



## 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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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.

## SOURCES FOR THE HISTORY OF ANTHROPOLOGY

### I. Gregory Bateson Archive

Rodney E. Donaldson

The Gregory Bateson Archive at the University of California, Santa Cruz, contains approximately 15,000 documents, 500 tape recordings, and 70 films. Included among the documents are correspondence, book and essay manuscripts, notebooks, octopus and cetacean observation materials, marginalia, articles about Bateson, transcripts of speeches, seminars, and conferences, and miscellaneous other items. With few exceptions, the documents date from 1946 to 1980 (with the bulk of the items dating from 1960 to 1980); the tapes date from 1965 to 1980; and the films date from 1949 to 1964.

There are approximately 350 essays, the manuscript drafts of each of which have been placed in the order of their creation. There are book manuscripts for Steps to an Ecology of Mind, Mind and Nature: A Necessary Unity, and Where Angels Fear, as well as four uncompleted book manuscripts dating from the 1960s. There are approximately 11,000 letters in the Archive, roughly 4,000 of which were written by Gregory Bateson. In addition, the Archive contains 76 notebooks (1943-1977), approximately 100 items relating to octopus and cetacea (1961-1977), and some 200 miscellaneous items, including transcripts, booklets, telephone/address files (1964-1980), marginalia, articles about Bateson, notes and fragments (1957-1980), and odd-sized items. The Archive also contains a number of books from Bateson's library. In general, the Archive may be said to contain virtually all surviving Bateson materials dating from the late 1940s to the end of his life. (Materials dating from prior years may be found in the South Pacific Ethnographic/Margaret Mead Archive at the Library of Congress.)

Correspondents include Nora Barlow, Ray Birdwhistell, Henry W. Brosin, Donald T. Campbell, William Coleman, Erik Erikson, Paul Goodman, Jay Haley, Gertrude Hendrix, Anatol Holt, G. Evelyn Hutchinson, Don D. Jackson, Arthur Koestler, Lawrence S. Kubie, R. D. Laing, Edmund Leach, Claude Lévi-Strauss, John Lilly, Konrad Lorenz, Rollo May, Warren McCulloch, Margaret Mead, Rhoda Metraux, Kenneth Morris, Lita Osmundsen, Roy Rappaport, L. F. Richardson, Jurgen Ruesch, Francisco Varela, Geoffrey Vickers, Heinz von Foerster, C. H. Waddington, Paul Watzlawick, John Weakland, Joseph Wheelwright, Lancelot Law Whyte, Norbert Wiener, Anthony Wilden, and Philip Wylie, among many others. The correspondence files also include inter-office memoranda and correspondence from Bateson's years at John Lilly's Communication Research Institute and at the Oceanic Institute, a considerable correspondence about the publication of Steps to an Ecology of Mind, Mind and Nature, a variety of materials relating to Bateson's service on the University of California Board of

Regents, assorted correspondence with various professional societies and journals as well as with funding sources (especially the Josiah Macy, Jr. Foundation, NIH, and NOTS), and many letters arranging the details of essays, lectures, conferences, classes, etc. There is also an extensive correspondence relating to the three Wenner-Gren conferences which Bateson chaired. Topics covered in the correspondence include the entire range of Bateson's wide field of interests.

Research in the Archive is facilitated by a 2,514-page guide/catalog which, in addition to identifying each item in the Archive, contains a detailed biographical chronology, a definitive Bibliography of the Published Work of Gregory Bateson compiled from original sources and superseding all previous Bateson bibliographies, a catalog of the libraries of Gregory Bateson and his geneticist father William Bateson, a complete list of Bateson's published and unpublished writings arranged chronologically by date of composition (including the Bateson manuscripts represented only in the Library of Congress archive), cross-referencing among the various portions of the Archive to elucidate the contexts of otherwise unidentifiable items, a complete name and word/subject index to the correspondence files (incorporating identification of every potentially obscure reference and allusion in Bateson's letters), and an essay on the history and arrangement of the Archive.

Having completed the Archive, Rodney Donaldson is currently editing a volume of Bateson essays, to be entitled Further Steps to an Ecology of Mind (to be published by Harper & Row), as well as editing a volume of Bateson's most important correspondence. He would therefore be grateful to hear of any information regarding the whereabouts of Bateson correspondence in other archives or private hands. Please send information to Dr. Ronald F. Donaldson, P. O. Box 957, Ben Lomond, CA 95005. Donaldson is also willing to consult with anyone contemplating creating an archive.

## II. George Neumann Archive

The papers of George Neumann, an orthopedist cum physical anthropologist of German immigrant background and typological persuasion, who was at the University of Michigan and later at Indiana University before his death in 1971, are now at the Oregon State University in Corvallis. According to Roberta Hall, of the Department of Anthropology, who is now in the process of preparing an index, the materials cover a thirty year period which was an "interesting and crucial time in the development of contemporary approaches to human evolution and variation."

## III. Radcliffe-Brown Materials at the University of Sydney

Peter Austin (Linguistics, La Trobe University) notes several bodies of Radcliffe-Brown manuscript materials at the University of Sydney. The Fisher Library has card files kept by

R-B on 150 local groups during his 1910-11 fieldtrip to Western Australia, together with some of his original notebooks; the University Archives include other R-B papers.

#### FOOTNOTES FOR THE HISTORY OF ANTHROPOLOGY

##### Malinowski and Gardiner: the Egyptian Connection

Michael Goldsmith  
University of Illinois

Among the Bronislaw Malinowski Papers in the Sterling Library at Yale University is a letter written to Malinowski in the Trobriands early in 1918 (I/3/212A). Although the signature is missing, it has been possible, by checking the internal address against the London Post Office Directory for 1915, to identify the sender: A.H. (later Sir Alan) Gardiner (1879-1963), the noted Egyptologist. A link between Malinowski and Gardiner has already been noted by scholars interested in the history of language-related disciplines: the two are often retrospectively placed together in the "London School" or "Firthian" tradition of linguistics (Langendoen 1968; Henson 1974; Kachru 1981; Robins 1971). In view of the letter's contents, the connection between the two men may be worth pursuing briefly.

The son of a wealthy company chairman, Gardiner had become fascinated by ancient Egypt while a student at Charterhouse. After his undergraduate years at Queens' College, Oxford, he studied briefly with Gaston Maspero at the Sorbonne, and then spent ten years in Berlin working on an Egyptian dictionary project organized by several German academic societies. By 1909, he had begun publishing the series of Egyptian texts with translations and commentary which were to be his distinctive scholarly contribution. Financially independent, Gardiner's only academic appointment was two years (1912-14) as Reader of Egyptology at the University of Manchester, a position he accepted somewhat reluctantly at the urging of Grafton Elliot Smith. How Malinowski and Gardiner met is not clear, although Gardiner's friendship with Smith may provide a link to the prewar British anthropological community which Malinowski himself had entered in 1910. Given that Malinowski was later to conduct a highly polemical debate with Smith and his diffusionist disciple William Perry, who argued an Egyptian origin for all cultures, this seems a paradoxical connection. On the other hand, Malinowski was the son of one of Poland's more renowned contributors to the field of philology, and like Gardiner had spent time in Germany, sharing with him a cosmopolitanism atypical of the general run of English academics of the time. But whatever the circumstances of their meeting, the two were to become good friends, and after the war Malinowski was on several occasions a guest in the Gardiner home.

Whatever personal empathy and social solidarity lay behind their intellectual relationship, they seem to have found common ground in bemoaning the state of linguistics, and in attempts to rectify matters. Each was to make a respected, though non-canonical, contribution to the field. Malinowski's reputation derives from his dictum that meaning must be sought in the "context-of-situation" (1923), an insight that links him directly to the later work of J. R. Firth. While this view has attracted the attention of many philosophers and anthropologists, it is not central to the development of semantic theory as recognized by most contemporary linguists. Gardiner, for his part, brought his ideas together in a work entitled The Theory of Speech and Language (1932), where it was clear that the differences between him and Malinowski had grown (see Chapter 2 of Terence Langendoen's [1965] dissertation for a discussion of Gardiner's ideas, unfortunately omitted from the published version [1968]). Nevertheless, during the period under review here, they shared at least a view that situation was an essential but neglected dimension of linguistics, and that language had more to do with communication than with the static encoding of meanings. In The Theory of Speech and Language, Gardiner explicitly tied some of his thinking to conversations with Malinowski and others fifteen years before (1932: vii). It is not surprising, then, that the fieldworker and the philologist found a large degree of validation and stimulus in the letters they exchanged during the period of Malinowski's Trobriand research.

In his Trobriand diary Malinowski mentions writing to "A.H.G." in September or October of 1917, and again in April and May of 1918 (1967: 108; 265). He considered one of Gardiner's letters to him to be worthy of publication in Man. And published it was, as "Some Thoughts on the Subject of Language" (1919). Its content covers some of the same ground as the letter reproduced below, but of more immediate interest is the way in which Gardiner acknowledges Malinowski: "I should not have dreamt of printing [these remarks] in their present incomplete and admittedly one-sided form but for the exhortations of an honoured friend by whose counsels I set the utmost store, and who considered that they might prove stimulating to some one among those who, in this new beginning of things, are casting about for a promising object of study" (1919: 3). Malinowski, in turn, cited Gardiner at several points in his own published work (1920: 36-7, 1923: 454; 1935: xxii). Although neither man ever engaged a full-scale analysis of the other man's ideas, it seems clear that for a few years they offered each other vindication of their approaches in their respective disciplines.

For Malinowski, in particular, Gardiner's support came at a point in his fieldwork when he needed it, both emotionally and intellectually. On May 3, 1918, when he was "heartbroken at the thought" of writing a letter breaking off one of his romantic attachments, he recorded the following in his diary:

- Letters from Gardiner and Robertson buck me up. I am planning, on returning to England, to form a society or



academy of all those who think like Gardiner and me. A kind of humanistic R.S. [Royal Society], very exclusive and strictly scientific and international (1967: 267).

The letter from Gardiner is almost certainly the one reproduced below. When, a week later, Malinowski was trying "to formulate a few general points of view," his second category consisted of "Reflex phrases, scholia, etc." (1967: 273), which Gardiner had used in the letter. Further evidence comes from the methodological "Introduction" to Argonauts of the Western Pacific, where, in emphasizing the necessity of recording utterances in the native language, Malinowski wrote:

In working in the Kiriwinian language I found still some difficulty in writing down the statement directly in translation which at first I used to do in the act of taking notes. The translation often robbed the text of all its significant characteristics--rubbed off all its points--so that gradually I was led to note down certain important phrases just as they were spoken, in the native tongue. As my knowledge of the language progressed, I put down more and more in Kiriwinian, till at last I found myself writing exclusively in that language, rapidly taking notes, word for word, of each statement (1922: 23-4).

In a footnote to this paragraph, Malinowski claimed that "it was soon after I had adopted this course that I received a letter from Dr. A. H. Gardiner... urging me to do this very thing"--acknowledging Gardiner's contribution, but not at the expense of his own claim to originality. Moreover, he insisted that his corpus of Kiriwinian texts was superior to that of any philologist's because "these ethnographic inscriptions are all decipherable and clear, have been almost all translated fully and unambiguously, and have been provided with native cross-commentaries or scholia obtained from living sources" (1922: 24).

It seems likely that Malinowski did indeed devise the specific features of his approach in the course of his fieldwork, since the development can be traced from some of his earlier ethnographic writings. He had, for example, already stressed the importance of working in the vernacular in his report on the Mailu (1915: 501-2), but hedged it with the qualification "whenever I was able to," rather than setting it up as a requirement of his method.

Nevertheless, the question of Malinowski's originality in this area remains problematic. He may have been "original" in the sense of refining his linguistic techniques in the context-of-situation of his own research. But he was certainly not the first to engage in the systematic collection of native texts. In British circles, Sydney Ray had recommended such a procedure some years earlier and among the founders of American anthropology, the contribution of Franz Boas in this regard is well known. Stocking has noted the links between Boas's ethnographic method

and "19th century traditions of humanistic scholarship in the historical and philological study of antique civilizations generally" (1977: 4), and it seems likely that a parallel case can be argued for Malinowski (cf. Henson 1971: 23-5). The allusions to classical scholarship in his writings, and his references in two of his major Trobriand monographs to the creation of a "corpus inscriptionum" (1922; 1935) suggest a strong debt to the traditions of humanistic scholarship, whether or not this debt was mediated by the "Egyptian connection."

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9 Lansdowne Road,  
Holland Park, W. 11.

8 January 1918

Dear Dr Malinowski,

Your second letter (No. 1 must, as you suppose, have gone down) has just reached me, and I want to lose no time in telling you that I, for my part, have never felt more encouraged by anything than by your cordial words of approval. One thing that struck me particularly was that you have clearly understood my precise meaning in all the passages to which you refer, and your comments on them often place them in a light which was certainly implicit in my point of view, but which I myself had not quite realized. These are busy days, when consecutive and, above all, calm thought is difficult; but I shall read your letter as well as your article many times again and endeavour to absorb to the utmost all the good things I know I shall get out of them. Then, very probably, I shall again inflict a letter upon you.

Meanwhile, since you are en route to the field of your researches, I want to put before you some wholly tentative questions and suggestions - things only half-thought-out but which are greatly and persistently haunting my mind. No. 1 is this: the question of language. I am always rather troubled in reading modern anthropological works by the fact that statements, even when quoted verbatim (as they should be; you set an admirable example in this) are quoted in translation only. Now of course the modern field-worker has an immense pull over the critic of ancient texts in the fact that if he is not sure that he has interpreted a statement correctly he can cross-question the speaker. He thus obtains what are in effect glosses (scholia) [or possibly skolia]. But none the less one feels that one would have liked to have the ipsissima verba of the original statement in all its obscurity and vagueness, since that is the way that people think, and precisely the glosses and skolia [sic] are not really the meaning of the original statement, but an improvement upon it called forth by the fact that the questioner is (if you will pardon me saying so) unusually importunate and troublesome. Would it not be true to say that a man's real beliefs, his stock-in-trade, so to speak, are the things he can be induced to say without thinking--his linguistic reflex

movements. Of course it is of immense interest to determine a more or less "primitive" man's capacity for deliberate, individual thinking--what a friend of mine calls a man's "limits of progressiveness": but this seems to me quite a different question from the former one.

I am not sure that you have not said all this, and said it better, towards the end of your essay, which I have not referred to for six months, but the practical application for which I would plead is this: would it not be possible for you often to place in footnotes or in an appendix the actual native text of important assertions made in your hearing, or replies to your questions. These would always serve you and others as points of repair whenever, as must necessarily be the case sometimes, doubts arise as to the correctness of an interpretation, or when a new synthesis suggests itself. I sadly miss in anthropological books something corresponding to our ancient religious texts, which I am continually interpreting and reinterpreting.

The next point I have to put to you about language is one I shall find very difficult to express, and if I fail to make myself clear on the subject it is because I am not clear on the point. I have not had the advantage (sometimes, I fear, a disadvantage) of a philosophical training, but in most discussions of the bigger problems that I read I have a hazy kind of notion that the writers have never asked themselves exactly the meaning of the words they are using. Philosophers seem to forget that all language, even the simplest, is a mass of daring abstractions, and that philosophy ought to be, to a large extent, the consideration of the validity of those abstractions, or if not their validity, their usefulness--the two things, I take it, are one. For instance, I have before me a book which begins thus: "Is there any knowledge in the world which is so certain that no reasonable man could doubt it?" He then goes on to discuss the "existence" of a chair, a "table" etc., and he does this mainly by considering chairs, tables etc. as they come before us phenomenally. This is, no doubt, all very much as it should be; but I feel morally certain that quite half the question for the real philosopher is here left out. What worries me much more than an actual "chair" or "table" is to account for the words "chair" and "table," applied to such extremely disparate objects. And then again that precious word "existence!" Nowadays we are overburdened with the "problem of existence;" but my Egyptians only rather rarely use the word, and with them the copula ("is", "are") is almost invariably omitted. I have made the little discovery that, so far as Egyptian is concerned, the verb "to be" (itself derived from "to move") is only used for the copula in the case of modalities, temporal or otherwise, of the verb, e.g. "would be" "will be". For example: "he is in the house" is in Egyptian "he-in-house" and the insertion of the verb "to be" is the direct outcome of the desire to express the idea of "he-in-house" [in the?] future or otherwise circumscribed conditions. It seems then that whole ages of men have got on very comfortably without the conception of "existence", and I sometimes wonder whether we should not have

been better off if we had done so too! Some of our long-lived abstractions, such as "substance" have been purged away by modern science, the term "god" no longer makes the same appeal it did a couple of centuries ago, and so, too, perhaps, we ought to shed "existence". Be this as it may, I feel certain that among the most important tasks before us is to trace from savagery up the gradual evolution of the meanings of words. As a philologist [sic], I am supremely dissatisfied with the whole position of semantics. It is true, I have read neither Paul nor Wundt, but I have read later books on semantics where their results ought to be incorporated. Lévy-Bruhl and Powell (History of the New World) have a few things of interest . . . [here the letter, as preserved, breaks off]

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Acknowledgments: Thanks to the Department of Anthropology, University of Illinois at Urbana-Champaign for funds to assist archival research, to the late Joseph Casagrande for encouraging me to study the history of anthropology, to Terence Langendoen for sending me a chapter from his unpublished dissertation, and to James Urry and to George Stocking for helpful comments and references. Most of the material discussed here was presented to a conference of the New Zealand Association of Social Anthropologists at Victoria University, Wellington, in 1984. The letter is published here with the permission of the Sterling Library at Yale University, and of Margaret Gardiner, who kindly provided helpful biographical details about her father.

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- Stocking, George W. 1977. The Aims of Boasian Ethnography: Creating the Materials for Traditional Humanistic Scholarship. HAN 4 (2):4-5.

#### RESEARCH IN PROGRESS

Peter Austin (Linguistics, La Trobe University) is writing a paper describing the card file which Radcliffe-Brown kept on 150 local groups from the Gascoyne-Ashburton region during his fieldwork in Western Australia in 1910-11 (cf. under Sources for the History of Anthropology).

Thomas Buckley (Anthropology, University of Massachusetts, Harbor Campus) hopes to finish a book on A. L. Kroeber and "the moral context of anthropological understanding" during a sabbatical leave starting this fall.

James Clifford (History of Consciousness, University of California, Santa Cruz) is doing research on the history of collections, and on the alternate ways of displaying non-Western and American minority "art" and "culture."

Victor Golla (Anthropology, George Washington University) is collaborating with Piero Matthey (Turin) on a new, much expanded edition of the correspondence between Edward Sapir and Robert H. Lowie.

Joan T. Mark (Cambridge, Mass) has received an individual award from the History and Philosophy of Science Program of the National Science Foundation for research on "anthropology in the field--the problems of ethnography."

Valerie Pinsky (Archaeology, Cambridge University) is completing a dissertation on the recent history of archaeology, entitled "Ethnography and the New Archaeology: A Critical Study of Disciplinary Change in American Archaeology."

Mark G. Plew (Boise State University) is researching the history of anthropological investigations in Guyana.

Richard Slobodin (Anthropology, McMaster) is working on the career of Northcote W. Thomas (1868-1936) with Dr. Roger Blench of ERGO, Oxford, England.

John Weeks (Tozzer Library, Harvard) is conducting research on the life of William E. Gates (1869-1940), an Ohio businessman who spent most of his life and fortune collecting manuscripts and early imprints relating to the history and linguistics of MesoAmerican Indians, including the reconstructive cataloguing of Gates' collection.

## BIBLIOGRAPHICA ARCANA

### I. Boletín de Historia de la Antropología

As a result of discussions at the 4th Congress of Anthropology in Alicante in April 1987, a group of Spanish anthropologists interested in the history of anthropology have published the first number of a Boletín de Historia de la Antopología. Patterned to some extent after HAN, the Boletín will include regular sections on "Sources for the History of Anthropology," "The State of Investigation in the History of Anthropology," "Bibliography," "Announcements," and reports on "Congresses, Courses, Seminars, and Meetings." The first number includes an account of the founding and structure of the Boletín, a brief account of the state of history of anthropology in Spain, a report on researches in progress, a list of ten recent doctoral dissertations, a fifteen page bibliography of work on the history of anthropology by Spanish authors since 1970, and a directory of thirty-one Spanish historians of anthropology. All correspondence regarding the Boletín should be directed to

Fernando Estevéz  
Apartado de Correos 71  
38200 La Laguna, Tenerife, Spain.

The Boletín seems a most promising development, and we wish it a long and successful career.

### II. Recent Dissertations

(Ph. D. except where M.A. indicated)

Caffrey, Margaret Mary. "Stranger in this land: The life of Ruth Benedict" (University of Texas, Austin, 1986).

### III. Recent Work by Subscribers

[Note that we do not list "forthcoming" items. To be certain of dates and page numbers, please wait until your works have actually appeared before sending citations or offprints. Henceforth, we will use the same citational style as that used in History of Anthropology and most anthropological journals]

Bohlman, Philip V. 1987. The European discovery of music in the Islamic world and the "Non-Western" in 19th-century music history. The Journal of Musicology 5 (#2):147-63.

Brown, Jennifer. 1987. A.I. Hallowell and William Berens revisited. Papers of the eighteenth Algonquian conference, ed. William Cowan, pp. 17-27. Ottawa: Carleton University.

\_\_\_\_\_ & Robert Brightman. 1988. The orders of the dreamed: George Nelson on Cree and Northern Ojibwa religion and myth, 1823. Winnipeg: University of Manitoba Press.

Buckley, Thomas. 1987. Dialogue and shared authority: Informants as critics. Central Issues in Anthropology. 9 (#1):13-23.

Clifford, James. 1988. The Predicament of culture: Twentieth-century ethnography, literature, and art. Cambridge: Harvard University Press [incorporates in revised form a number of essays published between 1980 and 1985]

Cohn, Bernard. 1987. An anthropologist among the historians and other essays. Delhi: Oxford Univ. Press [23 essays, including several on the history of Indian anthropology, and the relations of anthropology and history]

Gidley, Mick. 1987-88. 'The vanishing race' in sight and sound: Edward S. Curtis's musicale of North American Indian life. In J. Salzman, ed., Prospects, a yearbook of American cultural studies, 12:59-87.

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Hovens, Pieter & L. F. Triebels, eds. "Historische ontwikkelingen in de nederlandse antropologie" ["Historical developments in Netherlands anthropology"] Antropologische Verkenningen 7/#1-2 [special issue with articles on early ethnological knowledge of the Dutch East Indies; Herman ten Kate; Indonesian and African studies; Josselin de Jong; J.J. Fahrenfort; J.H.F. Kohlbrugge & H.T. Fischer; anthropology at Nijmegen and Groningen; and the origins of the sociology of non-western peoples]

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#### IV. Suggested by our Readers

- Alekseev, V. P. 1987. O nekotorykh aspektakh osveshcheniia istorii etnograficheskoi nauki. Sovetskaia Etnografiia (#5):67-70 [On some aspects of the study of the history of ethnographic science--D.K.]
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- Atwood, Bain. 1986. Off the mission stations: Aborigines in Gippsland 1860-1890. Aboriginal History 10 (#2):131-51 [includes reference to A. W. Howitt--J.U.]
- Blanckaert, C. 1987. 'Les vicissitudes de l'angle facial' et les debuts de la craniometrie (1765-1875). Revue de synthese 4me serie 3/4:417-53 [G.W.S.]
- Bourguignon, Erika et al. 1986. Margaret Mead: The anthropologist in America. (Occasional Papers in Anthropology, #2.) Columbus, Ohio: Ohio State University [includes biographical sketch, MM and sex/gender, MM & Redbook, MM on social change, early reviews of MM, bibliographies of reviews, the Samoa controversy, etc.--G.W.S.]
- Bowler, Peter. 1986. Theories of human evolution: A century of debate: 1844-1944. Baltimore: Johns Hopkins Univ. Press. [G.W.S.]
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- Gellner, E. 1987. Culture, identity, and politics. Cambridge: Cambridge Univ. Press [two of the eleven essays pertain to historical topics: one on Malinowski as "romantic positivist"; the other on Emile Masqueray's 1886 study of Algeria, and its relationship to Fustel de Coulanges, Durkheim and Evans-Pritchard--R.H.]
- Gero, J., D. M. Lacy, M. Blakey, eds. The socio-politics of archaeology. Research Rept. #23, Dept. of Anthropology, Univ. of Massachusetts, Amherst [available for \$10.00--C.H.]
- Gould, S.J. 1987. Petrus Camper's angle: The grandfather of scientific racism has gotten a bum rap. Natural History 96:12-16 [M.C.M.]
- Grinyov, A. V. 1987. Zabytaia ekspeditsiia Dmitri Tarkanova na Mednuiu reku. Sovetskaia Etnografiia (#4):88-100 [Dmitri Tarkhanov's forgotten expedition to the Copper River--D.K.]
- Horner, F. 1988. The French reconnaissance: Baudin in Australia, 1801-1803. Melbourne: Melbourne Univ. Press [G.W.S.]
- Hudson, Kenneth. 1987. Museums of influence: The pioneers of the last 200 years. Cambridge: Cambridge Univ. Press [R.D.F.]
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- Voronina, T. A. 1987. Zabytyi plakat-Lubok o N. N. Miklukho-Maklae. Sovetskaia Etnografiia (#5):125-36 [A forgotten Lubok poster depicting N. N. Miklukho-Maklai--D.K.]
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C.H.= Curtis Hinsley  
 D.K.= David Koester  
 D.M.S. = David M. Schneider  
 D.S.=Dan Segal  
 E.T. = Elizabeth Tooker  
 G.W.S.= George W. Stocking  
 J.P.La T.= Jean Paul La Touche  
 J.U.= James Urry  
 M.C.M.= Miriam C. Meijer  
 R.D.F.= Raymond D. Fogelson  
 R.H. = Richard Handler

#### **ANNOUNCEMENTS**

Cheiron-Europe--Cheiron: The European Society for the History of the Behavioural and Social Sciences, founded in Amsterdam in 1982 (inspired by but independent from the American society of similar name), encourages membership from interested scholars in both the socialist and non-socialist countries in Europe. The Society conducts annual meetings each September: this year in Budapest, next year in Göteborg, and the following year in Jena. It also publishes annual volumes (c. 350 pp.) of proceedings, which are available from Dr. Sasha Bem, Psychologisch Instituut, Hooigracht 13, 2312 KM Leiden, The Netherlands. Membership is available from The Secretary, Dr. Michael Shortland, Rewley House, University of Oxford, Wellington Square, Oxford OX12JA, England.

LARG: the Library Anthropology Reference Group--The Library Anthropology Reference Group is currently preparing an international biographical dictionary of anthropologists born before 1920, which will contain information on approximately a thousand people. Each entry will include summary biographical data, a description of the biographee's contributions to anthropology, a list of his/her major publications, and a bibliography of published sources of further information. There will be entries not only for academics but also for travellers, colonial administrators, missionaries, and "native" informants. Anthropology is defined in its American sense to include ethnology, archeology, physical anthropology and many branches of linguistics. The dictionary is an outgrowth of LARG's just

completed Biographical Dictionary of Anthropologists (New York: Garland, forthcoming), edited by Thomas L. Mann, which provides very basic biographical data as well as a list of published sources of further information for 3500 contributors to anthropology. LARG is a Chicago-based group of anthropologists and librarians who have been meeting monthly since 1971 to discuss bibliographic needs in the field of anthropology and to explore the development of useful reference publications. Previous LARG publications include: Serial Publications in Anthropology, edited by Sol Tax and Francis X. Grollig (Chicago: University of Chicago Press, 1973); Anthropological Bibliographies: a Selected Guide, edited by Margo L. Smith and Yvonne Damien (South Salem, N.Y.: Redgrave Pub. Co., 1981); and Serial Publications in Anthropology, rev. ed., edited by Francis X. Grollig and Sol Tax (South Salem, N.Y.: Redgrave Pub. Co., 1982). For further information, please write to: Christopher Winters, LARG Editorial Coordinator, Bibliographer for Anthropology, University of Chicago Library, Chicago, IL 60637, USA [tel.:(312) 702-8147].

Pinter Publishers--Pinter Publishers, one of Britain's most successful publishers of high quality books in the social sciences, wishes to establish a list of books in the history of anthropology. General survey books are being sought as well as works on important themes and issues in the field. Pinter publishers has a world-wide network of agents and representatives, including a distribution arrangement with Columbia University Press in North America. The company is able to publish books rapidly, normally within six months of receipt of the final manuscript, but maintains high standards of production. If you have a book proposal please contact Vanessa Couchman, Commissioning Editor, Pinter Publishers, 25 Floral Street, Covent Garden, London, WC2E 9DS, England.

Readers' Guide to Abraham Rees's Cyclopaedia--Collaborators are invited to join a small British-American ad hoc group come together to produce a "Readers' Guide" to Abraham Rees's Cyclopaedia (1802-20), which included much material about anthropological matters. The guide will include biographical notes on the contributors to this multivolume work, a discussion of the major articles, an analytical subject index, and chapters on the printing publishing history of both the English and the American editions. For further details, please write to Prof. J.Z. Fullmer, Department of History, Dulles Hall, Ohio State University, Columbus, Ohio, 43210.

First Executive Secretary of the History of Science Society--Michael Sokal (Worcester Polytechnic Institute), historian of American psychology, biographer of J. McKeen Cattell, and long time subscriber to HAN, has been selected to fill the newly established position of Executive Secretary of the History of Science Society. In this role, he will edit the Society's

Newsletter, as well as administering the Independent Scholar's Program, the Visiting Historians of Science Program, and the Thematic Meetings Program. With Sokal's selection, historians of anthropology and other social and behavioral sciences may continue to look to the Society and its publications for support for their work.

#### **GLEANINGS FROM ACADEMIC GATHERINGS**

Society for French Historical Studies--The 34th annual meeting, March 17-19, 1988, at the University of South Carolina, included a session on "Scientificity and Reaction in French Anthropology," with papers by Richard Gringeri (University of Chicago) on "The 'Decadent Imagination' in French Anthropology: Leiris, Soustelle, and Lévi-Strauss," and by Herman Lebovics (SUNY, Stony Brook) on "The State in the Service of Social Science: The Ethnographic Politics of Louis Marin, 1920-1944."

Intellectual History of Musicology--A conference on "Ideas, Issues, and Personalities in the History of Ethnomusicology" was held at the University of Illinois, Urbana, from April 14-17, 1988. Speakers included Philip Bohlman (University of Chicago), on "Paradigmatic Practices in the History of Ethnomusicology."