

7. We may fall into error if we fix the intellectual capacity of a nation, a community, or an individual, as low, because we find that they practise, or he practises something which we call, and perhaps correctly call, rude and primitive. Such a thing furnishes no proof of want of capacity; frequently, indeed, it does not even furnish proof of want of culture. The mental powers of those Scotchwomen who still use the spindle and whorl is not a whit inferior to that of those who do not use it, nor is their culture in any degree or respect below that of their countrywomen generally in a similar social position.

So much for the inferences which appear to me to flow from what has been said about whorls. It may be thought that I carry those inferences too far, seeing that they are all drawn from the story of one object. It seems to me, however, that they are fairly drawn, and I think it an advantage at once to reveal the general character of the lessons which are to be taught by the stories of many other objects in the lectures which follow. ...

References Cited

Mitchell, Arthur, 1881. The Past in the Present: What is Civilization? New York: Harper and Brothers.

Pitt-Rivers, A.Lane-Fox. 1875a. On the Evolution of Culture. Procs.of the Royal Institution 7: 496-520
_____. 1875b. Principles of Classification. Journal of the Anthropological Institute 4: 293-308.

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RESEARCH IN PROGRESS:

David Horn (Comparative Studies, Ohio State University) is conducting research for a book on the body as a source of evidence in criminal anthropology and forensic medicine, including a chapter dealing with the criminal anthropologist Lombroso and other Italian criminologists who carried on electric shock experiments on pain thresholds as an index of civilization.

Sergei Kan (Anthropology, Dartmouth College) is carrying on a research project on "Lev Shternberg (1861-1927), the founder of modern Russian/Soviet anthropology."

Robert A. LeVine (Education, Harvard) is undertaking a monograph on the history of culture and personality studies in the United States, 1920-60, from its emergence in the post-WWI period to its "replacement" by "psychological anthropology."

Elizabeth Stassinis (Anthropology, University of Virginia) is working on a dissertation entitled "Ruthlessly: Ruth Benedict's pseudonyms and the art of science writ large."

Joseph Marlin (Field Museum, Chicago) is assisting John Terrell in research on the metaphors used by anthropologists to describe cultures.

William Willard (Comparative American Cultures, Washington State University) is doing research on Archie Phinney, an enrolled Nez Perce tribal member and student of Franz Boas, who published a volume of Nez Perce texts in 1934, and spent the years 1932-37 at the Leningrad Institute of Ethnography.

Walter Zenner (Anthropology, SUNY-Albany) is undertaking an historical study of the development in American anthropology of concepts dealing with inter-ethnic and inter-cultural relations, such as acculturation, ethnicity, diaspora, hybridization

BIBLIOGRAPHICA ARCANA

I. The History of Anthropology in the Netherlands Since the 1970s

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In the first part of this review (HAN XXV:1) some of the older Dutch contributions to the history of anthropology were listed. In this concluding part, we shall see how the subdiscipline evolved since the 1970s at the hands of the students of these initiators. Apart from the volumes by Claessen and Kloos (1975, 1981) already mentioned, standard sources are the volume Toen en Thans edited by Bovenkerk et al. (1978); a volume on non-western sociology edited by Hüsken et al. (1984) and a booklet by van den Muijzenberg and Wolters (1988); a special issue of the journal Antropologische Verkenningen edited by Hovens and Triebels (1988); and the recent history of 'organised' anthropology by Jan de Wolf (1998). In addition, a dozen doctoral dissertations were submitted at the universities of Nijmegen, Utrecht, Amsterdam, and Leiden.

Historiography of anthropology (part 2)

The first dissertations on the history of anthropology were defended at the relatively new university of Nijmegen, where Leo Triebels included the subject in his introductory courses (1969-70), and in 1976 Anton Blok, who had studied at Amsterdam, introduced a course in 'history and theory of anthropology'. A year later Ton Lemaire, a critical anthropologist and philosopher, gave a course on Marxist anthropology, followed by Albert Trouwborst who gave lectures on British social anthropology and on comparative traditions of research in Southeast-Asia and Eastern Africa (Trouwborst & Kommers 1988). The first dissertation was by Dirk Lettens, a Belgian philologist, on the ethnographic work of Griaule (1971). Lettens was followed by Jean Kommers (1979), on early sources of ethnographic knowledge about the Dutch East Indies in the period 1800-1830, emphasizing writings of colonial civil servants as a pre-scientific form of ethnography before its academic institutionalization as an academic discipline—a position advocated also in later publications (e.g. 1982, 1996a). Other students who gained their doctorates at Nijmegen were Gerlof Verwey (1980, in philosophy), Raymond Corbey (1988, in philosophy), Pieter Hovens (1989), and Sjoerd Jaarsma (1990); there is also a dissertation currently in progress (cf. Willemsen 1998). Hovens was co-editor, with Triebels, of the special issue of Antropologische Verkenningen (1988). More recently, Peter Meurkens has published a history of anthropology at Nijmegen (1998).

At Utrecht, the first theoretical dissertations were submitted by Hans Tennekes (1970) on cultural relativism in American anthropology (Engl. edn. 1971) and by Arie de Ruijter on Lévi-Strauss' structuralism (1977). In the late 1980s Diederick Raven joined the staff, primarily to work on the anthropological study of science (1988, 1992). In 1990, Peter Mason received a doctorate for a dissertation on textual and visual representations of the Other, concentrating on Europeans ideas about American tribes and races since the fifteenth century. That same year Sjoerd Jaarsma and Jan de Wolf attempted unsuccessfully to establish at Utrecht an archival and documentation center for the history of anthropology in the Netherlands (ADCHAN). In 1995, Raven, de Wolf and Karin Geuijen edited an important volume on Post-Modernism and Anthropology (1995).