



## History of Anthropology Newsletter

---

Volume 24  
Issue 1 *June 1997*

Article 1

---

January 1997

### Volume 24, Issue 1

Follow this and additional works at: <https://repository.upenn.edu/han>

 Part of the [Anthropology Commons](#), and the [History of Science, Technology, and Medicine Commons](#)

---

#### Recommended Citation

(1997) "Volume 24, Issue 1," *History of Anthropology Newsletter*. Vol. 24 : Iss. 1 , Article 1.  
Available at: <https://repository.upenn.edu/han/vol24/iss1/1>

This paper is posted at ScholarlyCommons. <https://repository.upenn.edu/han/vol24/iss1/1>  
For more information, please contact [repository@pobox.upenn.edu](mailto:repository@pobox.upenn.edu).

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



XXIV:1  
1997



# History of Anthropology Newsletter

VOLUME XXIV, NUMBER 1

June 1997

## TABLE OF CONTENTS

### CLIO'S FANCY: DOCUMENTS TO PIQUE THE HISTORICAL IMAGINATION

#### Marriage as Mystery Writ Symbiotically:

The Benedicts' Unpublished "Chemical Detective Story" of the "The Bo-Cu Plant".....3

SOURCES FOR THE HISTORY OF ANTHROPOLOGY.....11

RESEARCH IN PROGRESS.....11

### BIBLIOGRAPHICA ARCANA

I. Recent Dissertations.....11

II. Work by Subscribers.....12

III. Suggested by Our Readers.....13

IV. New Journal .....17

GLEANINGS FROM ACADEMIC GATHERINGS.....17

## The Editorial Committee

Robert Bieder  
Indiana University

Regna Darnell  
University of Western Ontario

Curtis Hinsley  
Northern Arizona University

Dell Hymes  
University of Virginia

George W. Stocking  
University of Chicago

William Sturtevant  
Smithsonian Institution

## Subscription rates

(Each volume contains two numbers: June and December)

|  |        |
|--|--------|
| Individual subscribers (North America) | \$5.00 |
| Student subscribers                    | 3.00   |
| Institutional subscribers              | 7.00   |
| Subscribers outside North America      | 7.00   |

Checks for renewals, new subscriptions or back numbers should be made payable (in United States dollars only) to:

### **History of Anthropology Newsletter (or to HAN).**

Direct all correspondence relating to subscriptions and editorial matters to:

**George W. Stocking, HAN  
Department of Anthropology  
University of Chicago  
1126 East 59th Street  
Chicago, Illinois 60637**

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.**

## CLIO'S FANCY: DOCUMENTS TO PIQUE THE HISTORICAL IMAGINATION

### Marriage as Mystery Writ Symbiotically:

#### The Benedicts' Unpublished "Chemical Detective" Story of the "The Bo-Cu Plant"

Elizabeth Stassinis  
(University of Virginia)

When we think of Ruth Fulton Benedict's other genre, we think of her poetry, perhaps even her poetic "nom de plume," Anne Singleton. The following tale of "a strange plant and a strange curse" was written in 1916 and represents yet another of her pre-anthropological experiments in Othering herself, her only surviving "chemical detective story." Complicating the picture of her many female pseudonyms (including "Sally," and "Ruth Stanhope"), it is written under the name Edgar Stanhope, the only male pseudonym Benedict is known to have used. At least one biographer, Margaret Caffrey (1989:361, fn. 19), believes that the name is modeled on Edgar Allen Poe's and that "Stanhope could be a pun on [her husband] Stanley's hope for the story genre of chemical detective stories, and also a pun on Ruth's aspirations, because Lady Mary Stanhope was a famous bluestocking in eighteenth-century England" (1989:361 n19). It may also be glossed as a note of desperation about the future of her two-year-old marriage to Stanley R. Benedict, a Cornell biochemist; already foundering, their relationship was by 1916 at best a "friendship" (in Mead 1959[1916]:138). Such speculations aside, it can also be argued that Benedict, having crafted pseudonyms before coming to craft cultures as "personalities writ large," used this name as a way to include her husband among her private society of selves. When this failed, she transferred her married name and the reference it had to his science to her own Boasian "science of custom." The name Ruth Fulton Benedict was simply another in a long line of pseudonyms; by Mead's account, she in fact referred to it as a name "which I always think of as a nom de plume" (in Mead 1959:xix).

Stanley's role in the creation of this piece cannot be overestimated. Benedict not only thought of him as her co-author, etching in the upper right hand of the title page "written with Stanley"; she also seemed to want this work together to resolve the mystery that their marriage was to her at that time. In a journal entry reprinted by Mead in An Anthropologist at Work (1959) Benedict said "For Stanley I shall try to write out the chemical detective stories for which he supplies the plot" (1959:535 fn. 7). It was as if the symbiotic name "Stanhope" was meant to bring together not only their talents, but to produce from them a kind of surrogate child, offspring of his "chemistry" and her writing. This mystery story as marriage writ violently contains not only the passion that she felt her own marriage lacked, but also the plot as child which she hoped Stanley would help her supply. A few years after the story was written, Benedict, Mead tells us, found out "she could not have a child without undergoing a very problematic operation for which Stanley refused to give his consent." At about that time, she began graduate study of anthropology under Elsie Clews Parsons and Alexander Goldenweiser at the New School: "Facing empty years in a childless marriage, she recognized that she must commit herself to her own world of effort and creation," and henceforth her creative energy went into publishing as a scientist in her own right (Mead 1974:18). Writing then as Ruth Fulton

Benedict, she became in a sense her own child—as she herself suggested in a journal entry (in Mead 1959:141). But the new pseudonym carried into her “science of custom” writings a version (draft?) of herself still attached in name to her husband and her father, a homeopathic surgeon whose death when she was two Benedict marked as the starting point of her own life (in Mead 1959:97). These incomplete relationships with her father and husband may be glossed as setting the stage for the important roles that Franz Boas and Edward Sapir would play as anthropological mentors.

At the time “The Bo-Cu Plant” was written, five years before coming under Boas’ influence, Benedict was also working on a book called “Adventures in Womanhood,” which was to contain the biographies of three “highly enslaved women,” themselves cursed, if not martyred. Although the biographical chapters planned for Mary Wollstonecraft, Margaret Fuller and Olive Schreiner present an analogue in form to Patterns of Culture (1934), these early biographical “adventures” in “enslavement” yielded only one unpublished paper on Wollstonecraft. By 1934 Benedict’s early feminist interest had yielded to a “salvage anthropology” study of colonized cultures. Foreshadowing this development, the Bo-Cu story recounts the experience of an adventurous doctor, who, in order to “see something of South America,” attached himself to the surveying party of an American company colonizing the resources of a peripheral “upper Amazon” group, itself already colonized and influenced by peoples of Spanish descent. Early on, therefore, Benedict was aware of the colonial context of the Bo-Cu narrative—well before she ever formulated her sense of cultural patterns or the critique of the West these “patterns” elicited.

When she wrote the Bo-Cu story, Benedict had not yet given up on her marriage, or brought the conflicting tendencies of her personality together under the rubric of Dr. Ruth F. Benedict’s “science of custom.” Still, it is very possible she had already begun, in 1916, to ferret around in the botanical if not anthropological literature. The “Bo-Cu” or “dream” plant she refers to in the story and title may have a place in myth if not in more conventional realities. In The Raw and the Cooked, Lévi-Strauss refers to a Tugare myth-hero named Bokuaddorireu, whose name he notes in an aside might be “from *bokwaddo* ‘jatoba tree?’” (1969:43). This reference from the Bororo fits with the South American context of Benedict’s tale, if not, more specifically, with its plot of murder most incestuous.

Other features of the story, however, can be glossed as indirect reflections of Benedict’s own biography, both marital and anthropological. Dr. Moran, the narrator, discovers early on that the Bo-Cu plant alters reality and that this native plant is, in a sense, the guardian of the indigenous mahogany trees he and his Western colleagues have come to colonize. In Dr. Moran’s first story of the Bo-Cu’s effects, three of the four lumbermen who went to explore the trees are killed, dreamed to death as it were, and the fourth, found sitting “grinning like an idiot,” never recovers his sanity. A similar tale of death and insanity is manifest in the tragic fate of the dream of the “ideal” marriage between these cultural worlds through the union of Carl, a “blond viking type” and the crew’s second surveyor, and Nita, “the witch and lovely fairy of the camp.” The same pattern of death and insanity (or death by insanity) recurs in the relationships of Nita to her mother Dolores, and of Nita’s father the Don to his memory of his wife.

The motif that signals the Bo-Cu's imminent strike is the transformation of black into white, night into day, black hair into gray: thus, the Bo-Cu's flowers "gave the tributary stream the appearance of marking the boundary between day and night." These reversals in turn signal the inversion of conventional cultural ideals: the "ideal" marriage is now "cursed," the plant has made night enter day and dream enter reality in the form of demonic insanity. What should have been the passionate screams of a new bride or, in Benedict's narrator's account, "the scream of a girl at a flash of lightening" during a "drenching storm" is, in the reality of this story, something palpably evil, an inversion in the form of death for sex, "a cry of unimaginable horror" at the realization that her husband had become her executioner, not her lover. After the Don's hair turns from black to white, we learn from him the reason why the gypsy's fortune came true in a form that no one, not even the reader, could imagine. At the point where the reader is guessing that someone or something besides Carl killed Nita, we learn of the earlier curse. It is here that Benedict introduces the crux of the story, how Nita's mother, dying in childbirth, lost her health, then her sanity, and "cursed" her daughter, "swore that Nita should never know the joys of marriage, that marriage should mean death." One wonders what Stanley Benedict thought of this tale, and if he connected the plot to his wife's feelings about their own marriage.

The denouement of the mother's curse is not unlike like that of Benedict's "Mary Wollstonecraft." Indeed, two of the three heroines of Benedict's unfinished "Adventures in Womanhood" died tragically and young, their talents cut short of fulfillment (Caffrey 1989:89). Fuller, whose biography she took notes for, drowned with her son and lover within sight of shore. Wollstonecraft died in the childbirth of Mary Wollstonecraft Shelley. Perhaps reflecting her own loss of her father at the age of two, at the end of "Mary Wollstonecraft" Benedict criticized Wollstonecraft for not living long enough to guide either of her daughters through their tempestuous lives (Benedict herself had a sister, Margery): "But she left no instructions. Why did no prevision of the starved, rebellious life of her two little daughters in the home of a course-grained stepmother, no picture of their girlhood escape, Fanny by a piteous self-destruction, Mary at seventeen by an elopement with the poet Shelley—why did not the desperate need of her in their childish lives force her back to life? Their death was not her tragedy; it was theirs" (in Mead 1959:518).

Benedict's interpretation of her own life was very much channeled through the written integration she created for the lives of others. She hoped to solve the mystery her marriage represented to her in a similar way; failing the creation of children in her relationship to Stanley, she attempted instead a new personal integration in a work-centered creativity, marked by yet another new name. As Mead says, Benedict "had not thrown over biography for anthropology. She had instead widened the range of 'vicarious living' and added descriptive details about other societies to her accounts of other personalities. She also gradually widened 'the issues' from women to any individual in society" (1959:116). So it is through writing biographies and the lives of Others that Benedict transformed her losses into a matter of science, a science that engaged the questions that lives represented to her. Soon after this piece was written, Benedict transformed herself from a "nameless research fellow" into Dr. Ruth F. Benedict, and went on to live her own "dream within a dream."

“The Bo-Cu Plant” violates the most sacred taboo of mystery writing, relying on information that the reader is not given to solve the crime. But the tale is still potent as a “mystery” that gives us clues to the themes in Benedict’s “integration” of self writ symbiotically, her painstaking weaving of her life into those of her significant and exotic Others and, in terms of her anthropology, back again, into the lives of that great lay-audience, who like her, read in order to be someone somewhere else.

[The text below is preserved in the Benedict papers at Vassar University Library, and is reproduced with the permission of Mary Catherine Bateson and The Institute for Cultural Studies, Inc.]

---

The BO-CU Plant  
by Edgar Stanhope

In a room in a fashionable house in the west end of London a strange little company had gathered together on a stormy November night. Cross legged on the floor with a large hookah before him sat Ah Sing, an Indian who spoke freely the various tongues of Asia, and who had visited all the high and secret places from Thibet to the Red Sea. There was Lord Dunstan, a tall spare Englishman who had spent half of his life in India and Africa, and who acted as unofficial adviser to the British Government in the East. He knew the habits of the eastern mind better than any other man living, and had saved many crises in eastern affairs. In a deeply upholstered chair near the center table sat Bollo, an inky black prince of the upper Congo. He held degrees from two leading English universities and had thrice circled the globe. Our host, Dr. Moran, was born an American, but belonged to no time or country. In his great silent house in London today, in a few weeks he might be walking the sands of Patagonia or scaling the vanishing Mountain of the Moon in northern Africa. Finally there was myself, a Research Fellow in geography at Cambridge, with an independent income which let me freely welcome the spirit of wanderlust which so often took possession of me.

This little group had in common the love of travel, the love of the bizarre, the mysterious, in whatever form and in whatever corner of the earth these were to be found. Our meetings were necessarily irregular and infrequent. When any of us were in London we communicated with Dr. Moran’s house and would get together for an evening. It was rare indeed that all five of us met as on this night, and on such occasions dawn would frequently find us still sitting smoking oriental tobacco and exchanging experiences.

Tonight the conversation had turned to rare and exotic plants, perhaps in opposition to the howling November night[,] which made us move closer to the big log fire which was the only source of light in the room and which cast fitful shadows of the weird [sic] eastern trophies which were all about us. Lord Dunstan had been talking of the Needle Plant of northern India, a prick from whose blood red point would render the victim unconscious for three days, during which time he had constant horrible visions which would excel anything in Dante. Ah Sing related a story of a traveler on the island of Cassia, in the south seas[,] who slept beneath a Giant Orchid

and who never awoke because the plant had pushed a tendril into one of his veins and drawn every drop of blood while he slept. Finally Dr. Moran broke the silence which followed Ah Sing's story. I will tell you tonight said he, the story of the Bo-Cu, or dream plant. It is a strange story, and how much the plant itself contributed to what I shall tell you, you yourselves must judge.

Ten years ago, began the doctor, I wanted to see something of South America. My financial resources were not what they are now and I had therefore to fall back upon my professional training to secure the opportunity I wanted. A large lumber firm in the [United S]tates was planning the purchase of about two thousand acres of mahogany timber land along the upper Amazon, and I secured appointment as doctor to the surveying party which went out to learn details of the proposition. There were eight of us in the party that left the States. Two surveyors and their assistants, two men versed in tropical lumber, one chief carpenter, and myself. Mr. Erricson, the chief surveyor[,] was vice-president of the company and had authority to complete the deal and begin operations if conditions were satisfactory. At Loma we chartered a small steamer, took on additional help and then steamed over a thousand miles up the silent reaches of that never ending giant of rivers, the Amazon. Some day I may tell you of that trip up the river, but my story tonight is concerned with some happenings at the camp after we were well settled and nearly ready to begin sending mahogany logs down stream.

A Spaniard, Don Velque, known to all as the Don, had joined our camp as a sort of consultant. His knowledge of tropical forests was profound, and he seemed to know or be able to predict the type of timber to be found in any part of the forests. A man of about fifty, he could lead any of us youngsters a merry race through the woods. Without compass or path he could go all day through the trackless forests and never hesitate a second about direction when it came time to return to camp. The Don had a daughter, Nita, who was as lovely a girl as I have ever seen. Small and lithe, with the jet black hair and olive skin of Spain, Nita was the witch and lovely fairy of the camp.

About a month before the events which I am now going to relate, continued Dr. Moran, we first became acquainted with the Bo[-]Cu plant. Opposite to our camp, on the other side of the river, a tributary stream came in which presented a very peculiar appear[ance]. On one side of this stream was the densest, blackest forest I have ever seen, while on the other side there were only scattered small trees, interlaced among which was a nearly solid network of vines. A few days earlier these vines had begun to blossom and at the time I am telling you about the whole network was covered with the flowers like a solid wall. The flowers were flat, snow white circular blossoms, but on one of each of the five petals was a small black spot about the shape of a quarter moon. The wall of white foliage on one side of the stream, over against the black forest on the other[,] gave the tributary stream the appearance of marking the boundary between day and night. We soon found out that the Bo-Cu itself was far more strange than anything in its appearance. When it was first beginning to flower a party of four of our lumbermen went to explore the tributary stream in a canoe one Sunday. In the early evening the canoe drifted out of the stream and when it was brought ashore we found two of the men dead in the bottom, one unconscious, and one sitting m[e]wing and grinning like an idiot. A large mass of Bo-Cu flowers

was in the bottom of the canoe, and the sweet stinging odor of the flowers filled the air all about. Two of the men who had brought the canoe to shore soon began to act strangely and to talk about the strange things they could see in the water. Luckily I concluded that there was something wrong with the plant and I soon chucked the flowers into the stream and watched them drift down with the current. The man who was unconscious when the canoe was brought in soon died, and as far as I know the fourth who took that trip never recovered his sanity. It was later that a native told us that Bo-Cu, meaning dream, was the name of the plant and that no one ever went near it who knew its powers. As long as the plant was in bloom if the south wind was blowing it would bring the stinging odor to our camp and our whole company would sometimes show its effects. Our men would return from the forests on such days and recount the strangest happenings as soberly as could be imagined. Some times I have seen the whole fifty of us who were now at our camp telling each other of the queer things happening all about, and no one quite believing what he heard or what he himself said. It was something of a mad house at such times. I myself have seen gnomes climbing in and out of my medicine cabinets, and have seen strange damsels slip in and out of the trees in the somb[e]r forest. But then a north or a west wind would come and our minds would clear as a mist disperses in the sunshine.

Nita, the darling of the camp[,] was to be married. Her lovely face and lovely spirit, her grace of heart and of form had won the adoration of each of us, and at last Carl Mathews, our second surveyor, had won her consent and that of the Don. Carl was of the blond viking type, a splendid man physically and in every other way. We were all glad that our Nita had selected him from among her many suitors. Those two surely loved each other! It appeared to be an ideal match. The day of the wedding arrived. A minister had come from a camp up the river, and they were to be married at dusk. There was a little south in the wind that day, and I remember that as I walked through the forest in the early afternoon I suspicioned that we might suffer a touch of Bo-Cu before nightfall. I came on Nita and Carl seated at the foot of a tall tree. They were close together, but they did not separate or show embar[r]as[s]ment when I came upon them. The three of us were very good friends and they had very little to hide from me. "Would you, would you"[,] "Don Carlos, Carlos mio"[,] Nita was saying, with her arms about his neck. "Carlos mio[,] would you live without me" Nita repeated. "Nita" said Carl gravely, "you must not talk like this." "Come[,] come" said I, "this talk four hours before the wedding. It is that cursed Bo-Cu plant," and I glanced at the gleaming white across the river. "Better postpone the wedding until a change of wind." "No[,] no" they both cried in a breath. "It is nothing" said Carl. "Then tell me about it" said I, sitting down beside them and inhaling a breath of stinging sweetness at the same time. "Mora, the camp gypsy" said Carl, told Nita's fortune today and said that she would die on her wedding night. I have no faith in such truck, but I wish Nita had kept away from Mora." "Dear[,] dear Nita" he continued, "don't think of it a moment." "Carlos dear" whispered Nita, "we are wonderfully happy." "We will be married—I will forget Mora—we will be even happier."

They were married very simply about eight o'clock that evening. A new little cottage had been built between mine and the Don's, and in this they were to live. The south breeze was bringing a thunderstorm, and we hoped for a change of wind before morning. Indeed[,] strange

stories were beginning to circulate before the wedding party broke up at about eleven. I said goodnight to Nita and Carl as they went into their new little cottage. A crash of thunder woke me a little after midnight. I lay awake for a time, the crackling white flashes alternating with booming claps of thunder as the storm drew nearer. And then came a scream from the cottage next to mine—that of Carl and Nita. Though half drowned by a clap of thunder, there was something about that scream which made me quiver all over. It was not the scream of a girl at a flash of lightning. Rather was it a cry of unimaginable horror. For a moment or two I lay listening, but no further sound came from the cottage. Even so, I could not lie quiet, but slipped into my clothes, determined to make sure whether all was well in the new cottage. A moment later I stepped into the drenching storm which now raged outside. One of the shades of the cottage was up a little, and a light shone through the narrow slit out into the night. I ran across the fifty yards which separated the houses, and up on to their small veranda. I knocked softly and then more loudly, but still no answer came. With a feeling of alarm I pounded on the door with my fist, but still no answer came. In desperation I flung myself upon the door and crashed through. Stumbling on into the sitting room I came upon Nita lying face up upon the floor, quite dead. Her head had received a terrific blow from a heavy axe which lay nearby. Dr. Moran shuddered. Never, he continued, shall I forget that sight. The dark shadows all about, and Nita lying dead in the little circle [?] of light from the lamp. I called for Carl but no answer came. A search of the house showed no trace of him, though his hat and rain coat hung on a nail in the hall. The back door was open. I called for Carl out into the stormy night, but no answer came.

I cannot tell you how shocked and upset was the whole camp by this horrible affair. Weeks passed with no word from Carl. Out into the night he had gone after that horrible deed, and no one had seen or heard of him since. It broke the old Don. He was never the same man again. His black hair turned white in two weeks, and in body and soul he was a broken man.

Naturally[,] after the first, we did not speak of the affair to the Don. But some two weeks after the remains of the poor Nita had been laid beneath a great tree in the dark forest, the Don came to me one night and told me the strange story of Nita and her mother. They met in a small native village in the interior. Nita's mother was, like the Don, of Spanish descent, but her parents, as well as she herself[,] had been born in South America, and there was thus quite a touch of the native in Nita's mother. She was named Dolores, and was, said the Don, even more beautiful, more strange, more lovely than Nita. Never, said he, have I seen mortal woman like her. Our common love of nature first drew us together. I shall not, he continued, attempt to give you any account of that wonderful girl. It is over. She is long dead and I soon follow. But a little I want you to know. It links strangely with Nita's fate. Dolores and I both loved the outdoors, but with Dolores it was a strange love—almost a madness. I have seen her leave our house at night in the wind and storm and glide into the forest. Sometimes she would fling herself laughing onto a giant tree, put her arms around it and cry out with wild delight while they swayed together in the rushing wind. But she loved me too, did my Dolores, as truly and as passionately as ever woman loved man. For two years we lived as one in that perfect happiness which, I know, is seldom the lot of mortals. Then Nita came, and the light of heaven went out. Dolores was sick, sick unto death. My Dolores, who loved life, the open, the forest, with every fibre of her being. My darling

who had never known a moment[']s illness, to whom physical pain was unknown, went into that hell of torture which led to death. Death will soon take me now, continued the Don, and thank God the memory of that last hour will leave me. Dolores was lying in our cabin gasping with pain and fever. I knew the end was near. Nita, the innocent cause of it all[,] lay nearby in a little basket crib. And Dolores, dazed and out of her mind[,] turned and cursed our little Nita with the bitterness of insanity and of death. I will not recount that terror. It is enough to say that in her ravings she swore that Nita should never know the joys of marriage, that marriage should mean death. And so the Don finished his story.

Dr. Moran paused. Our little company waited expectantly for the conclusion of this strange narrative. The Doctor took a sip of an eastern liqu[o]r and then resumed his story. There is not a great deal still to tell[,] he said. Nothing happened for three months to explain in any way the fate of Carl Mathews, or to tell the story of what happened in that cottage that night. Then one day came a message to me that Carl was sick with fever in a distant camp of ours and had sent for me. I hurried to him and I arrived only a little before the end. Carl was a ghost of his former self. He had barely enough strength to talk, but haltingly, word by word, he gave me the following story. Moran, he said, I must tell someone before I die. It was like this. You know how I loved Nita and how she loved me. We worshipped each other. You know that, Moran, you know that. Yes, I said. The wedding night[,] he continued, we came together into our new home, Nita and I. I paused to hang my hat and coat on a hook in the hallway, and Nita went first into the living room and sat down near the table. I followed, and as I came into the room toward her I noticed a change. And then, O God, Moran, Hell's nightmare was down upon us. Nita sat silent, and her face—it changed and changed and changed. I swear it[,] Moran—there Nita sat and her face changed into the concentrated fury of a thousand devils. Speechless she sat, and I saw the devil sitting there grinning at me. My reason went, Moran. I struck and staggered out into the night. Maybe she still sits there speechless[,] he muttered. Then his mind cleared, that final moment between life and death. Since then[,] he said, I have wandered in the swamps and native villages. Too sane to want to live, too insane to kill myself. Thank God now I go—and Nita, Nita, I see you as of old, my Nita again. And so died Carl Mathews.

Friends, said Dr. Moran, I have told you a long story, a true story, a story of a strange plant and a strange curse. Was it all begotten of the Bo[-]Cu plant? Who can tell? Light comes in the east. Day is breaking. And so we filed out into the bleak morning. Brief adieus, and each went his way, to meet again, who can tell just when?

#### References Cited

- Benedict, Ruth. 1934. Patterns of Culture. Boston.  
Caffrey, Margaret 1989. Ruth Benedict: Stranger in this Land. Austin, Texas.  
Lévi-Strauss, Claude. 1969. The Raw and the Cooked. Introduction to a Science of Mythology: I. Trans. J. & D. Weightman. New York.  
Mead, Margaret 1959. An Anthropologist at Work: Writings of Ruth Benedict. Boston.  
\_\_\_\_\_ 1974. Ruth Benedict. New York.

## SOURCES FOR THE HISTORY OF ANTHROPOLOGY

Social Science Research Council Archives—The records of the SSRC are now available at the Rockefeller Archive Center in North Tarrytown, New York. Materials include records of governing bodies, staff memoranda, committee, conference and workshop documents, and fellowship and grant materials. Those interested in conducting research should write to the Director, Rockefeller Archive Center, 15 Dayton Avenue, North Tarrytown, NY 10591, with a description of their projects.

### RESEARCH IN PROGRESS:

Erik Brandt (University of Nijmegen) is pursuing doctoral research on "Culture and violence: Anthropologists studying violent confrontation in Highland New Guinea and the Balkans."

James Goodman (Rutgers University) is pursuing a project on liberals and radicals who changed their minds about race, 1965-1995.

John P. Jackson (Florida State University) is pursuing doctoral research on the social scientists (including Robert Redfield) who were active in the NAACP Legal Defense and Education Fund's campaign to desegregate schools in the United States, culminating in the Supreme Court decision in *Brown v. Topeka Board of Education*.

Maria Lepowsky (University of Wisconsin) is carrying on research on the career of Charlotte Gower, one of the early doctorates of the University of Chicago, who taught at Wisconsin during the 1930s, travelled in China after being fired from Wisconsin in 1937, and subsequently worked as an analyst for the CIA.

David Madden (Ohio State University) is pursuing research on a dissertation tentatively entitled "How American anthropologists transformed discipline into institutions to protect intellectual autonomy, 1945-1963."

Suzanne Marchand (Princeton) is pursuing a project on "Ethnographic Romanticism and the Decline of the West: German Primitivism and Exoticism, 1880-1970).

Rebecca Pels (University of Virginia) is at work on a doctoral dissertation, tentatively entitled "Creating African studies: The politics of area studies in the U.S. 1945-65"

### BIBLIOGRAPHICA ARCANA

#### I. Recent Dissertations (Ph.D. except where otherwise indicated)

Lee D. Baker (Temple University, 1994). "The role of anthropology in the social construction of race, 1896-1954"

Sheila A. Dean (Johns Hopkins University, 1994). "What animal we came from: William King Gregory's Paleontology and the 1920s debate on human origins".

Uli Kutter (University of Göttingen, 1996). Reisen---Reisehandbücher-- Wissenschaft. Materialien zur Reisekultur im 18. Jahrhundert. Mit einer unveröffentlichten Vorlesungsmitschrift des Reisekollegs von A.L. Schlözer vom W[inter]S[emester] 1792/93 im Anhang. Neuried: Ars Una (Deutsche Hochschuledition 54). [Thorough study of the art of travel, of travel manuals and the emerging discipline of ethnology and *Volkskunde* in eighteenth-century Europe, mainly in Germany, particularly in Göttingen].

Jessica Marshall (Harvard University, 1994). "Councils of Despair: W.E.B. Dubois, Robert E. Park and the establishment of American race sociology."

S. Moser (University of Sydney, 1995) "Archaeology and its disciplinary culture: The professionalization of Australian Prehistoric archaeology."

Stephen Nash (U. of Arizona, 1997) "A history of archaeological tree-ring dating: 1914-1945."

Willow Roberts Powers (University of New Mexico, 1997). "The Harvard Five Cultures Values Study and Post War Anthropology".

Michael Prager (University of Heidelberg, 1996). Strukturelle Anthropologie in Leiden, 1917-1956. Ursprung und Entwicklung eines wissenschaftlichen Forschungsprogramms. [In-depth study of the emergence and early development of structural anthropology at the University of Leiden, covering the work of F.D.E. van Ossenbruggen, W.H. Rassers, J.P.B. de Josselin de Jong and their students, judged summa cum laude by the University of Heidelberg. An English translation is in preparation].

Sabine Vetter (University of Munich, 1996). Wissenschaftlicher Reduktionismus und die Rassentheorie von Christoph Meiners. Ein Beitrag zur Geschichte der verlorenen Metaphysik in der Anthropologie. [Fascinating study of the formative period in the history of anthropology, with a long introduction on the conceptual history of the term, mainly defined philosophically, followed by expositions on the academies of sciences of London, Paris and Berlin, as well as on the Enlightenment universities of Halle and Göttingen, and leading to an elaboration of the anthropological theories of Christoph Meiners, one of the founding fathers of polygenist racial theory in Germany].

## II. 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]

Bieder, Robert, 1996. The bodies in question. Hungarian Journal of English & American Studies 2:35-42.

Kennedy, K. A. R., 1996. But professor, why teach racial identification if races don't exist? Journal of Forensic Science 40: 796-800.

\_\_\_\_\_, 1997. Theodore D. McCown 1908-1969. In F. Spencer, ed. History of Physical Anthropology Vol 2:627-29. New York and London: Garland

\_\_\_\_\_ & Ripu Singh, 1997. SouthAsia (India, Pakistan, Sri Lanka). In F. Spencer, ed. History of Physical Anthropology Vol 2:976-87. New York and London: Garland

Pels, Peter, 1995. Spiritual facts and super-visions: The 'conversion' of Alfred Russell Wallace. Ethnoforum 8(2):69-91.

Thomas, Nicholas, 1996. History and Anthropology. In: Alan Barnard and Jonathan Spencer (eds.), Encyclopedia of Social and Cultural Anthropology. London/N.Y: Routledge, pp. 272-77.

Urry, James, 1996. History of Anthropology. In: Alan Barnard and Jonathan Spencer (eds.), Encyclopedia of Social and Cultural Anthropology. London/New York: Routledge, pp. 277-279.

Vermeulen, Han F. , 1996. Enlightenment Anthropology. In: Alan Barnard and Jonathan Spencer (eds.), Encyclopedia of Social and Cultural Anthropology. London/New York: Routledge, pp.183-185.

### III. 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. Typing the entries 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. 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--although selectively].

Ahern, Daniel, 1996 Nietzsche as cultural physician. Pennsylvania State University Press.

Ashmore, M., 1995. Fraud by numbers: Quantitative rhetoric in the Piltdown forgery discovery. South Atlantic Quarterly 94: 591-618.

Balzer, Marjorie M. , 1997. Stars of anthropology. Anthropology & Archeology of Eurasia 35(3):6-101 [obituaries and tributes for L. Shternberg, W. Bororas, E. Pekarskii, and V. Propp--W.C.S.]

Berezkin, Yuri, 1996. Russian anthropology and Latin America. Acta Americana 3:79-93 [Journal of the Swedish Americanist Society, Uppsala--W.C.S.]

- Biolsi, Thomas & Larry Zimmerman, 1997. Indians and anthropologists: Vine Deloria, Jr. and the critique of anthropology. University of Arizona Press.
- Brody, E. B., 1995. Repenser l'inconscient: la contribution non reconnue d'Edward Sapir à Claude Lévi-Strauss et Jacques Lacan. L'Evolution psychiatrique 60(3):681-93.
- Caltagirone, B., 1995. Deux modèles d'objectivation en ethnographie: le Manuel d'Ethnographie de Marcel Mauss et la Méthode de l'Ethnographie de Marcel Griaule. Europaea 1 (1):23-38.
- [Collective], 1994. Découvertes et explorateurs. Paris: L'Harmattan [includes essays on anthropological topics, 1492-1992]
- [Collective], 1995. Gli studi di storia dell'antropologia in Italia. Rome: University degli studi di Roma [21 essays, including one on "presentism & historicism" in the work of G.W.S.]
- Faull, M., ed., 1995. Anthropology and the German enlightenment: Perspectives on humanity. Lewisburg: Bucknell U.Press.
- Deacon, Deslie, 1997. Elsie Clews Parsons: Inventing modern life. University of Chicago Press.
- Dilworth, Leah, 1996. Imagining Indians in the Southwest: Persistent visions of a primitive past. Washington: Smithsonian Institution Press.
- Davis, Carolyn O'Bagy, 1995. Treasured earth: Hattie Cosgrove's Mimbres archaeology in the American Southwest. Tucson: Sanpete Publishers, 204 pp. [W.C.S.]
- De Grummond, N. Thomson, ed. 1996. An encyclopedia of the history of classical archaeology. 3 vols. Westport: Greenwood Press [D.R.G.]
- Elliott, M., ed., 1995. Great excavations: Tales of early Southwestern archaeology, 1888-1939. Santa Fe: School of American Research [accounts of 8 major archeological expeditions to the SW]
- Erwin, Robert, 1995. Margaret Mead: You are what you learn. Centennial Review 39:265-78 [D.R.G.]
- Fagette, Paul, 1996. Digging for dollars: American archaeology and the New Deal. Albuquerque: University of New Mexico Press [W.C.S.]
- Frances, M., 1994. Anthropology and social Darwinism in the British empire, 1870-1900. Australian Journal of Politics and History 40:203-215.
- Gerhards, Eva, ed., 1995 Als Freiburg die Welt entdeckte: 100 Jahre Museum für Völkerkunde Freiburg. Freiburg: Promo Verlag [Exhibition catalogue, with brief essays—W.C.S.]
- Goddard, Ives, 1996. The description of the native languages of North America before Boas. In Goddard, ed. Vol. 17 of Handbook of North American Indians, pp. 17-42. Washington: Smithsonian Inst.

- Goddard, Ives, 1996. The classification of the native languages of North America. In Goddard, ed. Vol. 17 of Handbook of North American Indians, pp. 290-324. Washington: Smithsonian Institution [W.C.S.]
- Gonzales Montero de Espinosa, M., 1996. Ilustración y antropología: La catalogación del indígena americano (1). Anales del Museo de América 4:55-72. Madrid. [18<sup>th</sup> c. physical anthropology—W.C.S.]
- Griffin, John, 1996. Joseph Conrad and the anthropological dilemma. Oxford University Press.
- Grove, David C., 1997. Olmec archaeology: A half century of research and its accomplishments. Journal of World Prehistory 11 (1):51-101 [W.C.S.]
- Henderson, A. & A. Kaeppler, 1996. Exhibiting dilemmas: Issues of representation at the Smithsonian. Washington: Smithsonian Institution Press.
- Hiatt, L. R., 1997. Arguments about Aborigines: Australia and the evolution of social anthropology. Cambridge University Press.
- Jones, Adam & Bernhard Streck (eds.), 1996. Zur Geschichte der Afrikaforschung [History of Research on Africa]. Special issue of Paideuma, Mitteilungen zur Kulturkunde, Bd. 42. Stuttgart: F. Steiner [H.V.]
- Kahn, Joel. 1995. Culture, multicultural, postculture. London: Sage [includes historical material]
- Kant, Immanuel, [1996]. Anthropology from a pragmatic point of view. Trans. V.L. Dowdell & H.H. Rudnick. Southern Illinois University Press [the only English translation of Kant's Anthropologie in pragmatischer Hinsicht (1798)]
- Kuklick, Bruce 1996. Puritans in Babylon: The ancient Near East and American intellectual life, 1880-1930. Princeton University Press.
- León, Luis Vasquez. 1996. El Leviatan Arqueológico: Antropología de una tradición en México. CNWS Publication No. 44. Research School CNWS, Leiden University, The Netherlands.
- Marchand, Suzanne. 1997. Leo Frobenius and the Revolt against the West. Journal of Contemporary History 32:153-70
- McClancy, Jeremy & Christian McDonough, eds. 1996. Popularizing anthropology. Routledge.
- Mithune, Marianne. 1996. The description of the native languages of North America: Boas and After. In Goddard, ed. Vol 17 of Handbook of North American Indians, pp. 43-63. Washington: Smithsonian Institution Press. [W.C.S.]

- Miller, E. S., 1995. Nurturing doubt: From Mennonite missionary to anthropologist in the Argentine Chaco. Urbana: University of Illinois.
- Murray, Timothy, 1996. Archaeology and the threat of the past: Sir Henry Rider Haggard and the acquisition of time. World Archaeology 15:175-86 [D.R.G.]
- Nockert, Jonas, 1995. Rafael Karsten and the 'ethno' in ethnobotany. Acta Americana 3:181-98. Uppsala [W.C.S.]
- Parkin, Robert, 1996. The dark side of humanity: The work of Robert Hertz and its legacy. Harwood Academic Publishers.
- Persson, Folke, 1996. From vacuum cleaners to anthropology, the living heritage of Axel Wenner-Gren. Acta Americana 3 98-104. [Journal of Swedish Americanist Society, Uppsala—W.C.S.]
- Platt, Jennifer, 1996. A history of sociological research methods in America, 1920-1960. Cambridge University Press.
- Politis, G. G., 1995. The socio-politics of the development of archaeology in Hispanic South America. In P.J.Ucko, ed, Theory in archaeology: A world perspective, 197-235. London: Routledge.
- Puccini, Sandra, ed. 1995. Alle origini della ricerca sul campo: Questionari, guide et istruzioni di viaggio dal XVIII al XX secolo. La Ricerca Folklorica 32 [17 essays by various authors, focussing on questionnaires—R. B.]
- Putilov, B. & D. Tumarkin, eds., 1996. Pis'ma, dokumenty i materialy (N. N. Miklukko Maklaï, Sobranie sochineniï v shesti tomakh, vol. 5) Moscow: Nauka [824 pp. of letters, documents, etc.--W.C.S.]
- Rebok, Sandra, 1996. "Americanismo, ciencia e ideología: La actividad Americanista Española a través del la historia. Anales del Museo de América [Madrid] 4:79-105 [5 chronological phases, 1492-1992—W.C.S.]
- Rennie, Neil 1996. Far fetched facts: The literature of travel and the idea of the South Seas. Oxford U.
- Riviale, P., 1995. L'américanisme français à la veille de la fondation de la Société des Américanistes. Journal de la Société des Américanistes. 81:207-29.
- Rolland, D., 1996. Jacques Soustelle, de l'ethnologie à la politique. Revue d'histoire moderne et contemporaine 43:137-50.
- Rupp-Eisenreich, B. & J. Stagl, eds. Kulturrewissenschaft im Vielvölkerstaat im Österreich. c. 1780 - 1918 /L'anthropologie et l'état pluri-cultural: Le case de L'Autriche, de 1780 à 1918 environ. Vienna: Böhlau Verlag.

- Russell, Sharman, 1996. When the land was young: Reflections on American archaeology. N.Y.: Addison Wesley.
- Schings, H.-J., ed, 1994. Der ganze mensch: Anthropologie un literature im 18. Jahrhundert. Stuttgart: Metzler.
- Smith, Pamela 1997. Grahame Clark's new archaeology: the Fenland Research Committee and Cambridge prehistory in the 1930s. Antiquity 71:11-30.
- Smolka, W. J., 1994. Völkerkunde in München: Voraussetzungen, Möglichkeiten und Entwicklungslinien irher Institutionalisierung. Berlin: Duncker & Humboldt.
- Strack, Thomas, 1997. Philosophical anthropology on the eve of biological determinism: Immanuel Kant and Georg Forster on the moral qualities ane biological characteristics of the human race. Central European History 29:285-308.
- Walsh, John E. 1996. Unraveling Piltdown: The science fraud of the century and its solution. Random House [W.C.S.]
- Wernhart, Karl R., et al. 1996. [12 articles on the history of Austrian anthropology, on the occasion of the 125<sup>th</sup> anniversary of the Anthropologische Gesellschaft in Wien, and the 1000<sup>th</sup> anniversary of the naming of Austria]. Mitteilungen der Anthropologische Gesellschaft in Wien, vol. 125/126, pp. 1-196 [W.C.S.]
- Woodward, W., 1996. Inner migration or disguised reform? Political interests of Hermann Lotze's philosophical anthropology. History of the Human Sciences 9:1-26.
- Wright, R. P., ed. 1996. Gender and archaeology. Philadelphia: University of Pennsylvania.
- Yelvington, K.A. 1997. An interview with A. L. Epstein. Current Anthropology 38: 289-99.

D.R.G. = Douglas R. Givens  
 H. V. = Han Vermeulen

R.B. = Robert Bieder  
 W.C.S. = William C. Sturtevant

IV. New Journal in the History of Psychology. A new scholarly journal, History of Psychology, sponsored by the American Psychological Association, will begin quarterly publication early in 1998, under the editorship of Michael Sokal, of Worcester Polytechnic Institute, and will include papers in areas peripheral to but related to the history of psychology per se.

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

**History of Anthropology in Germany**--At the biannual conference of the German Ethnological Society (DGv) meeting in Frankfurt, 5-10 October 1997, a session on the history of ethnology will be held for the fourth time, now under the chairmanship of Bernhard Streck. The session takes place on

Friday, October 10, and shall include papers on the intricate relationship between ethnology and National-Socialism, discussed earlier at a workshop in Leipzig (15-16 Nov. 1996) and intended to be published in an edited volume, as well as papers on colonial revivalism in the period 1939-1945. Anyone interested may contact Prof. Dr. Bernhard Streck, Institut für Ethnologie, Universität Leipzig, Schillerstrasse 6, 04109 Leipzig, Germany (Tel. +49-341-9737220, Fax. +49-341-9737229). [Han Vermeulen]

**History of Archeological Dating**—The 62<sup>nd</sup> annual meeting of the Society for American Archaeology, April 2-6, 1997, included a symposium “Time After Time: A History of Archaeological Dating. Abstracts of the ten papers may be found in the Bulletin of the History of Archaeology 7 (1), May 1997.

**L’héritage de Marcel Mauss**—a symposium held in Paris, May 22-24, 1997, organized by Marcel Fournier (Université de Montréal), with contributions by V. Crapanzano, P. Bourdieu, J. Jamin, J.R. Llobera, M. Bloch, M Godelier, and others.

**Libraries and Anthropological Research**—On July 7, 1996, at the annual meeting of the American Library Association, the Anthropology and Sociology section of the Association of College and Research Libraries sponsored a session on “Anthropological documentation and research in the New York Area: The intersection of archives, libraries and museums” Included were papers on the American Museum of Natural History (by Valerie Wheat), the Goldwater Library of the Metropolitan Museum of Art (by Barbara Mathe), the Spinden collection at the Brooklyn Museum (by Deirdre Lawrence) and by Human Relations Area Files (by Melvin Ember). On June 29, at the section’s annual business meeting, there was a program on “The cold war: Social science research, scholarly communications, and the development of new information sources” at which papers were presented by Laura Nader on “Anthropology and the cold war,” and by Peter Lyman on cold war technologies, research libraries, and scholarly communication.

**North American Scientific Exploration**—A conference entitled “Surveying the record: North American scientific exploration to 1900,” held at the American Philosophical Society, March 14-16, 1997, included a number of papers on anthropological topics. A listing papers and authors may be found in may be found in the Bulletin of the History of Archaeology 7 (1), May 1997.