



HISTORY OF ANTHROPOLOGY  
NEWSLETTER

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4:1

1977

PROSPECTS AND PROBLEMS: VII

With this number, we start our fourth volume, more or less on our biannual schedule. Hopefully, the somewhat reduced size is a reflection of the summer doldrums in this unprecedented drought year, and not of flagging interest or lack of news in the history of anthropology. However, there does seem to have been a slight falling off of participation since our last issue, and we appeal once again for help from our readers.

Journal of the History of the Behavioral Sciences-- The flyer announced as being included in the last issue of HAN should if all goes well in our production process be included in this one. Once again, we encourage our subscribers to read and contribute to the JHBS. Its new editor, Dr. Barbara Ross (Psychology Department, University of Massachusetts, Harbor Campus, Boston) has recently suffered an extended hospitalization due to an auto accident, but has somehow managed to keep the Journal on schedule from her hospital bed. We offer our best wishes for her recovery, and for a continuation of the notable improvement in the Journal's quality under her editorship.

Center for Advanced Study in the Behavioral Sciences-- The copy for the last two numbers of the Newsletter has been prepared at the Center for Advanced Study in the Behavioral Sciences, Stanford, California, where the Editorial Secretary has been a National Endowment for the Humanities Fellow during the academic year 1976-77. The assistance of the Center, and particularly of Mrs. Irene Bickenbach, who typed the final copy, is gratefully acknowledged.

## The History of Anthropology Newsletter

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SOURCES FOR THE HISTORY OF ANTHROPOLOGY

## NEWS OF THE NATIONAL ANTHROPOLOGICAL ARCHIVES

James Glenn  
Smithsonian Institution

Last December the Smithsonian Institution's National Anthropological Archives began a long-term project to arrange, describe, and publish on microfilm its extensive collection of papers of John P. Harrington. An ethnologist and linguist with the Bureau of American Ethnology from 1915 to 1945, Harrington amassed over two hundred cubic feet of field notes and other material relating to Indians of all parts of the United States. He is best remembered for his work among California tribes. His material is difficult to describe briefly, for it ranges from verb paradigms to copies of several versions of Boscana's Chinigchinich, and the nature and quantity of data vary considerably from tribe to tribe. Many researchers have marveled at Harrington's dedicated efforts to record as much as he could of fading cultures, but they have often been especially delighted by stray facts contained in faithfully recorded digressions of his own or his informants. Historians of anthropology may find the microfilm useful for what it contains of Harrington himself and his seemingly love-hate relationship with the Bureau of American Ethnology. There is also material on colleagues and competitors, not only in his correspondence file but also distributed widely throughout the collection. His correspondents included Franz Boas, D. I. Bushnell, John Collier, Frances Densmore, Jesse Walter Fewkes, Edgar L. Hewett, J. A. Jeancon, Alfred Kroeber, J. Alden Mason, Helen H. Roberts, Edward Sapir, Ruth Underhill, Carl Voegelin, and many others. The project, which will last around four years, is being funded by the National Historical Publications and Records Commission. It is headed by Herman J. Viola, Director of the National Anthropological Archives. Ives Goddard, of the Smithsonian's Department of Anthropology, is the chief linguist for the project; Elaine Mills is the chief processor.

During the past year, the archives has continued to expand its collections. Materials of particular interest to historians of anthropology include the records of the Central States Anthropological Society, approximately four cubic feet of correspondence, officers' reports, minutes, and financial and membership records. The earliest material is dated 1922, the year the Society was founded as the Central Section of the American Anthropological Association (it was also known as the Central States Branch of the AAA). The bulk of the material, however, is dated 1940-75. Among the Society officers and members represented in the records are many of the prominent anthropologists of the Midwest, including Leslie White, Fay-Cooper Cole, Fred Eggan, James B. Griffin, Melville Herskovits, Sol Tax, and Erminnie Wheeler Voegelin. Professor Barry Isaacs has prepared an inventory of the collection and a calendar of the correspondence.

Another major acquisition is the papers of Henry B. Collins, Smithsonian anthropologist and administrator for the past thirty-five years.

His career has included field work among the Eskimos of Alaska and Canada, appointments in both the Smithsonian's Department of Anthropology and the Bureau of American Ethnology, and service with the Institution's Ethnogeographic Board, and the Arctic Institute of North America. Currently available in the archives is Collins' collection of photographs and correspondence for the years 1920-30. The latter includes letters received from G. Herman Brandt, Moreau B. Chambers, Frederica de Laguna, James A. Ford, William Geist, Alex Hrdlicka, Diamond Jenness, Neil M. Judd, Viljalmar Stefanson, T. Dale Stewart, Mathew Stirling, William Duncan Strong, and William E. Taylor.

Other accessions include a small group of miscellaneous materials of Charles Rau, the nineteenth-century curator of archeology with the United States National Museum, including a series of approximately 40 items of correspondence with Carl Herman Berendt, dated between 1869 and 1874; professional correspondence of Marcus S. Goldstein from 1941 to 1972; miscellaneous papers of Jesse Walter Fewkes that cover the years before he turned his main interests to anthropology; records of David Armour as editor for the Society for Historical Archaeology; and a file of honors, citations, and other awards of John Wesley Powell. A few photographic items of special note have also been received, including one entitled "Anthropology at Oxford, June 10," that shows dons Henry Balfour, Arthur Thompson and R. R. Marett with students Wilson D. Wallis, Diamond Jenness, and Marius Barbeau; two photographs that show the visit to Ft. Ancient, Ohio, by those attending the 1902 meeting of the International Congress of Americanists; and two photographs showing attendees of the international Congress of Criminal Anthropology at Paris in 1889 and Buenos Aires in 1910. Edward Norberg has allowed us to copy photographs showing Robert Lowie, Alfred Kroeber, Samuel A. Barrett, David Mandelbaum, Leslie White, and others at Berkeley in April, 1957.

To assist researchers in ordering reproductions of material or planning visits, the Archives has begun a policy recently of loaning copies of inventories and registers of uncatalogued materials. Many of these are only rough drafts and some are students' efforts, but they would nevertheless be useful.

#### FOOTNOTES FOR THE HISTORY OF ANTHROPOLOGY

##### I. CONTRADICTING THE DOCTOR: BILLY HANCOCK AND THE PROBLEM OF BALOMA

Because he regarded himself as the agent of an ethnographic revolution, Bronislaw Malinowski was little inclined to rely on evidence gained from white informants. So at least runs the mythic charter, and by and large it seems confirmed by the materials preserved in Malinowski's papers at the London School of Economics and Yale University. In contrast to Alfred Haddon's at Cambridge, which are filled with correspondence with

Europeans in New Guinea about ethnographic matters, Malinowski's papers contain little evidence of delegated ethnography. For several years after his departure from the Trobriands, however, Malinowski did correspond with Billy Hancock, the pearl trader at whose Gusaweta establishment he had enjoyed the "Capuan days" which sometimes troubled his ethnographic conscience and since have troubled many readers of his diary (1967:259). For the most part, Hancock's letters were gossipy accounts of the local news of Kiriwina: the arrival of a new resident magistrate ("a good churchman"); the birth of Hancock's daughter (by his native wife Marion); the fortunes of the pearl trade (from which Hancock and his partner netted £9,700 in one season); and the imprisonment of Malinowski's "old friend Tuolua" (for destroying the garden of a man he felt had violated his rights under native land law). Hancock, however, also took photographs for Malinowski, and seems to have sent him ethnographic notes on various topics. One set of these (which may conceivably still be preserved among Malinowski's ethnographic materials at the L.S.E.) dealt with one of the most controversial issues in Trobriand ethnography: the role of the Baloma or ancestral spirits in the conception of children.

According to the original account given to Malinowski, "When the baloma grows old [in Tuma, the island to which spirits retreat after the death of their specific Kiriwinian embodiment],... he goes to the beach and bathes in the salt water; then he throws off his skin just as a snake would do, and becomes a young child again; really an embryo, a waiwaia-- a term applied to the children in utero and immediately after birth. A baloma woman... carries this small being to Kiriwina, and places it in the womb of some woman, inserting it per vaginam. Then that woman becomes pregnant...." (1916:216ff). It was apparently this version that Hancock offered to his informants, as a briefing for further inquiry about details. Their response is recorded in the following letter, which is part of the series of twenty preserved in the Yale Library, and which is reprinted here with their kind permission.

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Trobriands  
Sept. 29, 1918

Dear Doctor.

I have been awfully awfull lonely, since your departure, have seen absolutely no one since you left untill yesterday, when I had a visit from (now who do you think?) the one and only Brudo of Kavataria, Greasy Emma, & the three master Brudos. I nearly fell flat on my back when I saw the tribe of them coming up the wharf, all booted & dressed to kill. [T]he purpose of their visit was to return me the case of tobacco that "I" ? so kindly lent to his brother, also to inquire if I could sell him a "he" turkey. They arrived about 2:30 pm and left at 8 o'clock. I bally near stared the face of the clock off between 5 & half past-five but it was no go, so I had to ask them all to stay to dinner and I tried the "poka" act with a couple of the A & R ration you left & they have all survived it.

The weather has been anything but "photographic weather" since you left. We had a couple of bright days and I used up a doz. plates which I will send you along with some prints later on. I found a book you had left behind, a book I don't think you intended to leave, "A Citizen of the East." In it are 22 films that I found between the leaves of an old phonograph-record catalogue in a corner among the old papers. There were 24 films but as some were duplicated I pinched two.

I have been gathering a lot of information since you went away about conception, birth etc. which I will send you later on. I got a rude shock when they upset the Baloma-Waiwaia business the other evening. I was taking notes about conception, & wanting to start them right at the beginning I said, "Now when the baloma become old etc etc. he goes to the salt water & bathes etc etc. & becomes young again a waiwaia & is taken up by a baloma woman etc etc." They stopped me then & said, no, the Baloma is not waiwaia. He becomes young again & goes back to the "village" & lives another life in Tuma, becomes old again washes etc & becomes young again & so on ad infinitum[.] A baloma's life in Tuma never ceases. But I said to them you told the Doctor that it was so. They say no the Doctor told us it was like that & we were afraid to contradict him. "Kaus" aint they? All babys come into existence in Tuma, but as it['s] a long story I'll tell you all about it in my notes later. The information I got from Togugua's wife and Kaikoba's wife [and] not being satisfied with them I got "Auntie" on the job & she tells practically the same story, then to make doubly sure I got a bush woman from Obweria & her yarn is the same.

The nigs have been bringing in a few flint Ligogos lately also a lot of rocks. I bought the Ligogos some 8 or 9 fairly good specimens, & with some 5 or 6 I stole when packing your stones they will make a fair collection. I am trying hard to get one of those hoes? [drawing] but have got none yet. You have three in your collection. They do not appear to have been universally used. I gave S. Brudo the films I developed for Raphael. None of them are too good, they are all very thin. Mrs. & kids are all well. Kindest regards & trusting you are A.I.

Yrs. Sincerely,  
W. Hancock.

PS Excuse writing? I am painting this with one of the J nibs you kindly left me.

PPS You left behind in the store a canvas package containing three metal rods & two pieces of flat metal all marked off in meters. I take it to be a measurement rod for taking heights of people. What am I to do with it?

Although the significance of Hancock's letter for Trobriand ethnography is a matter best left to experts in that area, a few comments are perhaps in order. At the very least, it suggests that Malinowski's aggressive fieldwork style (which defended leading questions and did not hesitate to force native informants "to the metaphysical wall") under some circumstances may have inhibited rather than facilitated the free flow of information, and may have led to over-facile rationalization of data which by Malinowski's own account were often fragmentary and contradictory. On the one point italicized (the permanence of the baloma's residence in Tuma), there seems no doubt that Hancock's evidence directly contradicted Malinowski's original account-- although the substratum of popular belief which Malinowski suggested that "everybody in Kiriwina" would accept can perhaps still be rationalized with Hancock's letter. Without the "long story" sent along with Hancock's ethnographic notes, this is difficult to judge. Certainly, however, Hancock's "rude shock" suggests that he thought the new information "upset" Malinowski's views on a rather important issue.

The surviving Hancock correspondence (which includes only one letter by Malinowski) offers no evidence as to Malinowski's response. Later versions of the baloma doctrine do include slight modifications of language and argument which may reflect Hancock's new information (1927:31ff; 1929: 178ff). However, Malinowski did not waver on the fundamental point that "all children are incarnated spirits"; nor do his "Confessions of Ignorance and Failure" (1935: 452-482) refer to the matter at issue. It was, as Malinowski had made perfectly clear, one on which informants' accounts differed, and he may have had good reason to reject Hancock's evidence. One cannot help noting, however, that Hancock's informants were all women, whereas Malinowski's seem (with one exception) to have been all men. Although the related matter of "virgin birth" has been the subject of some controversy, the most recent ethnographic account in effect accepts Malinowski's version of the point at issue, and indeed makes the reincarnation of baloma central to the interpretation of Trobriand culture (Weiner 1976). (G.W.S.)

#### References Cited

Malinowski, B.

- 1916 "Baloma: The Spirits of the Dead in the Trobriand Islands," Journal of the Royal Anthropological Institute, 46 (as reprinted in Magic, Science and Religion (Garden City, 1954).
- 1927 The Father in Primitive Psychology (New York, 1966).
- 1929 The Sexual Life of Savages in North-western Melanesia (New York).
- 1935 Soil-Tilling and Agricultural Rites in the Trobriand Islands (Bloomington, 1965).
- 1967 A Diary in the Strict Sense of the Term (New York).

Weiner, Annette

- 1976 Women of Value, Men of Renown (Austin, Tex.).

## II. MORE ON RADCLIFFE-BROWN AND LOWIE

Our original intention was to publish Lowie's response to Radcliffe-Brown's comments on The History of Ethnological Theory (HAN III:2, p. 5). Second thought suggested, however, that while portions of it were quite illuminating of Lowie's conception of anthropological science, the length and the heat of the letter were perhaps disproportionate to the historical insight it offered. Radcliffe-Brown's letter, however, did elicit a response from one prominent anthropologist active at the time Radcliffe-Brown wrote to Lowie.

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Dear Sirs,

In view of publication in the Newsletter of Radcliffe-Brown's tough letter to Lowie, I think note should be taken of Radcliffe-Brown's statement: "There is one absolutely fundamental point in which I differ from Boas... I hold that history and science are different things..."

Boas' "The Study of Geography" (1887) reprinted in "Race, Language and Culture" (1940) is specifically a statement of a fundamental difference between the physical sciences, which aim at the "deduction of laws from phenomena", and historical study, whose goal is "the thorough understanding of phenomena" in all their uniqueness and particularity. Boas considered this distinction basic in his own historical approach in anthropology.

Evidently, it is a fact of the history of anthropology that Radcliffe-Brown was uninformed and in error on fundamental principles of Boas' anthropology and methods.

Sincerely yours,

Alexander Lesser,  
 Prof. Emeritus of Anthropology  
 Hofstra University

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In this context, it does seem worthwhile (with the permission of the Bancroft Library) to reproduce one paragraph of Lowie's five-page letter to Radcliffe-Brown:

The distinction between history and physical science has been familiar to me since my student days, when I read Windelband and Rickert. The point has not the importance for anthropological practitioners which you attach to it. I can recognize no watertight compartments in the pursuit of knowledge. Some problems of culture require recourse to geography, for others we must consult history, psychology, even metallurgy if we are to understand the development of bronze. In the ordering of data our procedure varies with the task: stratigraphy is a help in prehistory, not in the study of visions. Naturally, the procedure is different when I prove by critical examination of a source that in 1680 Hennepin met a buffalo police party among the Santee and when I compare the various police organizations of the Plains tribes. ... Since the investigator is one person, not usually a split personality, I am not clear what you would like him to do. My instinct is to get what I can from the phenomenon studied that might add to my understanding. (G.W.S.)

BIBLIOGRAPHICA ARCANA

## I. THE HISTORY OF LINGUISTICS

Bill Sturtevant calls to our attention a review in the June issue of Language 53:383-405 by W.K. Percival of a book by E.F.K. Koerner on Saussure-- which (the review) contains interesting information on the history of linguistics. In this context, we would note also the journal edited by Dr. Koerner, Historiographia Linguistica, which first appeared in 1974, and has contained various materials relevant to the history of anthropology, as well as its companion series, Studies in the History of Linguistics. A recent history of sociolinguistics by Francisco Sánchez-Marco, Acercamiento histórico a la sociolinguística, (Mexico, 1976), contains a considerable body of material on Boas, Sapir, and Kroeber.

## II. OXBRIDGE ANTHROPOLOGY

A recent number of Cambridge Anthropology, a Journal of the Department of Social Anthropology, Cambridge University (III, no. 3) contains several items of historical interest: "Cambridge and the Torres Straits, 1888-1920," by Peter Gathercole, and "An Unpublished Paper by A.R. Radcliffe-Brown on 'The Study of Social Institutions', with a letter in reply by W.H.R. Rivers," edited by Meyer Fortes. Interested readers may wish to consult other numbers of the Cambridge journal, as well as the Journal of the Anthropological Society of Oxford, which also frequently carries historical pieces. In subsequent numbers of HAN we will attempt to cull comprehensive listings.

## III. RECENT MASTERS THESES

Ronald Rainger has completed a Master's thesis in History at the University of Utah (1976) on the "Organizational Development of Anthropology in England, 1837-1871."

## IV. RECENT WORK BY SUBSCRIBERS

(Inclusion depends primarily on our being notified by the author. Please send full citation, or preferably an offprint.)

Dexter, R. W., "The Role of F.W. Putnam in Developing Anthropology at the American Museum of Natural History," Curator 19 (1976):303-310.

Frantz, Charles, "The Analysis of Anthropological Ideas in Historical Perspective: A New Approach," review of J. Honigmann, The Development of Anthropological Ideas, in Reviews in Anthropology 4 (1977): 25-33.

Mark, Joan, "Frank Hamilton Cushing and an American Science of Anthropology," Perspectives in American History 10 (1976): 449-486.

Stocking, George W., "The Origin of the Four Stages Theory: A Contribution to the History of Social Evolutionary Thought," review of R. Meek, Social Science and the Ignoble Savage, in Reviews in Anthropology 4 (1977): 33-39.

Sturtevant, William C., "First Visual Images of Native America," pp. 417-454 (+ 9 plates) in First Images of America: The Impact of the New World on the Old, ed. F. Chiappelli (Berkeley, 1976).

Thoresen, T.H.H., "Art, Evolution, and History: A Case Study of Paradigm Change in Anthropology," Journal of the History of the Behavioral Sciences 13(1977): 107-125.

#### V. CURRENT RESEARCH IN THE HISTORY OF CARTOGRAPHY

Some readers may be interested in the International Directory of Current Research in the History of Cartography and in Carto-Bibliography compiled by P.K. Clark and Eila Cambell, an annotated and indexed list of 225 individuals from 27 nations involved in such research. Copies are available from Dr. David Woodward of the Newberry Library, 60 W. Walton Street, Chicago, Ill. 60610. Checks for \$5.00 should be made out to the Newberry Library.

#### RESEARCH IN PROGRESS

Peter G. Baker, of Corpus Christi College, Cambridge, England, is doing research on the "message" of nineteenth-century anthropologists for religious believers in Victorian England in the context of growing skepticism and doubt.

Dr. M. Gidley, of the University of Essex, England, has been doing research as an A.C.L.S. Fellow on the career of Edward S. Curtis, "amateur" anthropologist and photographer of American Indians.

Arne Hassing, Assistant Professor of Humanities at Northern Arizona University, is engaged in research on the life and work of Father Berard Haile, O.F.M., who was for half a century a missionary among the Navajo Indians, and during the 1930s a Research Associate of the Department of Anthropology of the University of Chicago.

Curtis Hinsley, Assistant Professor of History at Colgate University, has received an A.C.L.S. grant for a revision of his doctoral dissertation as part of a larger study of American anthropology between 1860 and 1910.

Robert W. Rydell, a doctoral candidate in history of U.C.L.A., is doing research on nineteenth-century American World's Fairs, including the role of ethnology at the various exhibitions.

Professor Peter Slater's proposed study, "Franz Boas and the American Physical Character" (cf. HAN, II:1) has been reformulated along broader lines so as to take account of interest in this subject from the late eighteenth century to the early twentieth century. The revised working title is "New Bodies for a New World: The Search for the American Physical Type." Professor Slater's Children in the New England Mind: In Death and In Life, a work in family history, will be published this Fall by The Shoe String Press (Archon Books).

Professor George Stocking, University of Chicago, is preparing a history of the Chicago Department of Anthropology for the occasion of its golden jubilee, February 18, 1979.

Professor Ivan Strenski, of the Department of Religious Studies, Connecticut College, is doing research on theories of myth in social anthropology.

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CLIO'S FANCY--DOCUMENTS TO PIQUE THE HISTORICAL IMAGINATION

ANARCHY BROWN'S SCHOOL DAYS: CAMBRIDGE ANTHROPOLOGY IN 1904.

Later in life, A. R. Radcliffe-Brown recalled that he had begun the study of anthropology in 1904 under Rivers, having previously studied psychology with him for three years as an undergraduate. Although other evidence (the published results of Tripos exams) would suggest that Radcliffe-Brown's memory was off by one year, it is nonetheless interesting to consider just what sort of anthropological education Cambridge offered in the years when the young man known to his classmates as "Anarchy" Brown was turning from psychology to anthropology.

The following announcement, reproduced from the Cambridge University Reporter of October 8, 1904, lists the "Lectures Proposed by the Board for Anthropology, 1904-1905" -- the first year following its establishment (see next page). (G.W.S.)

LECTURES PROPOSED BY THE BOARD FOR ANTHROPOLOGY, 1904-1905

Michaelmas Term, 1904	Lent Term, 1905	Easter Term, 1905
<p>Prof. Ridgeway. (Arch. Mus.) Greek and Roman Religion M. 10, F. 11:15</p> <p>Ancient Ethnology of Central and Southern Europe</p>	<p>The Ethnology of Europe</p>	
<p>Dr. Haddon. (Arch Mus.) Anthropogeography. M. 10, W. 10. The Ethnology of Africa. M. 2:30 Practical Ethnology. Tu. 2:30</p>	<p>Same continued Social Evolution in Oceania. M.2:30 Same continued</p>	<p>The Decorative Art of Primitive Peoples. M.2:30*</p>
<p>Mr. Duckworth. (The Anat. Sch.) Elementary Physical Anthropology. T.Th. 5. Oct. 18. £1. 1s.</p>	<p>Elementary Physical Anthropology. T.Th. 5. Jan. 18. £1. 1s.</p>	<p>Elementary Physical Anthro- pology continued. T. Th. 5 (or 6 p.m.). Ap. 22. £1. 1s.</p>
<p>Mr. Rivers. (16 Mill Lane.) Ethnological Work in Experimental Psychology. F. 2:30. Oct. 14</p>		
<p>Dr. Myers.</p>		<p>The Treatment of Anthropo- metric Data. Tu. 2:30</p>
<p>Baron A. von Hugel</p>	<p>Ethnology: The Melanesian and Polynesian. (Illustrated by the Museum Collections) (Days and hours to be fixed subsequently.)</p>	
<p>Mr. Johns. The Geography of Western Asia from Inscriptions. F. 8:30 Oct. 14 Elementary Assyriology. W. F. 12. Oct. 12</p>	<p>Social Customs of Babylonia</p> <p>Same continued</p>	<p>Same continued</p> <p>Same continued</p>
<p>Mr. Chadwick. The English People in Prehistoric Times. Th. 3</p>	<p>Anglo-Saxon Sociology. Th. 3 Ethnology of Northern Europe.</p>	<p>Same continued Same continued</p>
<p>Mr. Green. Egyptology.</p>		
<p>Mr. Minns. Ancient Ethnology of Eastern Europe. W. 2:30</p>	<p>*This course will be illustrated by lantern slides and speci- mens. No fee.</p>	

GLEANINGS FROM ACADEMIC GATHERINGS

Cheiron-- The program for the annual meeting at the University of Colorado in Boulder, June 9-11, 1977, included two papers in the history of anthropology: "The Social and Political Origins of German Diffusionist Ethnology," by Woodruff D. Smith, University of Texas at San Antonio; and "An Evaluation of the Apollonian Dionysian Theory of Ruth Benedict," by Annette Rosenstiel, William Paterson College of New Jersey.

History of Science Society-- The annual meetings held in Philadelphia, December 27-30, 1976, included two papers in the history of anthropology: "F.W. Putnam in the News-- Notices of his Scientific Work by the Press (1861-1899)," by Ralph W. Dexter, Kent State University; and "Polemics on the origins of Civilization: Sir Grafton Elliot Smith and others," by Warren Andrew, Indiana University.

Morgan Centennial-- To commemorate the centennial of the publication of Ancient Society, a session titled "Lewis Henry Morgan and Anthropology: A Centennial Evaluation" was held on June 14, 1977, as an appendage to the Smithsonian Institution's Sixth International Symposium ("Kin and Communities: The Peopling of America"). The session was organized by Morton H. Fried. The following papers were read, and are presently being edited by Fried with a view towards publication (probably as a separate monograph):

"Morgan and the Study of Social Life," by Eleanor B. Leacock;

"Morgan's Legacy to Iroquois Studies and to American Ethnology," by William N. Fenton;

"Morgan's Anthropological Theories, Then and Now," by Fred Eggan;

"Montezuma's Dinner': Morgan and Theories of State Formation," by Morton H. Fried;

"Morgan, the Smithsonian, and the American Ethnological Society," by William C. Sturtevant.