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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.

SOURCES FOR THE HISTORY OF ANTHROPOLOGY

I. Inventory of Non-Archival Historical Materials

During a visit to Canada this spring, the editor had a conversation with Richard Slobodin, of McMaster University, regarding preservation of the anecdotal history of anthropology from the 1930s and 40s. Recalling that some of the people Slobodin proposed to interview had already been interviewed several or even numerous times, it suddenly seemed important for what might be called the methodological efficiency of the future history of anthropology that an inventory be compiled of existing oral historical materials--including questionnaires or check lists used in their collection. That way, oral historians might formulate questions in the light of materials already collected, informants might be spared the burden of redundant interviews, and historians whose researches might not justify oral interviews might take advantage of materials already in existence. By extension, it would seem also helpful to list other types of non-archival source materials (one thinks, for instance, of written responses to circulated questionnaires). In compiling this inventory, it would not be taken for granted that listing in the inventory implies the automatic accessibility of materials on request, since reproduction may be burdensome, and materials may have been obtained on condition that they not be circulated. But even if accessibility were in some cases limited, and in all cases a matter of negotiation--and would obviously imply reimbursement of costs--it would still be useful to have an inventory of such materials. While the listing would be reproduced piecemeal in HAN, computerization should facilitate indexing, and it might be possible to keep the up-to-date full list available. As a starter, the editor (neither by temperament or training an oral historian) offers a list of taped materials in his own possession, arranged chronologically by subject period. Any inquiry about availability should include detailed information as to the nature of the inquirer's research project.

A.L. Kroeber and others talking about Edward Sapir, recorded by David M. Schneider in Berkeley, California, May 11, 1959 (reel).

"Archeological Reminiscences of Four Old-Timers: Jesse L. Nusbaum, Kenneth M. Chapman, F.W. Hodge, Ina Cassidy" recorded September 9, 1955 (3 cassette sides, c. 90 minutes).

Fred Eggan, Reminiscences of the University of Chicago Department of Anthropology, from the 1920s on, recorded by George Stocking, December 29, 1969 (2 hours, reel).

John W. Bennett, Reminiscences of experiences as a graduate student in the Department of Anthropology at the University of Chicago during the late 1930s and early 1940s, recorded August, 1974 in response to a questionnaire prepared by Robert McMillan (4 cassette sides, c. 120 minutes).

Rosalie and Murray Wax, Reminiscences of experiences in anthropology at the University of Chicago in the post-World War II period, recorded in 1978 (2 cassette sides).

Charles Frantz, Reminiscences of experiences as a graduate student during the 1950s in the Department of Anthropology at the University of Chicago, recorded March 6, 1978 (2 cassette sides, c. 60 minutes).

David M. Schneider, Interview by Sarah Robinson regarding anthropology at Chicago in the 1960s, June 4, 1979 (2 cassette sides, c. 90 minutes).

Robert McC. Adams, Interview by Sarah Robinson regarding anthropology at Chicago in the 1960s, June 5, 1979 (2 cassette sides, c. 90 minutes).

II. Hudson's Bay Company Archives Research Centre

Professor Jennifer Brown, of the University of Winnipeg, informs us of the establishment of a Research Centre to assist scholars visiting the Hudson's Bay Company Archives. The Centre will open officially with a colloquium on May 28-29, 1984. The archives contain a wealth of information on the native peoples of Canada and on changing European views of these peoples, with many implications for the history of anthropology. Any scholar visiting the Hudson's Bay Company Archives with these interests in mind should contact Professor Brown, Department of History, University of Winnipeg, 515 Portage Avenue, Winnipeg, Manitoba, Canada R3B 2E9.

III. Correction

As the result of a proof reading error in the description of the papers of Leslie White in our last number, the word "culturalogical" was misspelled. Since the substitution of "o" for the normal anthropological "a" was in fact a matter of some conceptual significance for White, we note the correction here, and offer our apologies to Beth Dillingham.

CLIO'S FANCY: DOCUMENTS TO PIQUE THE ANTHROPOLOGICAL IMAGINATION

The Anthropological Revels of Frederick Starr: Marihuma, Microcephaly and the Anthropology of the Bizarre

Anthropology at the University of Chicago was twice founded, once in 1892, when William Rainey Harper hired his Chatauqua colleague Frederick Starr to join what was to become the Department of Sociology and Anthropology, and again in the late 1920s, when the revival of anthropology under Fay-Cooper Cole led to the formation of a separate department. Although Starr's various expeditions to Mexico, Africa, the Philippines, Korea and Japan give him a minor place in the development of ethnographic fieldwork, his role in the history of anthropology is perhaps better understood as a kind of negative instance in the role of the individual in the processes of institutionalization: his personal idiosyncracies and intellectual marginality seem to have played a major role in the failure of anthropology to become established at the University after its first founding (Miller 1978). The news item reproduced below is only one of many instances in which Starr's activities proved a public embarrassment to the University, and his relations to his academic colleagues seem to have been as problematic as his relations to the University's President soon became. Although he trained two early doctorates, within a decade he seems to have withdrawn to undergraduate teaching, for reasons the news article illuminates. According to one informant, Starr's penchant for ice cream was such that he substituted it for final exams in his lecture courses--which remained quite popular until his retirement in 1923.

Even so, one notes that Starr was not the only turn-of-the-century figure in the history of the social sciences to experiment with drugs. And from another point of view, the "dope party" episode, with its resonances of cannibalism and saturnalia, as well as its microcephalic idiot and "human freak," illustrates an important theme in the history of anthropology: its ties, at every stage of its development, to the more extreme currents of European cultural exoticism, which whirl again and again around cultural practices that by European standards are not simply different, but shocking and bizarre. From this perspective, western anthropology is grounded, back beyond the era of European expansion, in the medieval fascination with "monstrous races" (Friedman 1981) and the early modern witchcraft craze. Parallel to rationalistic speculation about the evolution of human religion and marriage there has run a fascination with the demonic and the phallic. Forced underground to some extent in the Victorian century, it bubbled to the surface in the preoccupations of Richard Burton and some of his colleagues in the Anthropological Society of London, and in marginally pornographic "anthropological" volumes of the later nineteenth century which in the minds of some gave the word a slight aura of obscenity.

The work of Tylor and McClennan was in a sense a taming of this current. But it has not yet lost its force in motivating either public interest or the activities of anthropologists [G.W.S.].

JOY AT A "DOPE" PARTY

Prof. Starr Entertains Midway Students with Mexican Jag Producer

MARIHUMANA IS THE NAME

Microcephalic Idiot and a Human Freak Help Toward a Happy Evening

Professor Frederick Starr, the versatile Midway anthropologist, has achieved the "dope party." He held one last night for his students, and those who were admitted to the revel pronounced it by far the best and raciest of all the professor's innovations. Dr. Starr's latest discovery, the wonderful Mexican jag producer, which may revolutionize the present methods of intoxication, received a thorough tryout, the only rivals being the skull of a microcephalic idiot, and a real live freak of nature.

The party was the professor's first opportunity to test effectually the virtues or vices of the marihumana, whose "tangle-foot" properties he revealed to science two weeks ago.

Original "Dope Party"

For the exploitation of the anthropological cigarette, Professor Starr was informed that his entertainment would be recorded in Midway chronicles as the original "dope party." Fully half of the fifty students present sampled the fumes of the weed. The others, mostly girls, declared that according to their belief the marihumana was no better than ordinary tobacco for all its fancy name, and declined to indulge. Those who smoked declared they saw double, and that their legs became wobbly.

As to the freak, whose particular attraction was a superfluity of fingers and thumbs, he was quite outshone by the skull of the dead and gone microcephalic idiot.

Professor Starr explained that the microcephalic had been the most unfortunate of men in that his head was very thick, thicker even than that of his dullest pupil. The osseous tissue of his cranium, moreover, had shown a tendency to grow according

to its own sweet will, with the pathetic result that it had reached its present humble position as a parlor entertainer.

Of course Professor Starr showed his collection of plaster casts, which numbers something more than a thousand heads and busts, but that is mere incident, for they have participated in just exactly ninety-one of Professor Starr's parties. But they never before had been to a "dope party" along with a microcephalic and a freak.

Orders Ice Cream

The professor repeated his explanation of the "only true origin of the American Indian and the hairy Ainu," and then ordered up ice cream. In all his ninety-one parties Professor Starr never has forgotten the ice cream, for he believes it is the very nicest thing to eat he knows of.

Four daring students, who thought the same thing, stole the ice cream from his eighty-ninth party, and so great was his disappointment and rage at the theft of his favorite delicacy that they were forced to leave the university.

The "dope party" was held in Haskell Museum, the home of the Midway divinity school, and the assorted plaster criminals and abnormalities have witnessed many a ridiculous incident since they began attending the anthropological revels of their keeper.

It was way back at number sixty-six, just after Professor Starr had been adopted into a tribe of South American Indians, that a timid co-ed fainted from fright when the professor realistically recalled some of his hair-raising experiences among the savages. Again, two years ago, at number eighty-three, a very fleshy girl was thrown into convulsions when he made his startling profession in favor of cannibalism.

[From the front page of the Chicago Record-Herald, March 10, 1905]

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(Cambridge, 1981)

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Frederick Starr at the University of Chicago, 1892-1923"
Kroeber Anthropological Society Papers, 51/52 (Sp. &
Fall, 1975)

RESEARCH IN PROGRESS

Tim Buckley (Anthropology, University of Massachusetts, Boston) is writing an essay on A.L. Kroeber and California Indians: "The Objectification of Culture and Cultural Survival in Northwestern California."

Peter Carstens (Anthropology, University of Toronto), is editing the field diaries of Winifred Hoernlé (née Tucker), 1885-1960, sometimes referred to as the Mother of Social Anthropology in South Africa.

Susan Drucker-Brown (Cambridge, England) is beginning work on a biography of the late William Wyse Professor of Social Anthropology, Meyer Fortes.

Clifford Geertz (Institute of Advanced Study, Princeton) is writing a book on the ethnographer as author, focussing on Malinowski, Evans-Pritchard, Lévi-Strauss, and Benedict.

Jesse Green (English, Chicago State University) is collecting correspondence and journals of Frank Hamilton Cushing from the Zuni period (1879-84) for publication by the University of New Mexico Press.

David Lipset (Anthropology, University of California, San Diego) is working on the history of the study of the Sepik region in Papua New Guinea as part of larger examination of authority, gender and social change in this area.

Franklin O. Loveland (History, Gettysburg College) continues his research in the papers of C. Staniland Wake in the Field Museum of Natural History, Chicago.

Donald E. McVicker (Sociology/Anthropology, North Central College, Naperville, Illinois) is doing research on the papers of Frederick Starr, in the University of Chicago Library, with the hope of documenting the materials collected by Starr now in the collections of the Field Museum.

William Schneider (History, University of North Carolina, Wilmington) is writing a book on French eugenics, and is also carrying on research in the papers of the Aryanist Georges Vacher de Lapouge (1854-1936).

William R. Seaburg (2016 N. Ravenna, Seattle, Washington) is doing research on the fieldwork of Melville Jacobs in the Pacific Northwest, 1926-1939.

Richard Slobodin (Anthropology, McMaster University) is doing research on the early twentieth century British anthropologist Northcote W. Thomas.

Frank Spencer (Anthropology, Queens College) is working on an annotated bibliography of the history of physical anthropology.

Ivan Strenski (1815 Glendon Ave., Los Angeles) is working on an intellectual biography of Henri Hubert (1872-1927), the French sociologist and historian.

David Van Keuren (Andrew Mellon Fellow, American Philosophical Society) is preparing an inclusive annotated bibliography of papers pertaining to the history of anthropology in the Library of the American Philosophical Society, and perhaps in other institutions in the Philadelphia area.

Joan Vincent (Anthropology, Columbia University) is doing research on the colonial context of early fieldwork, focussing on the work of Malinowski, Rivers, and William Barton.

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Manning, Frank, ed. Consciousness and Inquiry: Ethnology and Canadian Realities (Canadian Ethnology Service Paper No. 89E--Ottawa: National Museums of Canada, 1983) [papers with a substantial historical dimension include: G.L. Gold and M.-A. Tremblay, "Steps Toward an Anthropology of Quebec, 1960-1980" (47-83); R. J. Preston, "The Social Structure of an Unorganized Society" (286-305--a survey of the history of the anthropological profession from 1910-80, with an inventory of current professional resources); K. Burridge, "An Ethnology of Canadian Ethnology" (306-20--traces development of ethnographic accounts, ethnological systematics, movement of ethnologists to social reform, and psychiatric emphases).]

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III. Recent Work by Subscribers

[Note that we do not list "forthcoming" items. Please wait until your works have actually appeared to send citations or offprints, so that we may be certain of dates and page numbers.]

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IV. Suggested by our Readers

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R.D.F. = Raymond D. Fogelson
I.J. = Ira Jacknis
W.H.S. = William H. Schneider
G.W.S. = George W. Stocking
W.C.S. = William C. Sturtevant
R.B.W. = Richard B. Woodbury

V. History of Anthropology I (1983)

Observers Observed: Essays on Ethnographic Fieldwork

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Cole, Douglas. "'The Value of Person Lies in his Herzensbildung': Franz Boas' Baffin Island Letter-Diary, 1883-1884."

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Larcom, Joan. "Following Deacon: The Problem of Ethnographic Reanalysis, 1926-1981."

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GLEANINGS FROM ACADEMIC GATHERINGS

American Ethnological Society and Southwestern Anthropological Association. The 1984 Annual Meetings, held at Pacific Grove, California, from April 18-22, focussed on the theme "Social Contexts of American Ethnology 1840-1984." The numerous historical papers included May Ebihara (CUNY) on the 1930s; Ray Fogelson (Chicago) on the history of American Indian psychology; Charles Frantz (SUNY Buffalo) on ethnology's social relations, 1900-40; Curtis Hinsley (Colgate) on the 1840s; Alice Kehoe (Marquette) on the ideology of ethnology; Thomas Kavanagh (New Mexico) on the BAE under Powell; Robert Kemper (SMU) on Mexican anthropology 1934-46; Judy Modell (Colby) on Ruth Benedict; John Murra (Cornell) on foreigners and national cadres in Latin Ameri-

can ethnology; Alfonso Ortiz (New Mexico) on three southwestern founding fathers; George Park (Memorial U., Newfoundland) on Robert Redfield and transcendentalism; Karl Schwerin (New Mexico) on the institutionalization of American anthropology; William Simmons (UC, Berkeley) on Frank Speck and the Mohegans; Joan Vincent (Barnard) on William Barton's Ifugao Law; Valerie Wheeler (CSU Sacramento) on travel books and ethnography; Rosemary Zumwalt (Davidson College) on the literary and anthropological approaches in folklore. A session on regional ethnography included papers by W.Y. Adams (Kentucky) on the Navajo; Thomas Buckley (Mass., Boston) on northern California; C.A. Heidenreich (E. Montana) on the northern plains; R.B. Woodbury (Mass., Amherst) on the Pecos conferences. A session on Franz Boas included papers by Harvey Pitkin (Columbia) on Amerindian linguistics; Stanley Walens (UC, San Diego) on Kwakiutl symbolism; Katherine Newman (Columbia) on the scientist as citizen; and A. Rosman and P. Rubel (Columbia) on meaning in art. A session on Frank Cushing and Zuni included papers by Jesse Green (Chicago State) on Cushing's letters; by C. Hinsley (Colgate) and Lea McChesney (Peabody Museum, Harvard) on the Hemenway Expedition; by Nancy Parezzo (Ariz. St. Museum) on Cushing's collecting; and by T.N. Pandey (UC, Santa Cruz) on Zuni land claims.

Central States Anthropological Society. The 60th Annual Meeting at Lincoln, Nebraska, April 26-28, 1984, included Nancy L. Fagin (Chicago Anthro. Society) on the anthropology exhibits at the 1893 Chicago World's Fair.

Cheiron, The International Society for the History of the Behavioral and Social Sciences. The program for the sixteenth annual meeting at Vassar, June 13-16, 1984, includes no papers relating specifically to the history of anthropology.

Society for Applied Anthropology. The annual meeting at Toronto, March 14-18, 1984 included a paper by Robert A. Rubenstein (Northwestern) on the history of action anthropology.

ANNOUNCEMENTS

Bibliography of The History of Women-- The History of Science Society's Committee on Women is compiling a guide to bibliographies on the history of women in science, technology, and medicine. Anyone with references to published bibliographies or private bibliographies available for circulation should send citations, and if possible copies, to Helena Pycior, History Department, University of Wisconsin-Milwaukee, Milwaukee, WI 53201.

Culture, Medicine, and Psychiatry would welcome an article on the history of the relationship of anthropology and medicine. Inquiries should be directed to the editor, Prof. Arthur Kleinman, Department of Anthropology, William James Hall, Harvard University, Cambridge, MA 02138.

History of Anthropology, the new annual volume series published by the University of Wisconsin Press, announces the topics of forthcoming volumes:

HOA IV: Anthropology Between Two World Wars: 1914-1945

Articles may treat any subdisciplinary field of anthropology (including archeological, applied, biological, linguistic and socio-cultural anthropology), as well as topics of general anthropological interest. Topics may be focussed biographically, institutionally, conceptually, or methodologically, within one national anthropological tradition, or bridging between them. Authors are encouraged to consider topics in relation to specific bodies of documentary material, as well as to general historical and cultural trends (intellectual, aesthetic, political, economic, etc.), including the impact of the wars that mark the beginning and end of the period. Although the deadline for completed manuscripts will be August 31, 1985, potential contributors are encouraged to communicate with the editor about their work before submitting drafts.

HOA V: Anthropology and the Romantic Sensibility

Like much of Western intellectual life, anthropology has always been impelled by to contrasting energizing motives: the rationalistic and the romantic (polarities which correlate, perhaps, with others which are the staples of intellectual history: progressivism/primitivism; natural science/humanism, materialism/idealism, etc.). While anthropology is often spoken of as the child of the Enlightenment, reborn perhaps with Darwinism, the romantic current has run very strong, and the tension between the two continues to the present (strongly to be manifest, for instance, in the Mead/Freeman controversy). This volume will be devoted to the history of this tension, with special emphasis, as the title suggests, on the romantic current.

Subsequent volume themes will be chosen in the light of the responses of potential contributors. Among topics actively under consideration are:

Anthropology and the Expropriation of Native Land
Anthropology as a Field of Political Contest: Sex, Class, Race
Anthropology Within and Without the Academy
Biological Perspectives in Anthropological Inquiry.
Diachronic Perspectives in Anthropological Inquiry

Researchers interested in one or another of these topics are encouraged to communicate about their work, either completed or in progress with the editor, George W. Stocking, Department of Anthropology, University of Chicago.