  
"Ueber den Hang verschiedener Völker zur Völlerey" (GHM 1 [1787]:251-62);
5. "Sur quelques embelissements des dents, usités chez plusieurs peuples" (MR:33-35) =  
"Ueber die Verzierungen der Zähne unter verschiedenen Völkern" (GHM 1 [1787]:337-42);
6. "Sur l'irritabilité sympathique des peuples faibles, et sur plusieurs phénomènes qu'il faut expliquer par elles" (MR:36-44) =  
"Ueber die sympathische Reizbarkeit, und einige daraus zu erklärende Erscheinungen in den schwächeren Völkern" (GHM 2 [1788]:40-56);
7. "Sur le goût de plusieurs peuples qui mangent des poissons pourris et de la viande salée, surtout dans la zone torride, et sur l'aversion de plusieurs peuples pour le sel" (MR:45-48) =  
"Ueber das Essen von Stinkenden Fischen, und von gesalzenem Fleische, besonders im heissen Erdgürtel, und dann über den Abscheu vieler Völker gegen das Salz" (GHM 2 [1788]:57-65);
8. "Sur le penchant de plusieurs peuples pour le suicide" (MR:49-50) =  
"Ueber den Hang mancher Völker zum Selbst-Morde" (GHM 2 [1788]:104-09);
9. "Sur le plus ou moins de rigueur des peines corporelles chez différents peuples" (MR:51-58) =  
"Ueber die Gelindigkeit, und Schärfe der Strafen unter verschiedenen Völkern" (GHM 2 [1788]:125-42);
10. "De quelques peuples qui considèrent les coups comme des témoignages d'amour et d'amitié" (MR:59-60) =  
"Von einigen Völkern, die Schläge für Merkmale der Liebe und Freundschaft halten" (GHM 2 [1788]:381-88);
11. "Considérations et détails sur la qualité évidemment mauvaise des aliments en Amérique" (MR:61-62) =  
"Betrachtungen und Nachrichten über die merkwürdig schlechte Beschaffenheit der Nahrungs-Mittel in America" (GHM 2 [1788]:376-80);

12. "Histoire succincte des opinions des peuples sauvages sur la nature de l'âme" (MR:63-71) =  
"Kurze Geschichte der Meynungen roher Völker über die Natur der menschlichen Seelen" (GHM 2 [1788]:742-58);
13. "Sur la ruse et la finesse de plusieurs peuples" (MR:72-81) =  
"Ueber die Verschmitztheit verschiedener Völker" (GHM 3 [1788]:138-59);
14. "Notions sur quelques peuples célibataires ou qui ne connaissent pas le mariage" (MR:82-87) =  
"Einige Nachrichten über ehelose Völker" (GHM 2 [1788]:385-97);
15. "Sur les différents genres d'écriture" (MR:88-93) =  
"Ueber die verschiedenen After-Arten von Schriften" (GHM 3 [1788]:415-23)
16. "Histoire succincte des lois de la bienséance et de la politesse parmi les peuples sauvages et à demi-civilisés" (MR:94-121) =  
"Geschichte der Gesetze des Wohlstandes unter rohen, und halbkultivierten Völkern" (GHM 3 [1788]:219-76);
17. "Sur la chair de porc considéré comme aliment" (MR:122-24) =  
"Ueber das Essen des Schweinefleisches" (GHM 3 [1788]:315-18);
18. "Sur la coutume de plusieurs peuples de devorer la viande crue" (MR:125-27) =  
"Ueber das Fressen von frischem und rohem Fleisch" (GHM 3 [1788]:423-38);
19. "Considérations sur les idées des différents peuples par rapport à l'honneur et à la honte" (MR:128-39) =  
"Betrachtungen über die Begriffe der verschiedenen Völker von Ehre, und Schande" (GHM 3 [1788]:429-56);
20. "Histoire succincte des opinions des peuples sauvages par rapport a la nature des animaux" (MR:140-44) =  
"Kurze Geschichte der Meynungen roher Volker von den Thieren" (GHM 3 [1788]:1-10);
21. "Sur la coutume qui existe chez quelques peuples de rendre la bouche difforme dans le dessein de l'embellir" (MR:145-47) =  
"Ueber die Verunstaltungen des Mundes in der Absicht ihn zu verschönern" (GHM 3 [1788]:371-76);
22. "Sur les mariages entre parents" (MR:148-50) =  
"Einige Nachrichten über eheliche Verbindungen in den nächsten Graden der Blutsfreundschaft" (GHM 4 [1789]:562-68);
23. "Considérations sur l'influence du climat, et surtout de celui de la zone glacial pour la santé de l'homme" (MR:151-72) =  
"Bemerkungen über die Wirkungen des Klima, und zwar zuerst des kalten Klima auf die Gesundheit des Menschen" (GHM 4 [1789]:1-45);

24. "Sur les causes du despotisme" (MR:173-92) =  
"Ueber die Ursachen des Despotismus" (GHM 2 [1788]:193-229);
25. "Sur l'etat de nature" (MR:193-200) =  
"Ueber den Stand der Natur" (GHM 2 [1788]:697-713);
26. "Idées des peuples sauvages touchant l'origine des hommes" (MR:201-06) =  
"Von den Meynungen roher Völker über die Entstehung der Menschen" (GHM 2 [1788]:293-304);
27. "Sur les idées des différents peuples touchant l'importance de la virginité" (MR:207-16) =  
"Ueber die Begriffe verschiedener Völker von dem Werthe der Jungfräuschafft" (GHM 1 [1787]:5-25);
28. "Considérations sur la coutume de plusieurs peuples chez lesquels les hommes gardent le lit aux couches de leurs femmes, et sur les mutilations volontaires en usage chez plusieurs nations" (MR:217-23) =  
"Betrachtungen über die Männerwochen, und über die freywilligen Verstümmelungen unter verschiedenen Völkern" (GHM 1 [1787]:26-39);
29. "Sur les nuits nuptiales chez différents peuples, avec quelques considerations sur les nuits et les années d'épreuve" (MR:224-35) =  
"Ueber die Braut-Preise unter verschiedenen Völkern, nebst einigen Betrachtungen über Probe-Nächte, und Probe-Jahre" (GHM 3 [1788]:486-515);
30. "Sur les mariages précoces chez différents peuples" (MR:236-37) =  
"Ueber die frühen Ehen unter verschiedenen Völkern" (GHM 3 [1788]:764-68);
31. "Sur les peines de'adultère chez différents peuples" (MR:238-45) =  
"Ueber die Strafen des Ehebruchs unter verschiedenen Völkern" (GHM 2 [1788]:682-96);
32. "Sur l'usage des épiceries sous la zone torride" (MR:245-46) =  
"Ueber den Genuss von heissen Gewürzen im heissen Erdgürtel" (GHM 1 [1787]:709-12);
33. "Sur les causes de la Polygamie" (MR:247-54) =  
"Ueber die Ursachen der Viel-Weiberey" (GHM 2 [1788]:417-32);
34. "Histoire succincte de la noblesse ou des distinctions héréditaires chez les divers peuples du monde" (MR:255-86) =  
"Kurze Geschichte des Adels unter den verschiedenen Völkern der Erde" (GHM 1 [1787]:385-441);
35. "Sur le plus ou moins de délicatesse et d'insensibilité physique chez différents peuples de la terre" (MR:287-303) =  
"Ueber die grosse Verschiedenheit der Biagsamkeit und Unbiagsamkeit, der Härte und Weichheit der verschiedenen Stämme, und Racen der Menschen" (GHM 1 [1787]:210-46).

The four volumes of the GHM contain a series of other essays, not included in the Reboul manuscript: they concern collective representations of natural phenomena, the history of German aristocracy, beauty of the body and the trend of ugly peoples to spoil it the more, the justification of slave-trade, maltreatment of idols, dowry and marriage portion, sensuality, gluttony and dishes, several monographs on Caucasian peoples and on American Indians. At the present stage of research it is impossible to know if they were not translated or if they are lost.

#### Footnotes

<sup>1</sup> Sergio Moravia, La Scienza dell'uomo nel Settecento, con una appendice di testi (Ibari, 1970), pp. 275-314; cf. idem., Il pensiero degli Idéologues: Scienza e filosofia in Francia (1780-1815) (Firenze, 1974) and G. W. Stocking, "French Anthropology in 1800," in Race, Culture and Evolution (New York, 1968), pp. 15-41.

<sup>2</sup> Göttingisches historisches Magazin, ed. C. Meiners and L. T. Spittler, Hannover, vol. 1-3, 1787-1789. The first series of the magazine comprises eight volumes; the second one, Neues göttingisches historisches Magazin, 1792-1794 stops with volume 3.

<sup>3</sup> W. E. Muhlmann, Geschichte der Anthropologie (Bonn: Universitäts-Verlag (1948)).

<sup>4</sup> J. M. De Gerando, Histoire comparée des systèmes de philosophie (1804), vol. 1, pp. 64, 439.

<sup>5</sup> J. M. De Gerando, Des signes et de l'art de penser considérés dans leurs rapports mutuels (Paris, 1799), vol. 3, pp. 457, 479.

<sup>6</sup> Robert Reboul, Les cartons d'un ancien bibliothécaire de Marseille, Variétés bio-bibliographiques, historiques et scientifiques. (Draguignan, 1875), 142 p.

<sup>7</sup> Christoph Meiners, Grundriss der Geschichte der Menschheit (Lemgo, 1785); 2nd ed. (1793), 2 vols; Grundriss der Geschichte aller Religionen (Lemgo, 1785); Geschichte des weiblichen Geschlechts (Hannover, 1788-90), 4 vols.

#### RESEARCH IN PROGRESS

Wolfgang Bringmann (Psychology, University of South Alabama) is doing research on the linkages between psychology and early anthropology and Völkerpsychologie, with especial reference to the work of Wilhelm Wundt.

Jennifer S. H. Brown (Anthropology, Northern Illinois University) is investigating the extensive correspondence between Hudson's Bay Company officers in Canada with the secretaries of the Smithsonian Institution, and regarding collecting data and specimens for the Institution, especially in the 1860s and 1870s.

F. W. P. Dougherty (1206 Robie Street, Halifax, Nova Scotia) is working on an intellectual biography of the famous naturalist, philosopher of science, and anthropologist Johann Friedrich Blumenbach (1752-1840). His immediate project (supported by the Niedersächsische Staats-und Universitäts-bibliothek, Göttingen), is to edit the complete Blumenbach correspondence.

E. F. Konrad Koerner, editor of Historiographia Linguistica (University of Ottawa) is involved in planning for an Edward Sapir Centennial Conference to be held at the Museum of Man in Ottawa in October 1984.

Ian Langham (History, University of Sydney) is working on a book on the Piltown forgery.

Ladislov P. Novak (Anthropology, Southern Methodist University) is organizing a cooperative project on the "World History of Physical Anthropology."

Paul O'Higgins (Christ's College, University of Cambridge) is organizing a series of essays on the work and significance of Robert Briffault, author of The Mothers (1927).

Leonard Plotnicov (Anthropology, University of Pittsburgh) is working on the question of when anthropologists became involved with ethnic research in their own society.

#### BIBLIOGRAPHICA ARCANA

##### I. HOW FARES THE HISTORY OF PHYSICAL ANTHROPOLOGY?

Paul Erickson  
Saint Mary's University

HAN readers know that cultural anthropology appears to predominate in the history of anthropology. There appear to be few histories of archaeology, linguistics and physical anthropology. But are appearances deceiving? Quantitatively, how fares the history of physical anthropology?

Eleven percent of professional anthropologists are physical anthropologists. This number derives from the Guide to Departments of Anthropology 1981-82 of the American Anthropological Association. Three hundred and twenty-seven of the 2948 full-time university and museum anthropologists listed in the Guide are physical anthropologists. Sixty-five of these 2948 anthropologists specify history of anthropology as a research interest, and seven of the sixty-five, or 11 percent, specify the history of physical anthropology. The proportion of those anthropologists interested in the history of anthropology who specify physical anthropology is the same as the proportion of all anthropologists who are physical anthropologists. These numbers suggest that the interest in the history of their discipline is the same for physical anthropologists as for anthropologists in general.

Two long history of anthropology bibliographies are available to measure scholarship. One is a 1977 book by Kemper and Phinney. The second is a 1982 monograph by Erickson. The latter is culled from different sources, is restricted to English-language publications, is arranged differently and is oriented toward internal more than external history of anthropology. While overlapping, the two bibliographies provide ample data for analysis. Kemper and Phinney cite 2439 publications. Two hundred and ninety-one of them, or 12 percent, concern physical anthropology. In Erickson's shorter bibliography, 323 of the 1774 citations, or 18 percent, concern physical anthropology. Compared to the 11 percent figure above, these 12 percent and 18 percent figures show that the history of physical anthropology is adequately represented in history of anthropology scholarship. The rest of this paper is devoted to an analysis only of the 291 citations in Kemper and Phinney and the 323 in Erickson dealing with the history of physical anthropology. While it would be interesting to compare the resulting figures to those for the total bibliographies, or those for other subdisciplines, limitations of time and space have made it necessary to postpone such a comparative study to a future occasion.

The physical anthropology bibliographic citations are of five kinds: books (including anthologies); dissertations (both doctoral and masters); monographs; book articles and chapters; and journal articles. The number and percent of publications of each kind for both bibliographies are as follows:

	<u>Book</u>	<u>Disser- tation</u>	<u>Mono- Graph</u>	<u>Book Portion</u>	<u>Article</u>	<u>Total</u>
Kemper/Phinney	46(16%)	7(2%)	5(2%)	45(15%)	188(65%)	291(100%)
Erickson	90(28%)	14(4%)	7(2%)	37(12%)	175(54%)	323(100%)

Kemper and Phinney cite seventy-five different journals, seventeen of them more than once; and Erickson cites sixty-five different journals, twenty of them more than once. The five most popular journals and the number of citations of each are as follows:

Kemper/Phinney

American Journal of Physical  
Anthropology 45

Isis 22

Current Anthropology 9

Journal of the History of  
Ideas 9

Journal of the Royal Anthro-  
pological Institute 7

Erickson

American Journal of Physical  
Anthropology 38

Isis 18

Man 13

American Philosophical Society  
Proceedings 9

Journal of the History of  
Ideas 7

Of the seventeen journals cited more than once by Kemper and Phinney, eight are anthropology journals, six history journals, and three general science journals. The numbers for Erickson are similar: eight anthropology journals, six history journals, and six general science journals. The number and percent of articles published in these three kinds of journals are as follows:

	<u>Anthropology</u>	<u>History</u>	<u>General Science</u>	<u>Total</u>
Kemper/Phinney	79 (61%)	39 (30%)	12 ( 9%)	130 (100%)
Erickson	71 (55%)	33 (25%)	26 (20%)	130 (100%)

Bibliographic citations may be considered in three categories: biographies and autobiographies; biographically-oriented works; and issue- or era-oriented works. The number and percent of publications of each type for both bibliographies are as follows:

	<u>Biography</u>	<u>Biographically-Oriented</u>	<u>Issue-Oriented</u>	<u>Total</u>
Kemper/Phinney	25 (9%)	72 (25%)	194 (66%)	291 (100%)
Erickson	23 (7%)	121 (38%)	179 (55%)	323 (100%)

Altogether, Kemper and Phinney cite 210 different authors, citing 47 of them more than once and 10 of them more than three times, for an average of 1.4 publications per author. Erickson cites 206 different authors, citing 50 of them more than once and 12 of them more than three times, for an average of 1.6 publications per author. The five most-often-cited authors and the number of citations of each are as follows:

Kemper/Phinney

A. Krdlicka 7  
L. Eiseley 6  
\*J. Haller 5  
A. Keith 5  
L. Leakey 5

Erickson

\*P. Erickson 11  
A. Keith 9  
L. Eiseley 7  
T. Stewart 6  
\*G. Stocking 6

Five of these eight authors are physical anthropologists and three (\*) are historians.

Whom are historians of physical anthropology writing about? Forty-two different physical anthropologists are the subjects of the ninety-seven biographical, autobiographical and biographically-oriented publications cited by Kemper and Phinney. Fifteen were subjects of more than one publication, and five were subjects of more than three publications. Sixty-one different physical anthropologists were the subjects of the 144 publications cited by Erickson. Twenty-eight were subjects of more than three publications. The five most written-about anthropologists and the number of publications about each are as follows:

Kemper/Phinney

C. Darwin 26  
R. Virchow 5  
G. Buffon 5  
J. Blumenbach 4  
T. Huxley 4

Erickson

C. Darwin 29  
A. Hrdlicka 8  
P. Broca 7  
C. Linnaeus 6  
F. Boas 5

Most of these individuals predate the twentieth century and, like Darwin, were scientists of broad accomplishment outside anthropology.



What are historians of physical anthropology writing about? Categories can be imposed on the issue- and era-oriented publications. The following distribution results:

	<u>Kemper/Phinney</u>	<u>Erickson</u>
Paleanthropology	43(22%)	47(26%)
General and Indeterminate	39(20%)	25(14%)
Race and Racism	32(16%)	31(17%)
Darwinism	25(13%)	27(15%)
Anatomy and Physiology	10( 5%)	4( 2%)
Institutions, Societies, Journals	10( 5%)	2( 1%)
Non-Darwinian Evolution	7( 4%)	12( 7%)
Methodology and Instrumentation	7( 4%)	2( 1%)
Primatology	4( 2%)	4( 2%)
Craniology	4( 2%)	2( 1%)
Biological Theory	2( 1%)	5( 3%)
Missing Links	2( 1%)	1(<1%)
Genetics	2( 1%)	2( 1%)
Man's Place in Nature	2( 1%)	4( 1%)
Anthropology and Medicine	2( 1%)	0( 0%)
Ethology	1(<1%)	1(<1%)
Biosocial Anthropology	1(<1%)	2( 1%)
Criminology	1(<1%)	1(<1%)
Growth	0( 0%)	2( 1%)
Somatology	0( 0%)	2( 1%)
Plasticity	0( 0%)	1(<1%)
Eugenics	0( 0%)	1(<1%)
Paleopathology	0( 0%)	1(<1%)
	<u>194(100%)</u>	<u>169(100%)</u>

Finally, a trend of increasing publication emerges from the following decade-by-decade tabulation of the number and percent of publications:

	<u>Kemper/Phinney</u>	<u>Erickson</u>
1980		32(10%)
1970-1979	99(34%)	102(32%)
1960-1969	63(22%)	67(21%)
1950-1959	55(19%)	63(19%)
1940-1949	29(10%)	27( 8%)
1930-1939	14( 5%)	11( 3%)
1920-1929	10( 3%)	5( 2%)
1910-1919	8( 3%)	6( 2%)
1900-1909	2(<1%)	2(<1%)
-1900	11( 4%)	8( 2%)
	<u>291(100%)</u>	<u>323(100%)</u>

More than half of the histories have been published since 1960 and more than one third since 1970.

In sum, considering both scholars and scholarship, the history of physical anthropology is at least as well represented in the history of anthropology as physical anthropologists are represented among all anthropologists. There are some deficiencies in the literature, notably

too little publication about genetics and the lack of a history of physical anthropology textbook, but these deficiencies are likely to be remedied in the near future because at least fourteen scholars have begun their careers with dissertations about the history of physical anthropology. The future is promising. The history of physical anthropology is faring well.

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#### II. DOCTORAL DISSERTATIONS RELEVANT TO THE HISTORY OF PHYSICAL ANTHROPOLOGY

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### III. THE SHAPING OF NATIONAL ANTHROPOLOGIES

Tomas Gerholm and Ulf Hannerz have edited a special double number of Ethnos (Volume 47:1-2, 1982) on national anthropologies outside the Anglo-Franco-American "core." Contents include

- Tomas Gerholm and Ulf Hannerz  
Introduction: The Shaping of National Anthropologies
- Satish Saberwal  
Uncertain Transplants: Anthropology and Sociology in India
- Józef Búrszta and Bronisława Kopszyńska-Jaworska  
Polish Ethnography after World War II
- Abdel Ghaffar M. Ahmed  
The State of Anthropology in the Sudan
- Gordon Inglis  
In Bed with the Elephant: Anthropology in Anglophone Canada
- Gerald L. Gold and Marc-Adélar Tremblay  
After the Quiet Revolution: Quebec Anthropology and the Study of Quebec
- Otávio Guilherme Velho  
Through Althusserian Spectacles: Recent Social Anthropology in Brazil
- Ulf Hannerz  
Twenty Years of Swedish Social Anthropology: 1960-1980
- George W. Stocking, Jr.  
Afterword: A View from the Center

The volume is available postpaid for \$9 (U.S.) from The Ethnografiska Museet, S-115, 27 Stockholm, Sweden.

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- pologie de Paris, Ruth Barton on T. H. Huxley's rhetorical deployment of Darwinism, Rosaleen Love on Oliver Schreiner and Charlotte Perkins Gilman, and Fred D'Agostino on Max Müller and the evolutionary account of language.]
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- V. SUGGESTED BY OUR READERS
- Béjin, Andre. "Le sang, le sens et le travail: Georges Vacher de Lapouge, darwiniste social, fondateur de l'anthroposociologie," Cahiers internationaux de Sociologie 73 (1982):323-343. [Compares three different viewpoints dealing with the basis of social relationships: those of Lapouge (consanguinity), Durkheim (consensus), and the Liberals (competition and the division of labor)--G.W.S.]
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- R.E.B. = Robert E. Bieder  
 J.R.H. = Joseph R. Hanc  
 G.W.S. = George W. Stocking  
 W.C.S. = William C. Sturtevant  
 J.U. = James Urry

GLEANINGS FROM ACADEMIC GATHERINGS

American Anthropological Association. The 81st Annual meeting in Washington, D.C., December 3-7, 1982, included a panel (organized by Douglas R. Givens and David Meltzer) on "The Roots of Modern Anthropology." Authors and titles included: D. R. Givens (St. Louis Community College-Meramec) "The Impact of A. V. Kidder on the Carnegie Institution and American Archaeology"; Joan T. Mark (Harvard) "The American Indian as Anthropologist: Francis La Flesche"; Michael L. Blakey (Massachusetts) "Politics and Epistemological Change in Physical Anthropology"; Jacob W. Gruber (Temple) "Ethnography before Boas: The Railroad Surveys"; David J. Meltzer (Smithsonian) "In Their Own Image: Archaeology at the BAE, 1879-1927"; Fred W. Voget (Southern Illinois University-Edwardsville) "Culture in Changing Anthropological Perspective." At the same meetings, Hans-Jürgen Hildebrand (University of Mainz) gave a paper entitled "Johan Jakob Bachofen: A Re-Analysis."

Central States Anthropological Society. The 59th Annual Meeting in Cleveland, April 7-9, included a session on the history of anthropology, at which papers were given by Robert Bieder (Indiana University) "A Measure of Difference: S. G. Morton and 19th Century Craniology of the American Indian"; Regna Darnell (University of Alberta) "Levels of Structure in the Work of Edward Sapir"; Beth Dillingham and Nancy Gausewitz (University of Cincinnati) "Fison's Influence on Morgan"; Lawrence Kelly (North Texas State) "Structure, Function, and Anarchy in the Early Years of Radcliffe-Brown"; Arnold Pilling (Wayne State) "Benjamin Smith Barton and Anthropological Articles in His Pre-1810 Philadelphia Medical Periodicals"; Justin Stagl (Notre Dame) "The Art of Travelling: An Early Method for Ethnographic Research and Documentation"; The Distinguished Lecture was given by George Stocking on the topic "The Genesis of Anthropology: The Discipline's First Paradigm."