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Subscribers and contributors should understand that HAN is carried on with a small budget as a spare-time activity. 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.

For similar reasons, we must keep correspondence and documentation relating to institutional or subscription service billing to an absolute minimum.

FOOTNOTES FOR THE HISTORY OF ANTHROPOLOGY

A Stage our Ancestors Went Through: A. R. Brown and the Problem of Totemism in Western Australia, c. 1910.

Shortly after his arrival in Perth for his first fieldwork in Australia, A.R. Brown (not yet hyphenated) gave an interview to The West Australian on the purpose of his expedition, which was published on September 10, 1910. What is particularly striking is the extent to which Brown's project was directed to the most widely discussed evolutionary issue of his day (the origin of totemism), on which James Frazer had just published a four volume compendium of theoretical speculation and ethnographic data (cf. Stocking 1985a & b, 1995). Because of space limitations, the text reprinted here omits some non-essential material--notably, questions asked by the interviewer. As in the original, Brown's own words are placed within quotation marks.

STUDY OF NATIVE RACES

Research in Western Australia
The Cambridge Expedition
Interview with the Leader

Anthropology has within the last decade been enjoying an unwonted prominence in the older of the world's centres of learning. It has asserted and made good its claim to rank among the most important of the sciences, and an alluring field of research is being exploited less fitfully and more systematically. Schemes of comprehensive and organised investigation have been developed or are maturing at the centres or "power houses," as they have been described, of intellectual activity in the Western Hemisphere [sic]. These schemes as a rule are fulfilled far from the place of their birth. The solution to the problems of anthropology does not lie along the road of University study or experiment. The anthropologist does not, like other scientists, lock himself in his laboratory, there to wheedle from nature her closely-guarded secrets. Anthropology calls for devoted and enthusiastic students, ready in the cause of science to face hardships and dangers far from the world's highways. "The ends of the earth are their portion," for the remote fields where original research only can be followed must of necessity entail a more or less prolonged exile. Just as the importance of anthropology is receiving increasing recognition in the scientific world, so Australia looms largely on the horizon of the anthropologists. The Cambridge University has taken a foremost position in recent anthropological research, and an expedition from that University is at present in Perth, and will leave in a week or two for the interior to add to our knowledge of the aborigines. . . .

The expedition will consist of Mr. Alfred Brown (leader) and Mr. Grant Watson. Mr. Brown is a Fellow (in Ethnology) of Trinity College, Cambridge, and Lecturer in Ethnology in the University of London. He also holds for the second time the Anthony Wilkin Studentship in Ethnology, of the value of £200. Mr. Grant Watson will devote himself chiefly to zoology, but will also assist Mr. Brown in his ethnological researches. The expedition is under the direction of a committee consisting of Professor Ridgeway, M.A., D.Sc., F.B.A., president of

the Royal Anthropological Institute, Professor of Archaeology at Cambridge; Dr. J.G. Frazer, F.B.A., Professor of Social Anthropology in the Liverpool University; Dr. A.C. Haddon, F.R.S., Fellow of Christ's College, Cambridge, and Lecturer in Ethnology; and Dr. W.H. Rivers, F.R.S. Besides what is provided by the Anthony Wilkin Studentship, the funds have been given by the Royal Society and by Sir John Murray, F.R.S. . . . Interviewed by a "West Australian" representative yesterday, Mr. Brown gave some interesting information regarding the origin and plan of the expedition.

"The expedition . . . has to a certain extent a double object. I am, of course, interested primarily in the aborigines, but I am taking Mr. Watson with me, and he as a zoologist will . . . study the interesting fauna of the country. . . . It was, of course, a matter of impossibility to determine our route in England. Before arranging our plans we will benefit from the local knowledge we can gain on the spot. We have 12 months ahead of us and possibly more, and we will be busily employed for the whole of that time." . . . "The Canning route [from Wiluna to Kimberley] appeals to me very much, but it has several disadvantages. One is that it would take a good deal more than 12 months to get across and do the work we have set ourselves, and I am not quite sure that equally valuable investigations could not be made in less time in other portions of the State."

. . . "I have already had many inquiries as to what has brought us out here to conduct investigations with the Australian aborigines, and before we leave for the interior I will deliver a lecture in Perth and explain the plans of the expedition. Broadly speaking, our desire is to add to the knowledge of the peculiar customs, religions and morals I may call them, of the aborigines. A number of problems have been suggested to the anthropologist by Messrs. Spencer and Gillen's work in Central Australia. These have been the subject of a good deal of controversy not only in England but in France and Germany. These disputed points concern totemism and other institutions, and it is more or less with the object of attempting to settle them that I am here. What they exactly are I hope to explain in the lecture that I will deliver, as well as the reason why it has been thought worth while to study the aborigines of Western Australia."

. . . "The value of anthropological research is growing every day, but meanwhile the subject matter of inquiry is so to speak disappearing. This applies to Western Australia as elsewhere. Since interest became aroused in this work the Australian aborigines have attracted more attention in the scientific world than the aborigines of any other country--much more attention. If you pick up any book on the subject you will find that most of the references are to these aborigines. They represent a very peculiar phase of society or social organisation. In a word they may be said to personify in certain features a stage in the past history of man everywhere. This is a stage which probably every race has passed through, including our ancestors of thousands of years ago. Western Australia has been chosen because the aborigines there are rapidly dying out, while the Australian aborigine generally presents a more interesting field of inquiry than any other race of aborigines. They are a national asset, not in the commercial sense of course, but they draw the attention of the scientific world to Australia."

. . . "They [the specific points of controversy in Europe] relate principally to totemism, the peculiar form of social organisation and of religion, which exists in Australia in one of its forms, and is also found in many other parts of the world, including North America, Africa, India, Melanesia, and New Guinea. It is, perhaps, the most primitive form of civilisation which is known, and there have lately been many theories put forward as to the origin of these

conditions. It is to test some of these theories that our expedition has been organised. Under totemism, a tribe is divided into a number of groups, each group taking its name from some animal or plant or other natural object which is its totem. There are certain customs which are always found. One is that the member of one group must not marry a member of his own group. This is what is called in technical language exogamy. Another characteristic is that the animal or plant from which a group takes its name is sacred to it. A certain group may, for instance, be called the Kangaroo group, and they must not kill or eat a kangaroo. The whole life of these native peoples, their religious life, and their moral life is bound up with the system of totemism. There have been all sorts of theories put forward in regard to totemism. Dr. Frazer and Dr. Andrew Lang have contributed to the recent controversy on the subject, and a point of difference between these two writers has been in relation to a particular tribe in the interior of Australia, the Aruntas. Dr. Frazer said they were the most primitive tribe in Australia, but Dr. Lang and others have disputed this. The discussion has turned on certain beliefs of the Aruntas, including their ignorance of what are to us primary physiological facts. The word totem comes from the language of the Ojibway tribe in North America. It is the name they give to the animal or plant which is sacred to different groups of the tribe. It has been applied in the same way in Australia as elsewhere. The importance of totemism lies in the fact that it is probably a stage of civilisation through which all mankind has passed in its progress upwards from the lowest savagery to civilisation. It has not been borrowed by one people from another but has sprung from the natural development of the race in Australia, Africa, India, and North America. It is that which constitutes its interest to sociologists. The problem on which sociologists who consider this branch of science are at present concentrating is the origin of these peculiar forms of society. Dr. Frazer has just published a work in four volumes on 'Totemism and Exogamy.' In this he has relied for his knowledge of the Australian aborigines on the work of Spencer and Gillen and Howitt. All the Australian aborigines belong in the totemic stage of society. There is a prevalent idea that a knowledge of the aborigines in one part of Australia is all that is required. But customs and beliefs vary every hundred miles. A study of all these variations is therefore essential to the understanding of their form of civilisation. It is no use confining the work of inquiry to one group alone. This is a mistake that has been made in England. They have taken the Aruntas, for instance, and argued about the beliefs and customs of this people without a full knowledge of other tribes. The aim of anthropology in this field is to obtain as much knowledge as possible of as many tribes as possible. You get different forms of the same institutions scattered all over Australia. The rule of exogamy, whereby a man must marry out of his own group, is in Australia very complicated. In some places the tribe is divided into two groups, which intermarry. This is the system particularly throughout much of the south of Australia. In the greater part of New South Wales and Queensland they are divided into four groups--a rather peculiar arrangement of alternating groups, whereby the children belong to different groups from either the father or the mother. The system of four groups is also found over the greater part of Western Australia. In the Northern Territory and in the north-west of Queensland and the north-east of Western Australia you get a system of eight exogamous classes. This represents a progressive development--the system developing in complex fashion from 2 to 4 and from 4 to 8. The reason of these changing systems is very obscure and has occasioned a good deal of discussion in England. It points to a very complicated marriage system, and great interest centres on the origin of the system. It is to

endeavour to throw light on some of these problems that our expedition is now visiting Western Australia."

. . . "A great amount of excellent work has of course already been done throughout Australia--by Howitt in New South Wales and Victoria, by Spencer and Gillen in Central Australia, by Strehlow, a German scientist who supplemented the work of Spencer and Gillen; by Roth in Queensland. Western Australia, therefore, presents the best field for original research, as the only part of the continent which has not so far been studied. Mrs. Bates has of course been studying it, and of her work I can speak in terms of the highest praise, considering the disadvantages under which she laboured, with no one to consult or to assist her with criticisms and suggestions. When I first arranged this expedition I did not know that Mrs. Bates had done the work she has. Mrs. Bates has very kindly placed her manuscripts at my disposal, and thereby saved me a great deal of trouble. I will go over some of the ground covered by Mrs. Bates in order to obtain fuller information, but some of her work was done among aborigines who are now extinct, and the value of her reseraches will therefore be apparent. In this class of investigations every six months makes a difference. Sources of information vanish from the face of the earth never to reappear again. People do not as a rule realise that there is enough work here to occupy three or four men for the same number of years gathering information about the natives, information which will be valuable to posterity, if not to the present generation."

. . . "It is only within the last few years that people have been giving their earnest attention to the study of mankind. That is, in the way of research work. During the last 15 years science has been steadily growing in importance in European countries. Our expedition was originally to be a Cambridge and Oxford Expedition, but obstacles arose which prevented Oxford from joining in, and so Cambridge is doing the work itself. The Cambridge University during the last few years has taken a lead in anthropology. It began with Dr. Haddon's expedition of Cambridge scientists to the Torres Straits, chiefly to study the natives there. Dr. Rivers, another Cambridge scientist, who has devoted himself to anthropology, was a member of the Torres Straits expedition, and afterward did similar work among the Todas in Southern India. Anthony Wilkin, who accompanied Dr. Haddon on the Torres Straits trip, afterwards died of Malaria during an expedition to the Soudan, and the Anthony Wilkin studentship was founded in his memory. This studentship is given every five years for research in ethnology. I was the first who received it and I then went to the Andaman Islands. When it was given again, I was re-elected in order to carry on work in Australia. Dr. Rivers, by the way, only recently returned to Cambridge from the Solomon Islands."

. . . "In my opinion anthropological research has not yet received the recognition it deserves from the Government or University authorities. For the last two years we have been trying in England to get the Government to establish an ethnographical bureau. There is a bureau of this kind in the United States, where it has done excellent work. There is there a Government department for the scientific study of the native races over the whole of North America. It publishes reports every year, and collects museum specimens. The establishment of a similar institution had been suggested for the study of the native races of the British Empire. Representations in favour of the creation of such a bureau have been made by, among others, merchants and colonial Governors, who have urged that a knowledge of the native races is an important factor in commerce and government. Germany gives the facilities that we are asking

should be afforded in England for the study of the native races. It has been realised by Germany that a knowledge of the customs of native races is necessary in dealing with them in the way either of government or of trade. This does not, of course, apply to Australia as it does to Africa or India. But the scientist does not concern himself with practical results. He simply inquires along the lines of the theories which suggest themselves to him. Practical results may, of course, follow. Hertz, in his experiments, for instance, was not trying to invent wireless telegraphy. Still it was his studies in electricity which led the way to the discovery of wireless telegraphy."

Mr. Brown expects to begin practical research work in about three weeks. The results would be published in England, but Mr. Brown hopes to be able to give to Western Australia some information regarding the outcome of the expedition.

[cf. Stocking, "Dr. Durkheim and Mr. Brown: Comparative Sociology at Cambridge in 1910" and "Radcliffe-Brown and British Social Anthropology," in History of Anthropology 2 (1984):106-91; After Tylor: British Social Anthropology, 1888-1951 (Madison: University of Wisconsin, 1995)]

CLIO'S FANCY: DOCUMENTS TO PIQUE THE HISTORICAL IMAGINATION

L. H. Morgan, Mechanistic Materialism and the Contradictions of the Capitalist System: The Soviet Response to Leslie White, c. 1932.

Igor Kopytoff (University of Pennsylvania)

The following is a translation of the editorial introduction (pp. 52-54) to an article by Leslie White, which appeared in 1932 in the premier Soviet journal of anthropology, Sovetskaia Etnografiia, entitled "Evoliutsiia Kul'tury i Amerikanskaia Shkola Istoricheskoi Etnologii" (The Evolution of Culture and the American School of Historical Ethnology), pp. 54-86. Though it is one of the earliest formal statements by White of his theoretical position, it has, to my knowledge, been left out of discussions of White's theories. It is omitted in the obituary of White by Robert L. Carneiro in the International Encyclopedia of the Social Sciences (vol 18, 1979), though mentioned by Beth Dillingham in her bibliographic contribution to White's obituary in the American Anthropologist (1976, vol. 78:620-629). And White himself does not appear to have referred to it in his own work.

The article--which grew out of a paper White gave at the 1931 meetings of the A.A.A.--is prototypical White: a critique of Boasian anthropology and of the attacks on cultural evolutionism by such figures as Boas, Lowie, and Goldenweiser; a eulogy of Morgan; a sketch of the evolutionary development of culture as a function of the growth of technology; a discussion of the need for a social system to be congruent with its technology; and, finally, a brief foray into the nature of the contemporary class contradictions and the inevitability of their resolution through the victory of the working class. It should certainly be looked at by connoisseurs of White.

The editorial introduction reflects the perception of White by official Soviet Marxist anthropology and it may shed some light on why White never became a Marxist in a formal sense, given the history of American Marxism in the 1930s, 1940s, and 1950s and the largely non-materialist trajectory of Western Marxism in the post-1960s. As the editorial's criticism of White suggests, White's historical materialism was too simplistic (or robust, or schematic--choose your term) to be assimilated into the mainstream Marxism of the time. This reinforces one's feeling that the roots of White's intellectual outlook must be sought in American frontier materialism and not in European Hegelianism. The editorial's finely balanced combination of criticism and welcome must also be understood in the context of 1932. The Stalinist grip on Soviet scholarship had by then been established and the publication of a theoretical article by a non-Marxist foreigner necessitated, for editors, the insurance provided by comments about its theoretical inadequacies. As to the welcoming portions of the editorial, one must also remember that this was also the beginning of the Soviet drive to enlist the sympathies of non-communist intellectuals abroad.

ETHNOGRAPHY ABROAD

From the Editorial Board

Recently, a half-century had elapsed since the death of the great American scientist Lewis Morgan. This year marks fifty years since the appearance of his work of genius "Ancient Society." We have already given space on the pages of this journal to a biographical article devoted to Morgan. The present article, from the pen of the contemporary American scientist Leslie White, is also in large measure connected with the evaluation of Morgan's epoch-making discoveries in relation to the present fate of his theory in the United States.

In 1931, there took place in Cleveland a congress of American anthropologists--in the United States this term means anthropology in our sense as well as archeology, ethnography, and sociology, that is, anthropology refers to a whole complex of social sciences, "the sciences of Man." At the congress appeared a young scientist, L. White, who attacked the anti-evolutionary and anti-Morganistic position of the Californian anthropologist and sociologist Lowie, protested against naked empiricism of all American ethnography and called for conclusions about the future of civilization on the basis of already assembled scientific data. White announced his sympathy for the work of the Soviets, which produced a new type of socialist state emerging logically and forcibly from the laws of social development. An exposition of L. White's speech in Cleveland was reprinted in the northern press and became known to scientific workers--ethnographers--parenthetically, this speech was analyzed at a scientific meeting of the Museum of Anthropology and Ethnography of the Academy of Sciences of the USSR.

The editorial board of "Soviet Ethnography," intrigued by the originality of L. White's views in the context of American science, invited him to write for the journal a more extensive article on this question. Today, this article stands before the Soviet reader as real proof of the strengthening of our international scientific relations on a new basis. In offering this article to the attention of Soviet ethnographers, the editorial board find it necessary to note that White's presentation marks the beginning of a revision of values in a certain circle of overseas scientists,

analogous in its character and meaning to that movement of interest and feeling for the USSR that keeps on growing among the Western European and American intelligentsia. Proof of this are the open letters to the public of such people as Romain Rolland, Henri Barbusse, U. Sinclair, and Theodore Dreiser, the clear fact of the profound interest in northern science at the London Congress on the history of science and technology in 1931; the personal good wishes of people such as Franz Boas or--in a totally different sphere--Albert Einstein. Among young American scientists, there is a growing interest in the achievements of Soviet researchers, guided by the Marxist-Leninist method, and a growing desire to work in the Soviet Union in order to enlarge their qualifications. The Museum of Anthropology and Ethnography of the Academy of Sciences of the USSR is receiving for the first time within its walls American PhD candidates, among them even one of [American] Indian nationality, A. Phinney--which cannot but be regarded as a significant event.

Mr. L. White's article that we print here speaks of the longing of young American scientists for the worldview of historical materialism. Of course, in the expositions of L. White himself, there are still remnants of the old evolutionism, with its lingering overevaluation of the biological factor ("the history of peoples is the history of their struggle for food"); there is still much mechanistic simplification, an inability to understand the unity of productive forces and relations of production (the separation of the "technological" and the "social" systems), a lack of understanding of the principle of national culture with socialist content, a global understanding of "anthropology" as a science substituting for world history; and there are also concrete statements of an erroneous nature, for example, about the domestication of the reindeer by northern peoples under the influence of the experience of the southern nomads of Central Asia. The lawful regularity in the birth of socialist society is also drawn by L. White in a mechanistic-materialistic manner. But all this cannot hide from us the fact that by starting with Morgan as the great American sociologist, Leslie White came to an understanding of both the total historical process and the modern contradictions of the capitalist system. We do not doubt that, in future, our cooperation with Leslie White will acquire a systematic character, and that in his person we will have an ally and a friend, consciously taking the path of learning the Marxist-Leninist method in the study of the development of human society.

[translated by I. Kopytoff]

SOURCES FOR THE HISTORY OF ANTHROPOLOGY

I. Preserving the Anthropological Record--The Wenner-Gren Foundation announces the publication of the second edition of Preserving the Anthropological Record. The book presents essays on the nature and use of anthropological records, the need for preservation, the issues confronting different subfields, and guidelines for individual anthropologists and associations. The expanded second edition contains six new chapters, including reports on ongoing efforts to preserve the record. Interested scholars and information specialists may receive a complimentary copy by writing The Wenner-Gren Foundation, 220 Fifth Avenue, New York, NY 10001-7708 or calling (212) 683-5000. (Limit one book per order; please allow 6-8 weeks for delivery).

II. Guide to the National Anthropological Archives--Belatedly (with thanks to the author, James R. Glenn, who faxed us the introduction and table of contents, we note the Guide to the National Anthropological Archives, Smithsonian Institution, authored by Glenn and published by the NAA in 1992, and now in the process of enlargement and revision. The first description of what are now the NAA collections (James Pilling's "Catalogue of Linguistic Manuscripts in the Library of the Bureau of Ethnology") was published in the Bureau's first annual report (1881:555-77). Since that list of 277 manuscripts appeared, descriptions of other portions of the archives have been published, including the Catalogue of Numbered Manuscripts at the National Anthropological Archives (G.K. Hall & Co., 1975), which includes descriptions of most of the older material. In addition, the archives has distributed copies of registers of the papers of William L. Abbott, Henry B. Collins, Neil M. Judd, and Frank H. H. Roberts, and has published (through Kraus International, Inc.) Elaine Mills' multivolume guide to the microfilm publication of papers of J. P. Harrington. However, these various publications describe only about one-sixth of the 6500 linear feet of documents currently in the archives, and the 1992 guide offers an overview of the entire collection.

The entries in the guide describe over 600 amassments or collections, of documents, each unified mainly through provenance. They are described through relatively standard archiving elements: a number for indexing purposes; brief title; noninterpretive biographical data or administrative history; indications of types of documents; brief and general analyses of contents usually as they relate to historical data; and essential data concerning inclusive dates, quantity, arrangement, finding aids and restrictions. Where it is necessary and the information is at hand, the material is related to other holdings of NAA or to materials held by other repositories or individuals. There is some unevenness in the realization of this plan. In the case of some small collections, historical notes are brief or absent; in others, limited processing has restricted the histories or analyses to a few notes. Where fuller documentation is available, and has proved useful to researchers and staff in the past, it is included. Although the guide may sometimes lead researchers directly to material they seek, more generally it may simply lead to sources where a search may yield pertinent material--most often by reference to lower level finding aids such as registers with descriptions of individual collections to the folder-level. Most of these lower-level finding aids are available in the NAA search room, and copies are also available (by appropriate arrangement) for correspondents who request them. Although the guide incorporates a rather large index, users should keep in mind that it indexes the guide itself and not the collections; lists of correspondents are thus selective, including usually only a fraction of the total in any collection.

Visiting scholars may take advantage also of the computer catalogue SIBIS (Smithsonian Institution Bibliographic and Information System), which enables searches of the holdings of various Smithsonian Institution units, including collection-level descriptions of the entire holdings of the NAA, as well as some series- and item-level descriptions. There are also card catalogues of the numbered manuscripts in the NAA, the photographic negatives, a reference print file, a vertical file of miscellaneous materials, special lists of finding aids by subject, and a large file of obituaries.

The archives will handle by mail (usually within three weeks) inquiries that are well-defined in such terms as tribe, place, person, culture feature, event, and date. Telephone inquiries are discouraged, but inquiries by FAX will be processed along with other inquiries in the order of their receipt, and generally answered by regular mail. Charges for reproduction must be paid in advance in checks or money orders payable in US dollars; delivery may take as long as two or three months from the initial inquiry.

The archives urges anthropologists to make arrangements for the preservation of their professional material, preferably not separated, but kept intact in one repository. Although this would normally be one with which they have institutional ties, the NAA welcomes offers of donations from those without such connection, and may provide assistance in shipping material. Although donations may be made with reasonable restrictions as to use, donors may virtually be guaranteed that their accumulated documents will eventually be used by the thousands of anthropologists, other scholars, American Indians, government officials, artists, and publishers who use the National Anthropological Archives each year.

[excerpted and edited from a communication by James Glenn]

RESEARCH IN PROGRESS:

I. Individual projects

Ramachandra Guha (Wissenschaftskolleg zu Berlin) is working on an intellectual biography of Verrier Elwin, pioneering ethnographer and spokesman of India's tribal people, which will be entitled Outsider Within.

Jean Kadel (Department of History, Northern Illinois) has begun doctoral research on the theoretical development and public role of Robert Redfield, relating his interest in the transformation of peasant peoples to the events of the 1940s and 1950s (world piece, academic freedom, "multiculturalism," etc.)

Robert Launay (Department of Anthropology, Northwestern University) is beginning a project on the "prehistory" of anthropological theory from the fourteenth to the nineteenth centuries, which will situate anthropology within a broader comparative tradition, one by which Europeans have attempted to define themselves not only with reference to non-Europeans, but also to their own past, specifically classical antiquity.

Lynette Russell (Classics and Archaeology, University of Melbourne) is doing research for a comparative history of the cultural context of archeology in Australia and America, with reference to settler colonialism.

W.F. Veit (German Studies, Monash University) is pursuing research on the intellectual conditions of the construction of Australian Aboriginal culture by German missionaries and scientists.

II. French anthropological institutions between 1800 & 1940

The research team of the Centre Alexandre Koyré (EHESS-CNRS, M.N.H.N.) headed by Claude Blanckaert (7 rue Dajot, 77000 Melun, France) includes the following scholars and research interests, where specified: D. Becquemont (Darwinism, evolutionism); P. Beillevaire (Japanese ethnology); D. Belhassein; C. Bertho-Lavenir; G. Beuchet (colonial medicine); C. Blanckaert; J-P Bocquet-Appel; G. Boetsch & J-N Ferrié (colonial anthropology, esp. North Africa); M-N. Bourguet (voyages & expeditions, 17th-19th cent.); J-L Chappey; A. Chauvet (Corneille de Pauw, 1739-99); J-C Coffin; S. Collini (instructions & questionnaires for voyagers); R. Corbey (paleoanthropology & primatology); N. Coxe (anthropology & archeology); P. Desmet (linguistics); M. Di Brizio (British anthropology, 1850-1900); A-M Drouin-Hans (gesture & communication); M. Duchet (Enlightenment); A. Ducros (paleoanthropology & primatology); G. Gaillard (institutions); K. Haoui (Aryanism, anthropology & linguistics); H. Jeanblanc (history of the book); M. Kaeser (prehistoric archeology); B. L'Estoile (French & British anthropology between the world wars); J. Lalouette; S-A Leterrier; B. Massin (German anthropology, racism, eugenics); L. Mucchielli (French anthropology 1870-1940); J-M Pambrum (Polynesia); J-Y Pautrat (anthropology & geology); A. Petit (positivism); B. Pique (medical geography & hygiene); S. Puccini; M Renneville (phrenology & criminal anthropology); P. Revol (Paul Rivet & institutionalization); N. Richard (prehistoric archeology); P. Riviale (Americanist studies); M-C Robic; A. Schnapp (archeology); E. Sibeud (Africanism); P. Siskind; P. Soulier (Paleolithic/Neolithic prehistory); W. Stoczkowski (paleo- & physical anthropology); I. Surun-Berthon; A-M Thiesse; A. Tricot; A. Vannoni (voyage questionnaires); H. Vermeulen (Dutch & 18th century ethnology); J-C Wartelle; F. Zerilli (biology & social science, c. 1900).

BIBLIOGRAPHICA ARCANA

I. Anthropologies of the South--Belatedly, we note the appearance of the first number (January, 1944), of a bibliographic bulletin edited by two of our readers, Esteban Krotz (Universidad Autónoma de Yucatán, Mexico) and Mariza Corrêa (Universidade Estadual de Campinas, Brazil), entitled Antropologías del Sur/Antopologias do Sul/Anthropologies of the South, which will include historiography of anthropology. Although at present a Latin-American network, the hope is to include African and Asian scholarship--in short, those parts of the world traditionally the "objects" of anthropological inquiry, in which the discipline is now rapidly developing.

II. Recent Dissertations

(Ph.D. except where otherwise indicated)

Bederman, Gail. "Manhood and 'civilization': American debates about race and gender, 1880-1917" (Brown University, Diss. Abstr. Int. 1994, 54:3853-A).

Dilworth, Leah C. "Imagining the primitive: Representations of Native Americans in the Southwest, 1880-1930. (Yale University, Diss. Abstr. Int. 1993, 54:569-A)

Sayre, Gordon. "'Les sauvages Américains': Representations of native Americans in narratives of Colonial Virginia and New France" (State University of New York, Buffalo, Diss. Abstr. Int. 1994, 54:3428-A)

III. Recent Work by Subscribers

[Except in the case of new subscribers, for whom we will include one or two orienting items, "recent" is taken to mean within the last two years. Please 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 offprints (preferably) or citations in the style used in History of Anthropology and most anthropological journals]

Baker, Lee D. & Thomas Patterson, eds. Race, racism and the history of U.S. anthropology. 5(#1&2)of Transforming Anthropology.

Blanckaert, Claude. 1995. Raison humaine et principe d'historicité. Lecture de Jacques Roger. Introduction to Roger's Pour une histoire des sciences à part entière, ed. by C. B. Paris: Albin Michel.

Corbey, Raymond & Bert Theunissen, eds. 1995. Ape, man, apeman: Changing views since 1600. Proceedings of a symposium, Leiden, 28 June-1 July 1993. Leiden University [32 papers, grouped under four headings: "Interpreting Apes," "Apish Ancestors," "Ape Ethnozoology, Apelore, Ape Imagery," & "Apes and Ethics"]

Dias, Nélia. 1994. Photographier et mesurer: Les portraits anthropologiques. Romantisme No. 84:37-49.

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Edwards, Elizabeth. 1994. Visualizing history: Diamond Jenness's photographs of D'Entrecasteaux Islands, Massim, 1911-12--a case study in re-engagement. Canberra Anthropology 17 (#2):1-26.

Feest, Christian. 1993. European collecting of American Indian artifacts and art. Journal of the History of Collections 5 (#1):1-11.

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- Gilkeson, John S. 1995 Clyde Kluckhohn and Rockefeller Foundation support for the anthropological study of values. Research Reports from the Rockefeller Archive Center Spring, pp. 4-6.
- Halpin, Marjorie. 1994. A critique of the Boasian paradigm for Northwest Coast art. Culture 14:5-16.
- Krotz, Esteban. 1993. El concepto 'cultura' y la antropología mexicana: ¿una tensión permanente? In E. Krotz, ed. La cultura adjetivada, 13-31. Mexico City: Universidad Autónoma Metropolitana.
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- Lyon, Edwin A. 1995. A new deal in Southeastern archaeology. Tuscaloosa: University of Alabama Press.
- Meltzer, David J. 1994. The discovery of deep time: A history of views on the peopling of the Americas. In R. Bonnichsen & D. G. Steele, eds., Method and theory for investigating the peopling of the Americas, 7-26. Corvallis, Ore.: Center for the Study of the First Americans, Oregon State University [W.C.S.]
- Puccini, Sandra. 1992. L'etnografia italiana. In A. Audisio et al., eds., I Musei delle Alpi: Dalle origini agli anni venti, 47-55.
- _____. 1993. L'Antropologia a Roma tra Giuseppe e Sergio Sergi. Revista di Antropologia 71:229-47.
- _____. 1993. La femme ou l'humanité inachevée. In C. Blanckaert, ed., Des sciences contre l'homme. Vol. 1: Classer, hiérarchiser, exclure, 50-63. Paris: Éditions Autrement.
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_____, & M. Rassem, eds. 1994. Geschichte der Staatsbeschreibung: Ausgewählte Quellentexte 1456-1813. Berlin: Akademie Verlag [commentary, bibliography, & selections from various figures--Machiavelli to Humboldt]

Stoczkowski, Wiktor. 1995. Le bipède et sa science: Histoire d'une structure de la pensée naturaliste. Gradhiva 17:17-43.

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Tooker, Elisabeth. 1995. Lewis Henry Morgan on Iroquois Material Culture. Tucson: University of Arizona Press.

Vermeulen, Han & A. A. Roldan, eds. 1995. Fieldwork and footnotes: Studies in the history of European anthropology. London: Routledge.

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IV. Suggested by our Readers

[Although the subtitle does not indicate it, the assumption here is the same as in the preceding section: we list "recent" work--i.e., items appearing in the last several years. Entries without initials were contributed by G.W.S.]

Occasionally, readers call our attention to errors in the entries, usually of a minor typographical character. Entering the citations is a burdensome task (undertaken normally by G.W.S.), and under the pressure of getting HAN out, some proofreading errors occasionally slip by. For these we offer a blanket apology, but will not normally attempt corrections after the fact.

Once again, we call attention to the listings in the Bulletin of the History of Archaeology, the entries in the annual bibliographies of Isis, and those in the Bulletin d'information de la SFHSH [Société française pour l'histoire des sciences de l'homme]--each of which takes information from HAN, as we do from them--but only some of which is included here.]

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- Barcena, Joaquin R. 1994. Histoire des recherches archéologiques dans le centre-ouest argentin. L'Anthropologie 98:202-28 [with 405 item bibliography--W.C.S.]
- Barkan, Elazar. 1994. Post-anti-colonial histories: Representing the other in imperial Britain. Journal of British Studies 33:180-203.
- Benzenhöfer. Udo. 1993. Psychiatrie und Anthropologie in der ersten Hälfte des 19. Jahrhunderts. Hürtgenwald: Guido Pressler Verlag.
- Blakely, Allison. 1993. Blacks in the Dutch world: The evolution of racial imagery in a modern society. Bloomington: Indiana U. Press.
- Bray, Tamara & T. W. Killion, eds. 1994. Reckoning with the dead: The Larsen Bay repatriation and the Smithsonian Institution. Washington: Smithsonian Institution Press [18 papers; history & politics of repatriation; Hrdlička's research methods--W.C.S.]
- Burke, Peter. 1992. Anthropology of the Italian renaissance. Journal of the Institute of Romance Studies 1:207-15.
- Burnett, S. G. 1994. Distorted mirrors: Antonius Margaritha, Johann Buxtorf and Christian ethnographies of the Jews. Sixteenth Century Journal 25:275-87.
- Chavot, Philippe. 1993. Eléments d'histoire de l'éthnologie en France: Analyse du contexte national et international, 1948-1968. In Actes du 25eme colloque annuel, 315-28. Rennes: Société Française pour l'Etude du Comportement Animal.
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- Coombes, Annie E. 1995. Reinventing Africa: Museums, material culture, and popular imagination in late Victorian and Edwardian England. New Haven: Yale U. Press.
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- Daggett, Richard. 1994. The Paracas mummy bundles of the great necropolis of Wari Kayan: A history. Andean Past 4:53-75 [R.B.W.]
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- Firla, Monika. 1994. Kants Bild von den Khoi-Khoin (Südafrika). Tribus:60-94 [with 5 pls. from Kolb 1745 & some comparable museum specimens--W.C.S.]
- Fitzhugh, W. W. & V. Chaussonnet, eds. 1994. Anthropology of the Pacific rim. Washington: Smithsonian Institution Press [the legacy of the Jesup North Pacific Expedition]
- Fournier, M. 1994. Marcel Mauss. Paris: Fayard [D.R.G.]
- Free, T. 1992. The politics and philosophical genealogy of Evans-Pritchard's The Nuer. Journal of the Anthropological Society of Oxford 11:19-39 [D.R.G.]
- Gathercole, Peter. 1994. Childe in history. University of London, Institute of Archaeology, Bulletin # 31: 25-52 [W.C.S.]
- Geertz, Clifford. 1995. After the fact: Two countries, four decades, one anthropologist. Cambridge: Harvard University Press.
- Geertz, Hildred. 1994. Images of power: Balinese paintings made for Gregory Bateson and Margaret Mead. Honolulu: University of Hawaii Press [R.D.F.]
- Gesche, Astrid. 1993. Johann Gottfried Herder: Sprache und die Natur des Menschen. Würzburg: Königshausen & Neumann.
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- King, J. C. H. 1994. Vancouver's ethnography: A preliminary description of five inventories from the voyage of 1791-95. Journal of the History of Collections 6(1):35-58 [C.F.F.]
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- Miller, Elmer S. 1995. Nurturing doubt: From Mennonite missionary to anthropologist in the Argentine Chaco. Urbana: University of Illinois [R.D.F.]
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- Preston, Douglas. 1995. A reporter at large: The mystery of Sandia Cave. The New Yorker 71 (#16):66-83 [based on interviews with Frank Hibben & 18 archeologists competent to speak of his work--W.C.S.]
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C.F.F. = Christian F. Feest R.D.F. = Raymond D. Fogelson
D.R.G. = Douglas R. Givens R. H. = Richard Handler
M. M. = Miriam Meijer S. W. = Stephen Williams
R.B.W. = Richard B. Woodbury W.C.S. = William C. Sturtevant