Volume 16, Issue 2

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TABLE OF CONTENTS

SOURCES FOR THE HISTORY OF ANTHROPOLOGY . . . . . . . . 3

I. Edward Dozier Papers
II. Archive of Videotaped Interviews
III. Quimby/Haag Tapes
IV. History of American Archeology

CLIO'S FANCY: DOCUMENTS TO PIQUE THE HISTORICAL IMAGINATION

Franz Boas (a.k.a. Boaz) and the F.B.I. . . . . . . . . . . 4

RESEARCH IN PROGRESS . . . . . . . . . . . . . . . . . . . . . . 11

BIBLIOGRAPHICA ARCANA

I. Recent Journal Numbers . . . . . . . . . . . . . . . . . . . . . 12
II. Recent Dissertations . . . . . . . . . . . . . . . . . . . . . . . 12
III. Work by Subscribers . . . . . . . . . . . . . . . . . . . . . . 13
IV. Suggested by Our Readers . . . . . . . . . . . . . . . . . . . . 14

ANNOUNCEMENTS . . . . . . . . . . . . . . . . . . . . . . . . . . . 18

GLEANINGS FROM ACADEMIC GATHERINGS . . . . . . . . . . 19
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History of Anthropology Newsletter (or to HAN).

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Subscribers and contributors should understand that HAN is carried on with a small budget as a spare-time activity. Correspondence and documentation relating to institutional or subscription service billing must therefore be kept to a minimum.

We depend very much on our readers to send along bibliographic notes, research reports, and items for our other departments. It will not always be possible, however, to acknowledge contributions, or to explain the exclusion of those few items not clearly related to the history of anthropology or for other reasons inappropriate.
SOURCES FOR THE HISTORY OF ANTHROPOLOGY

I. Edward Dozier Papers

The papers of Edward Dozier (1916-71), a Native American anthropologist who conducted fieldwork in the Southwest and the Philippines and served on the faculties of Northwestern and the University of Arizona, are in the Archives of the Arizona State Museum. In 1986, the twenty six boxes were processed by Marily Norcini, who has continued to do research on Dozier's career.

II. 'Living Archive' of Videotaped Interviews

The September number of the Anthropology Newsletter reports that twenty-five interviews have been videotaped in a joint project of the University of Florida Department of Anthropology and the Wenner-Gren Foundation for Anthropological Research, carried on under the direction of Russell Bernard and Allan Burns of the former institution. To guarantee a knowledgeable informality, the interviews were conducted by good friends and colleagues of the interviewees (e.g., George Foster by Charles Wagley, William Fenton by David Sapir, Frederica de Laguna by Norman Markel, Lauriston Sharp by Paul Doughty). Bernard and Burns recently made interviews of four generations of Mexican anthropologists as part of the project. The collection is housed in the Smithsonian Institution's Human Studies Archive, under the supervision of Wendy Shay, and an informational brochure should be available by the time this notice appears. Suggestions for people to be interviewed, or other queries about the project, should be sent to Bernard or Burns at the University of Florida Department of Anthropology.

III. Quimby/Haag Tapes--A two hour VHS tape entitled "Bringing the Past Alive: Conversations with George Quimby and William Haag," which focuses on their archaeological experiences during the 1930s and 1940s, is now available at a cost of $20. The taping sessions were part of a conference, held in April 1989, funded by the Louisiana Endowment for the Humanities under the direction of Ann F. Ramenofsky. Enquiries regarding acquisition of the tape should be directed to Geoscience Publications, Department of Geography and Anthropology, Louisiana State University, P.O. Box 16010, Baton Rouge, Louisiana, 70893-6010.

IV. SAA Committee on the History of American Archeology--Douglas Givens is chairing a committee of the Society for American Archaeology charged with compiling and publishing an inventory of known archival sources for the history of North American archeology. HAN readers who have suggestions may write to Givens at the Department of Behavioral Sciences, St. Louis Community College, 11333 Big Bend Boulevard, St. Louis, Missouri 63122.
For those involved in the history of anthropology, the mere fact that the Federal Bureau of Investigation once kept a file on Franz Boas is perhaps enough to pique a certain amount of interest. The added discovery that the Boas File is just one of a number of dossiers kept on the activities of anthropologists who attracted the attention of the FBI during this century suggests the existence of a body of historical data that might cast interesting (if somewhat colored) light on the development of the discipline. Under the Freedom of Information Act of 1966, it is now possible to obtain material relating to the investigative work and findings obtained by Government agencies. Although requests for information can be held up for long periods of time, and denials are not infrequent, the older files (especially those involving people who are no longer alive) seem to be more readily available, and to elicit more timely responses upon inquiry.

During the Reagan and Bush presidencies, inquiries of the FBI, the State Department, and the CIA have been delayed increasingly. On April 2, 1982, Reagan signed the Executive Order that slowed the declassification of information process by placing new restrictions on access to material. This order superseded a 1978 Executive Order by President Carter, which had ordered declassification within a certain period of time, forbade classification of data after a request for it had been made, and curtailed declassification and review practices in the National Archives, and in other agencies and departments. Further tightening of procedures continued as late as October, 1987, with changes made by President Reagan and his Attorney General (Mitgang 1987:47-48)

Domestic surveillance became professionalized by the FBI's best-known leader, J. Edgar Hoover, who served as director from 1924 until his death in 1972. He began working in the Justice Department in 1917, and within two years' time was providing Attorney General A. Mitchell Palmer with material for the infamous antiradical "Palmer raids." The design and mechanisms that Hoover began with this work and later in domestic intelligence have outlasted him and generally remain intact to this day (Mitgang 1987:47)

As the following document (discovered by Ira Bashkow in the National Academy of Sciences Archives) suggests, the Bureau's interest in Boas began in 1920, in the aftermath of his criticism of "Scientists as Spies" and his censure by the American Anthropological Association—and was apparently
precipitated by his chief antagonist in that episode, as part of a general campaign against him (Palmer 1920; cf. Stocking 1968).

Office of the Attorney General  
Department of Justice  
Washington, D.C.

January 20, 1920

Dr. Charles D. Walcott,  
Secretary, Smithsonian Institution,  
Washington, D.C.

Dear Sir:

Your communication of December 22nd addressed to the President concerning the article appearing in the issue of "THE NATION" for Saturday December 20, 1919, page 797, signed "FRANZ BOAS" has been called to my attention.

I desire to express to you my appreciation of your courtesy in calling this matter to the attention of the President and I have the Honor to advise you that the Bureau of Investigation of the Department of Justice has been instructed to make a thorough inquiry into the past and present activities of FRANZ BOAS, in order to ascertain whether or not he has been identified with any of the pernicious radical activities in this country.

Faithfully yours,

[A. Mitchell Palmer]
Attorney General.

How the FBI interest in Boas was manifest during the next fifteen years is unclear, since the initiation date of the file provided to me by the FBI is July 24, 1936. Numbered #100-15338, it continued to have data placed into it until December, 1942, and was officially closed on July 4, 1950—-which interestingly enough was a Federal holiday. The file was placed into a declassified category in 1983.

Forty-nine pages in length, the Boas File was made available only after a great deal of information, including names and often entire pages, had been blacked out. Although there are twelve reasons for such censorship listed in response to each request for data, it usually falls under a clause in Title 5 of the United States Code, Section 552. This exemption reads, "Information which is currently and properly classified pursuant to Executive Order 12356 in the interest of the national defense or foreign policy, for example, information involving intelligence sources or methods" (Mitgang 1987: 47). Approximately one-half of the Boas File has been censored.
Data included on informant pages show what type of information the FBI felt was important to the file. One unsigned page states, "Franz Boas had agreed to operate 'under Communist discipline' but this was largely due to the influence of [BLACKED-OUT]. There was some doubt expressed as to whether Franz Boas in reality fully appreciated what the Communist philosophy stood for. He was a member of a considerable number of Communist fronts." A memorandum for the Attorney General says, "In conversation today with [BLACKED-OUT], he asked me to tell you that Boas, who is connected with Columbia University in New York City, is one of the leading 'stooges' for Communist groups in the United States. He is eighty-odd years of age and is used by these Communist groups to put over propaganda for them." Another page of the file sent by Special Messenger names Boas as a "menace of the FBI" and adds, "Professor Boas is not a member of the Communist Party, according to reports which I have received. He is over eighty years of age and is said to be paralyzed and seldom comes to his office."

Although these passages suggest that Boas was regarded merely as a "stooge," his name is followed by a "C" in the first pages of his file, which according to FBI coding stands for Communist (Mitgang 1987:46). One FBI agent in fact reported that "Professor Franz Boaz, also known as Professor Franz Boas, is considered to be one of 400 people, most of them prominent, who were classified as concealed Communists and were thus sectioned to Internal Security with FBI investigative categorization." Although Boas' family had spelled their name with an "s" long before he came to this country, the "z" spelling was occasionally used earlier in the century by people who did not know him—one suspects with a certain xenophobic charge. The spelling issue figures explicitly in another entry: "Informant stated that Franz Boas had in recent months had his name spelled as Boas. The informant commented that it appeared strange he should change the spelling of his name in his eighty-fourth year." [!] Inclusion with the C designation was based upon information given to the FBI by informants and by reviews of literature and letters that pertained to loyalty or political commitment (Mitgang 1987:46). FBI agents were asked to query informants regarding a suspected subversive from a schedule containing fourteen questions, which provided the basis for an analysis and conclusion regarding the subject's political status. Among the questions asked regarding Boas were the following:

1. Has the individual ever written anything that could be considered Communist literature (Did the person write for The Daily Worker, New Masses, or Political Affairs?)

2. Was the individual active in front organizations, and if so, how active, and in which organizations?
3. Was the person involved in any espionage, and if so, what type and who knew it? Did the person ever do any special work for the Party?

4. Is the individual still active or sympathetic to the Party?

This series of questions is followed by a statement that additional questions were asked as a result of answers given by informants in order to fully develop information.

The case for determining Boas' political bias was based not only upon informant testimony, but also upon his affiliation with certain organizations. Labeled as "extreme Left Wing Types," the organizations to which Boas was alleged to have belonged are listed in a letter J. Edgar Hoover sent to Brigadier General Edwin M. Watson on April 13, 1940:

Committee for the Defense of Leon Trotsky
Honorary President of the German-American League for Culture
Advisor on the organization of the New World
Resettlement Fund for Spanish Refugees
Sponsor for the Spanish Intellectual Aid
Member of American League to Abolish Capitol Punishment
The John Reed Club
New School for Social Research
Society for Cultural Relations with Russia
National Committee for the Defense of Political Prisoners
World Congress Against War
American Committee for Struggle Against War
National Committee for the League Against Fascism
Committee for Victims of German Fascism
World Peaceways
Conference on Pan-American Democracy
Association for the Advancement of Atheism
Chairman, American Committee for Democracy and Intellectual Freedom
National Sponsor for the American Committee for Protection of Foreign Born
National Council of the American Peace Mobilization
Executive Board member of the American Committee to Save Refugees
Member Advisory Council of the American Council for Cultural Relations with Russia
Sponsor of the German-American Emergency Conference
Sponsor of the Committee to Defend America by Keeping Out of War
Sponsor of the Schappes Defense Committee
Sponsor of the National Emergency Conference to Save Spanish Refugees
Sponsor of the First Inter-American Student Congress
Signer of the petition of the Citizens' Committee to Free Earl Browder
It is interesting to note that the FBI missed or omitted several organizational affiliations for Boas in their file. He was a member of the New York Conference for Inalienable Rights, American Peace Mobilization Common Council for American Unity, Committee for Defense of Public Education, and the National Federation for Constitutional Liberties. He was active also in the East and West Foundation which was headed by Pearl Buck, and he belonged to the International Labor Defense Organization. (APS/BC)

In addition to lists of organizational affiliations and informant questionnaires, the file includes newspaper articles which were clipped and then copied. A total of seventeen pages contain copies of articles that refer either to Boas' activities and commentaries, or to his death. Although clippings were taken from The New York Times, The Plaindealer, and The New York World Telegraph, most of the articles are from The Daily Worker. Agents noted the sharp dichotomy between Boas' memberships in organizations such as the American Anthropological Association, The American Philosophical Society, and American Academy of Science, as reported in The New York Times' obituary, and the listing in the The Daily Worker's notice, which cited Boas' affiliations with the American Committee for Democracy and Intellectual Freedom and the Conference for Pan American Democracy.

Boas did not ignore the FBI, and he expressed concern for their activities by writing a letter of warning to his friends and colleagues in 1939. That letter, of course, also became a part of the file:

You are undoubtedly aware of the apprehension with which intelligent people throughout the country have realized the dangerous nature and scope of the FBI's activities as recently exposed by Senator Harris and the Senate Interstate Commerce Commission. We have learned that the FBI's uncouth and violent raids in Detroit are apparently only one phase of the undemocratic procedure of the tapping of wires, spying on labor committees and establishing for the future a nation-wide index file of progressive individuals who have never been either convicted or accused of a crime.

It would appear that nothing less than a thorough investigation of these ominous activities of the FBI can prevent a repetition in 1940 or 1941 of the organized national witch hunt that horrified the country in 1919 and 1920.

Prominent Americans from various parts of the country, some of whom will represent organizations, are therefore planning to meet in Washington on Sunday, April 14th, to plan an appropriate appeal to the administration. It is
proposed to seek interviews on Monday, the 15th, with President Roosevelt, Attorney General Jackson, Senators Wheeler and Norris and other Senators and Representatives to request a thorough official investigation of the FBI.

Whatever action is finally taken will of course depend on those of us who gather in Washington. I think it is important in this connection that there be absolutely no publicity on this matter until after we hold our meeting.

Will you be able to join the delegation and to persuade other prominent Americans of your acquaintance to come with you?

I realize that the time is short, but if we are to act at all we must act immediately. April 14th and 15th are the latest possible dates for effective action. Won't you kindly indicate your response immediately in the enclosed self-addressed envelope.

While in retrospect the Boas File seems quite silly in parts and is certainly full of errors and unwarranted conclusions, it is interesting to note how Boas' duality of roles is perceived throughout the file. The obituary in The New York Times stated, "His retirement from academic duties six years ago seemed only to free him for increased activity in the political field on behalf of intellectual freedom and democratic equality, in opposition to the dictatorships of Europe." The Daily Worker added, "Never a scholar of the ivory tower school, Dr. Boas began to manifest an active interest in world affairs with the advent of Hitlerism, and later with the attack upon Republican Spain by the fascist power. These events caused him, he later said, to reconsider his whole world philosophy."

Boas' own words perhaps offer the best possible answer to conclusions made about him in this File. Charges of feebleness, mental confusion, and hibernation are easily put aside merely by examining the work and correspondence that he was able to complete during the years 1940 to 1942. He wrote over 1500 letters during this time, and three-fourths of them pertained to political and social issues. In none of them does he appear to be confused or out of touch with the issues. Letters he wrote to people like Einstein, John Peters at Yale and Harlow Shapley at Harvard are evidence of this type of correspondence (APS/BS). Boas' correspondence also revealed how he thought of his role as activist. In a letter to the Union Theological Seminary President Henry Coffin, he said, "The only thing in which I am interested is complete intellectual freedom and I am trying to defend the rights to a free expression of opinion." (APS/BC 31 March 1941). In a letter to Sam Dyer, he stated, "In regard to
your remark that I am entirely within my rights to be a member of the Communist Party, I beg to say that I am not a member of any party, and reserve my vote according to my judgment of the issues presented at any given time, and that I am attacking any kind of curtailment of intellectual freedom, from whatever side it may come." (APS/BC 4 December 1941) Finally, to the Tass Agency, Boas sent a Christmas telegram in 1941, and it reads:

In the present struggle against Hitlerism our sympathies are entirely with the Soviets who bear the heaviest burden of the War against the present German Government whose aims threaten the very foundations of our civilization. We admire your courage in the defense not only of your country but also in the war against medieval ideology. Your conception of the equality of men regardless of race is a step forward in the history of mankind that we may well emulate. May the time come when the ideals of equality of opportunity and of the fullest freedom of thought and expression become the foundation of all modern society. (APS/BC 15 December 1941)

Boas felt secure in taking different roles in his later years, and the demand for his ideas and opinions was very real, especially with East Coast media sources. By speaking out about his beliefs it may be said that he "revived the idea that a scientist owed more to society than mere pursuit of knowledge and its economic application" (Beardsley 1973:8) The charge that "the pure scientist has to be a moral eunuch or a civic hermit" (Kuznick 1988:19) could not be levied against Boas, but because of the roles he assumed he became a target for FBI investigation. By doing so, he joined the ranks of people like Hemingway, Faulkner, Capote, Tennessee Williams, Pearl Buck, and anthropologists such as Margaret Mead" (Mitgang 1987: 47) Thus, another aspect of Franz Boas' life has become a matter of record and possible interest to historians who can look now at the fear and panic of his time and rationally decide how or if it relates to anthropology.

Note

1. The FBI File on Margaret Mead differs greatly from the Boas File. Over 500 pages long, this File attends to Mead's personality and qualifications for Government employment. Her file will be examined in a forthcoming article.

[2. Inspired by this piece, the editor wrote some months ago to the FBI requesting his own file; but although the request was acknowledged, the file has not yet appeared--G.W.S.]
References Cited


*The Daily Worker,* December 22, 1942.


RESEARCH IN PROGRESS

Robert Bieder (2010 Grovesnor Pl. Bloomington, IN 47401) and Hilke Thode-Arora are collaborating on a book on Adrian Jacobsen, who collected both people and artifacts for the Hagenbeck zoo and for the Berlin Gesellschaft für Anthropologie in the late nineteenth century.

Richard Brown (Reader in History, School of African and Asian Studies University of Sussex) has won a 1989 Research Grant from the Rockefeller Archive Center for a study of the International African Institute and the development of social anthropology.

Gloria Flaherty (German Dept., University of Illinois, Chicago) is completing a book on shamanism in the Enlightenment, having worked back from an interest in performance, through major intellectual figures (Goethe, Herder, Diderot) to the ethnographic sources in which shamanism was first described.

Marc Manganaro (English Deptment, Rutgers) looks forward to his anthology *Modernist Anthropology: From Field-Work to Text* coming out in 1990. He is also working on a book concerning the rhetoric of authority behind the comparativism of Frazier, Eliot, Frye and Joseph Campbell. It is an examination of pre-ethnographic materials, the comparativism
of early Modern anthropology, discerning the poetics and politics of the rhetoric that proceeds from the anthropological form and reaches into literature, literary criticism, myth criticism and folklore studies.

Mechthild Rutsch (Instituto Nacional de Antropología e Historia, Mexico, D. F.) is conducting research on the relation between Boasian anthropology and early Mexican anthropology, and more generally is interested in the relation between romanticism and the view of the nation sustained by Mexican anthropology and indigenismo.

Tim Youngs (North American Studies, University of Nottingham) is finishing a dissertation on "British Narratives of Travel and Exploration in Africa, 1850-1900," in which he examines how the shifts in literary structures and the reception of the travel narratives affected and were affected by racial and imperialist ideologies.

BIBLIOGRAPHICA ARCANA

I. Recent Journal Numbers

Boletín de Historia de la Antropología: The second number (cf. HAN 15, #1:12) includes articles by Llorenc Prats, "Aportaciones de las Topografías Médicas al Conocimiento Etnográfico de los Países Catalanes"; Encarnación Aguilar Criado, "Los Orígenes de la Antropología en Andalucía"; Conrado Rodríguez Martín, "Earnest Albert Hooton y la Paleopatología Canaria"; and José J. Jimenez González, "La Arqueología Canaria: Un Tubo de Ensayo".

Gradhiva: The sixth number of this very useful series—which sets a continuously rising standard of content and presentation—includes a French translation ("de l'americain") of an essay on "Totem Poles and the New Deal" by Aldona Jonaitis; a study of the institutional origins of French physical anthropology by Jean-Pierre Bocquet-Appel; and an essay by Bertrand Pulman on Seligman's contributions to psychoanalytic anthropology (see BA-III, below). Again, we urge French-reading readers of HAN to consider subscribing.

("Zunis and Brahmins: Cultural Ambivalence in the Gilded Age"); and George W. Stocking Jr. ("The Ethnographic Sensibility of the 1920s and the Dualism of the Anthropological Tradition").

II. Recent Dissertations
(Ph. D. except where M.A. indicated)

Barkan, Elazar. "From Race to Ethnicity: Changing Conceptions of Race in England and the United States between the Two World Wars" (Brandeis University, 1988).


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]


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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.]


Doe, John. 1988. Speak into the mirror: A story of linguistic anthropology. Lanham, Md.: University Press of America ("aims to confront the political and economic entanglements of linguistic scholarship straight on"--G.W.S.)


Freed, Stanley A., Ruth S. Freed, & Laila Williamson. 1988. Scholars amid squalor. Natural History 97:3 pp.60-68. [On the project to investigate the relationship between the peoples of northeastern Asia and northwestern North America directed by Franz Boas, 1897-1903.--G.W.S.]


Thode-Arora, Hilke. 1989. Für fünfzig Pfennig um die Welt: Die Hagenbeckschen Völkerschauen. Frankfurt: Campus Verlag [focuses on the collection of exotic peoples for display at German ethnic exhibitions, who were subjects for measurement at the Berlin Gesellschaft für Anthropologie--R.B.]


A.L.C. = Andrew L. Christenson  
C.F.F. = Christian F. Feest  
G.W.S. = George W. Stocking  
I.B. = Ira Bashkow  
R.B. = Robert Bieder  
R.D.F. = Raymond D. Fogelson  
J.F.S.P. = John F. S. Phinney

**ANNOUNCEMENTS**

*Anthropologica*—Canada's oldest journal of anthropology, published biannually with peer-reviewed articles, would welcome history of anthropology essays. For further information please contact Andrew and Harriet Lyons of Wilfrid Laurier University.

*Cheiron*—The International Society for the History of Behavioral and Social Science, is calling for papers for their 22nd annual meeting at Westfield State College, Westfield, MA, June 21-24, 1990. Papers, symposia and workshops may deal with any aspect of the history of the behavioral and social sciences, or with related historiographical and methodological issues. Graduate travel awards are available. Send program submissions before February 2, 1990 to: Dr. Robert H. Wozniak, Cheiron Program Chair, Department of Human Development, Bryn Mawr College, Bryn Mawr, PA 19010, (215) 527-5190.

*V. Gordon Childe Centenary Conference*—The conference will be held September 25-28 1990. Subtitled "His Intellectual and Political History," it will focus on: 1) Childe as a theorist and critic of Labour politics particularly in relation to his classic work of 1922, *How Labour Governs*; 2) The meaning and significance of Childe's achievement as an archaeologist and historian; and 3) The Australian background to Childe's intellectual outlook. Papers are sought on these themes and on any other topic which casts light on his intellectual development. Interested parties may write to: V. Gordon Childe Centenary Conference, UniQuest Limited, University of Queensland, St. Lucia Qld 4067, Phone: 61-7 377 2733 Fax: 61-7 870 3313.

At the first of two sessions assessing developments over the past two decades, the papers included R. M. Keesing on "Theories of Culture Revisited"; Adam Kuper on "Social Anthropology--Renewing the Discipline; Robert Levy on "The Legacy of Psychological Anthropology"; Naomi Quinn and Claudia Straus on "A Cognitive Cultural Anthropology"; and Philip Carl Salzman on "Anti-Anti Positivism". The afternoon session on the same topic included Robert Borofsky on "Ethnographic Constructions"; Marvin Harris on "Anthropological Theories Since 1968"; Laura Nader on "Beyond Consensus and Ethnographic Multivocality"; Roy Rappaport on "Law and Meaning, Discovery and Construction"; Nancy Scheper-Hughes on "Anthropology's Hostile Gaze: Silence in the Dialogue with other"; and Andrew P. Vayda on "Neither Positivism Nor Anti-Science."


A symposium on "Collecting the Objects of Others" included papers by Barbara Babcock on "Mudwomen and Whitemen: The Politics of Collecting and Representing Pueblo Art and Culture"; by Kenneth W. Dauber on "The Politics of Patronage in the Indian Arts Funds, Santa Fe"; by John C. Ewers on "Nineteenth-Century Collecting in the Plains" and by Nancy J. Parezo on "Collecting for Science and Gain".

Papers in the session on anthropology and education were: A.T. Bennett's "Perspectives on Contradictory Perspectives: Boas on Education"; Richard Blot's "From Rousseau to Boas: Anthropology as Education"; Jeffrey David Ehrenreich's "Freedom and Value: The Educational Philosophy of Dorothy Lee"; Perry Gilmore's "A Debt to Margaret Mead: Influences in Anthropology and Education"; Juliet Niehaus' "Education and Democracy in the Anthropology of Gene Weltfish"; and Richard Schmertzing's "Jules Henry and Educational Anthropology: The Case of a Neglected Ancestor".

A double session on relations between anthropologists and American Indians since the publication of Vine Deloria's Custer Died for Your Sins included papers by David Aberle on "The Navajo-Hopi Land Dispute: One Anthropologist's Roles"; by Raymond Demallie on "Ella Deloria and Dakota Ethnography"; by Elizabeth Grobsmith on "Growing up on Deloria: The Impact of His Work on a New Generation of Anthropologists"; by Herbert T. Hoover on "Deloria and the Recognition of Tribal Culture as a Force in National History"; by Dell Hymes on "Linguistic Anthropology"; by Beatrice Medicine on "Native Views of Indigenous Authors and Anthropologists"; by Marilyn Bentz on "Beyond Ethics"; by Thomas Biolsi on "Scouting for Indians: Twentieth-Century Images of Native Americans"; by Loretta K. Fowler on "The Politics of Fieldwork"; by Cecil King on "Here Come the Anthros"; by Murray L. Wax on "Ethical Issues Reconsidered"; and by Larry J. Zimmerman on "Better Hide Your Past Away".


Austrian Anthropology and Cultural Pluralism--The Ecole des Hautes Etudes en Sciences Sociales held an international roundtable conference on this topic on October 5-6, 1989. A session on Hungary, Bohemia, the Alpine world and Italy included papers by Robert Horvath (University of Szeged) "L'ethnographie et la statistique naissantes en Hongrie"; Justin Stagl (University of Bonn) "La description du monde--la fin pléthorique de l'ars apodemica avec le Comte philanthrope Berchtold"; Mohammed Rassem (University of Salzburg) "Volkskunde et statistique--le rôle de l'Archiduc Johann"; and Sandra Puccini (University of Rome) "Les serviteurs/adversaires de l'Etat autrichien Balbi, Romagnosi e Cattaneo: les notions de 'classification ethnographique', d' 'incivillimento' et la conception de l'histoire des peuples comme fondements théoriques de l'anthropologie générale de l'Italie unifiée." A session on differential self-representation included essays by Britta Rupp-Eisenreich (EHESS, Paris) "De l'autopsie de l'Etat à l'histoire de la morale sexuelle comme science ethnographique, en passant par les langues du monde"; Christian Feest (Museum für Völkerkunde, Wein) "The origins of professional ethnography in Vienna, 1870-1919"; George Schmid (University of Salzburg): "La voyage sur le papier. Le Kronprinzenwerk--quelques réflexions"; Michel Korinman (University of Besançon): "Décrire, occuper, annexer"; Karl Acham (University of Graz): "Politische Einheit und sozial-kulturelle Heterogeneität: Ludwig Gumplowicz und der Beginn der modernen Konflikt-theorie im Österreich des 19. Jahrhunderts"; and Maria Nawojczyk (University of Cracow): "Gumplowicz and Austrian Galicia". A session on imported and exported ethnologies included papers by Joseph Kreiner (Deutsches Japan-Institut, Tokyo): "Japanologie in Österreich und Ethnologie"; Ernest Brandewie (Indiana University, South Bend) "Wilhelm Schmidt and politics during the first World War"; Joseph Franz Thiel (Mus. fur Völkerkunde, Frankfurt) "'Ecole de Vienne': Gusinde, Schebesta"; Johannes Fabian (University of Amsterdam): "Témoignage et critique de l'Ecole de Vienne"; Janusz Mucha (University Cracow): Les origines austro-galiciennes de Bronislaw Malinowski et sa position idéologique ultérieure"; and Marion Melk-Koch (University of Berlin): "Thurnwald--Luschana--Pöch: entre Berlin et Vienne". The final session, ("Myth, dream, crime, sex, language games") included papers by U.H. Peters (University of Cologne) "Die jüdischen Wurzeln der Psychanalyse und das Menschenbild der Psychiatrie"; Peter Stockinger (CNRS, Paris) "Rapports entre la psychanalyse et l'anthropologie"; Jacques Le Rider (University de Paris XII) "Hans Gross, criminologue, et son fils Otto Gross, 'délinquant' sexuel et psychanalyste"; Angela Kremer-Marietti (University of Amiens) "Ethnologie et Sprachkritik chez Fritz Mauthner"; Antonia Sculez (University of Paris I) "Pourquoi l' 'ethnologie des jeux de langage' (Habermas; chez Wittgenstein?"; and Gérald Stieg (University de Paris IV): "L'anthropologie de Canetti".
Modern Language Association--The recent meetings in Washington, D.C. included a symposium on December 29, organized by Gloria Flaherty (University of Illinois, Chicago) on "The Emergence of the Social Sciences in the Eighteenth Century." Papers included Wulf Koepke, "Herder on Language and Man's Study of Man"; Arnd Bohm, "The Construction of Otherness in Enlightenment Anthropology"; Karl J. Fink, "Kant's Principles of Teleology in the History of Anthropology"; and Barbara Becker, "Foucault on Kant's Anthropologie".

History of Science Society Annual Meeting--The meetings held October 26-29 1989 at the University of Florida, included papers by Klaus Vondung on "Herder and the Hermetic Tradition"; by David J. Meltzer, "Starring the Anthropologists in Cattell's American Men of Science"; by Elazar Barkan, "Primitives' Rationality: The Challenge of Pluralism"; and by Elizabeth A. Williams, "Rejecting Anthropology: The Société de Biologie and the Broca Group".

The XVIIIth International Congress of the History of Science--The Congress, held in August, had several relevant papers, among them: Roberta A. Sprague on "The Wilkes Expedition: Science or Imperialism"; Fernando Monge on "Drinking Kava with 'Vavao' Islanders: Political Aims and Scientific Works. Anthropology in the Malaspina Expedition (1789-1794)"; and Sara H. Sohmer, "The Melanesian Mission and Victorian Anthropology: A Study in Symbiosis".