



## History of Anthropology Newsletter

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Volume 5  
Issue 1 *Summer 1978*

Article 1

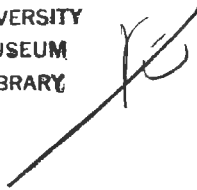
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1-1-1977

# Volume 5, Issue 1

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HISTORY OF ANTHROPOLOGY  
NEWSLETTER

V:1 summer 1978

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## The History of Anthropology Newsletter

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Individual subscribers (U.S. & Canada)	\$3.00
Student subscribers	2.00
Institutional subscribers	4.00
Subscribers outside U.S. & Canada	4.00
Back issues (Volume 1, No. 1 is no longer available.)	2.00

The price given in the last number for subscribers outside the U.S. and Canada was in error. The current price is as listed above.

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SOURCES FOR THE HISTORY OF ANTHROPOLOGY

I. THE GEORGE COMBE PAPERS

Paul A. Erickson  
St. Mary's University  
Halifax, Nova Scotia

An important peripheral source of information about early Euroamerican anthropology is the collection of manuscripts focussing on the Scots phrenologist George Combe (1788-1853). The collection is located in the National Library of Scotland, Edinburgh, the city where Combe lived and worked. For six weeks during 1975 I used the collection intensively. I found it abundant, well organized, well preserved and of great use in my attempt to reconstruct the broad intellectual history of anthropology in the early 1800's.

The Combe collection comprises 314 bound volumes that can be divided into ten categories of varied anthropological relevance. 1) MSS. 7201-7375 consist of hundreds of letters to Combe, many of them written by prominent scientists, politicians and theologians within and without the United Kingdom. 2) MSS. 7376-7398 consist of letters written by Combe himself and compiled in letter drafts, letterbooks and the letter copybooks Combe used when traveling. The letterbooks contain some but by no means all of Combe's replies to the letters he received from 1824 through 1844. Unlike a few of his correspondents, Combe wrote legibly, and the letter copies are in good shape. Correspondents of importance to anthropology were Samuel George Morton and Charles Caldwell in the United States, J. Barnard Davis and John Elliotson in England, and Adolphe Quetelet in Belgium. The letters to and from Combe document a close intellectual relationship between anthropologically oriented physicians and phrenologists.

A third category of manuscripts (MSS. 7399-7434) contains notebooks and journals of Combe's overseas tours. Included here is a fascinating diary beginning with Combe's 1841 tour of Germany and concluding shortly before his death with a brief autobiography. Combe's account of America in the Age of Jackson is astonishingly perceptive. 4) MSS. 7435-7438 are miscellaneous personal papers, including poetry and an unfinished novel. 5) MSS. 7439-4751 are detailed notes of Combe's many public and professional lectures, some dated and arranged in chronological order

and others undated and arranged alphabetically by topic. 6) MSS. 7452-7455 are phrenological "developments," i.e. phrenological analyses with cranial measurements of prominent people, accompanied by reports of their mental abilities and shortcomings. The remaining four categories (7-10) contain material probably of primary interest only to Combe biographers: the papers of Combe's wife Cecelia (MSS. 7456-7473); maps and plans of the city of Edinburgh (MS. 7474); financial papers (MSS. 7475-7512); and legal and other miscellaneous papers (MSS. 7513-7515).

Anyone curious about the scientific history of Euroamerica in the period that spawned professional anthropology would find the George Combe papers a rich and reliable account of the times. For further information contact me or the Keeper of Manuscripts, National Library of Scotland.

## II. GUIDE TO MANUSCRIPTS IN PSYCHOLOGY

Michael M. Sokal, of the Worcester Polytechnic Institute, has compiled a 64 page Guide to Manuscript Collections in the History of Psychology and Related Areas by culling relevant entries from the National Union Catalogue of Manuscript Collections volumes for the period 1959 to 1975. The Guide includes descriptive information on some two hundred collections, and is indexed both by repository and by a few major headings (such as child psychology, mental hygiene, etc.). Although only three of the entries relate directly to anthropologists, it is possible that researchers may nevertheless find this compilation useful. Copies are available for \$2.50 (postpaid) from Dr. Sokal, Department of Humanities, W. P. I., Worcester, Mass. 01609.

FOOTNOTES FOR THE HISTORY OF ANTHROPOLOGYGUESS WHO'S NOT COMING TO DINNER: FREDERIC  
WARD PUTNAM AND THE SUPPORT OF WOMEN IN ANTHROPOLOGY

Ralph W. Dexter  
Kent State University  
Kent, Ohio

Although traditionally anthropology has been perceived as more open to women than many other disciplines, the record has in fact been somewhat spotty, and seems to have depended to some extent on the roles and attitudes of particular male anthropologists in positions of institutional power. In this country, the most notable twentieth century figure has been Franz Boas, whose later students included a large proportion of women. Even Boas' advocacy, however, was compromised by the ambiguities of his position in a male-dominated society. As Judy Modell has argued, Boas did not have the same professional expectations for his women students as he did for men. Similar ambiguities affected the role of a prior institutional entrepreneur who in fact played a considerable role in Boas' early career: F. W. Putnam, Curator and Peabody Professor at the Peabody Museum, of American Archaeology and Ethnology in Cambridge.

A member of the National Institute an association for promotion of higher education of women, Putnam encouraged a number of women students in anthropology. The best known of these was of course Alice C. Fletcher, who under Putnam's sponsorship was the first woman to hold a fellowship at Harvard University (the Thaw Fellowship), and worked with Putnam for thirty years. Putnam also tried, unsuccessfully, to get the Duke of Loubat to establish a fellowship for Mrs. Zelia Nuttall. While no other anthropological fellowships materialized, Putnam did employ a number of women as assistants at the Peabody Museum to make it possible for them to prepare for a career in anthropology. Mrs. Jennie Smith was appointed as early as 1878, followed by Fletcher and Cordelia A. Studley in 1882, and by Nuttall and Miss Alice E. Putnam in 1886. Putnam's secretary, Miss Francis H. Mead, was also an assistant in the Museum. While Mrs. Sara Y. Stevenson did not have an appointment, she did become a student of Putnam's and was encouraged in her professional ambitions. Of these women, Nuttall, Fletcher and Stevenson achieved considerable reputation as anthropologists (cf. Lurie 1966). As early as December of 1893, Putnam wrote to a Mrs. Henderson: "Several of my best students are women, who have become widely known by their thorough and important works and publications; and this I consider as high an honor as could be accorded to me."

Some years later, when it came to according the honor of a 70th Anniversary Celebration to Putnam, none of his female students was included among the guests at the anniversary dinner. Although Alice Fletcher was greatly disappointed, she later responded with thanks when Putnam sent copies of the anniversary volume (which contained contributions from her and Nuttall) to his faithful followers: "I'm glad to know why I was left out of the dinner. I forgot I was a woman. I only remembered I was a friend and a student." Later she wrote: "You have been most unselfish. You have tried to help others and often at the sacrifice of yourself."

Franz Boas, ed., Anthropological Essays Presented to Frederic Ward Putnam in Honor of his Seventieth Birthday, April 16, 1909 by his Friends and Associates (New York, 1909).

Nancy Lurie, "Woman in Early American Anthropology," in June Helm, ed., Pioneers of American Anthropology (Seattle, 1966).

Judy Modell, "The Professionalization of Woman under Franz Boas, 1900-1930," Paper given at the 1974 Meetings of the American Anthropological Association.

(Quotations are from the Putnam Papers in the Archives of Harvard University and from R. W. D.'s collection of Putnamiana; cited with permission of the Putnam family and the Harvard University Archives.)

CLIO'S FANCY: DOCUMENTS TO PIQUE THE HISTORICAL IMAGINATION

(N.B.: The "documents" below consist of extracts from material collected for a history of the Chicago department of anthropology. The first is based on the papers of Sol Tax; the second on the reminiscences of Philleo Nash. We thank them both for permission to include the material in HAN.)

I. THE PROBLEMS OF TRANSLATION BETWEEN PARADIGMS:  
THE 1933 DEBATE BETWEEN RALPH LINTON AND RADCLIFFE-  
BROWN.

When Radcliffe-Brown arrived in this country in the fall of 1931 to take up an appointment at the University of Chicago, he brought with him a well-defined anthropological viewpoint which contrasted sharply with the traditional historical orientation of Boasian ethnologists. Radcliffe-Brown was not inclined to minimize the differences--like the clans he studied, he defined his intellectual identity oppositionally. He was, however, an active propagator, and there were trends within the American discipline which gave his ideas a heightened saliency. Sol Tax, who as an undergraduate had studied with Ralph Linton, had a strong sense of both the contrast and the salience, and from the beginning sought to bring about some kind of communication between the paradigms. In the fall of 1933, he arranged a debate--although not without considerable difficulty defining the proposition to be argued.

Linton, who apparently was the challenger, proposed the topic "Resolved: that any given society owes its form to a series of historic accidents." At first Radcliffe-Brown said he could not debate this unless the word "entirely" were inserted--in which case he felt Linton "wouldn't have a show." Tax, however, disagreed, and suggested in a letter that the real issues were: 1) "the degree of specificity of the needs to be answered" at any given point in the life of a society; 2) the idea that there are "tensions" and "responses" which are the "makers of cultures"; and 3) the "famous functionalist notion" that what a society doesn't need it would discard. If both sides would agree to this analysis, a lot of time could be saved getting to the crux of the opposition.



Apparently they would not, and in an unpreserved document, Radcliffe-Brown set forth four propositions of his own, three of which Linton discussed in a letter to Tax. "That history records events but cannot explain them" was true only if Radcliffe-Brown meant by history a science of the general course of history; one could, however, draw conclusions as to the relative probability of events from the "partial sequences of cause and effect" which could be observed. "That psychological explanations of cultural or social phenomena are always invalid" was true if one meant exclusively psychological explanations; but this was also true of explanations which ignored psychological factors. "That we cannot explain cultural and social phenomena unless we demonstrate within the field of such phenomena relations of universal form" conveyed no meaning to Linton at all, and until that statement (on which the fourth unpreserved proposition depended) was clarified, a real debate would be impossible, because the two of them were simply speaking different languages. Linton felt that the same difficulty would forestall meaningful discussion of a passage from Boas which Radcliffe-Brown had proposed as an alternative: "The material of anthropology is such that it needs must be a historical science, one of the sciences the interest of which centers in the attempt to understand the individual phenomenon rather than in the establishment of general laws which, on account of the complexity of the material, will almost necessarily be vague and, we might almost say, so self-evident that they are of little help to a real understanding." Linton would convince those who understood the "general American meaning" of the terms he used; Radcliffe-Brown would convince those who knew "the meanings he has given."

After talking it over with Robert Redfield (the proposed chairman) and with Radcliffe-Brown, Tax encouraged Linton to go ahead, on the grounds that it would be helpful to students to "get as clear an idea of the 'two languages'" as Tax had got trying to arrange the debate. Radcliffe-Brown was willing to allow Linton to defend the Boas statement within Linton's own frame of reference. He disagreed with it so completely that he felt "it cannot be interpreted in any way so that he will agree to it." Although Linton still had misgivings--and years later still wondered which of the two protagonists Tax had been out "to get"--on October 24th he wired his acceptance.

The debate took place three days later, filling the large lecture room on the first floor of the Social Science Research Building. The rotund Linton was slightly under the influence of fluids he had taken to ward off a cold; the lofty Radcliffe-Brown, still sporting a monocle which midwesterners had seen only in comic strips, looked every inch the emigre from Edwardian Cambridge. Although it was expected that Radcliffe-Brown, with his dominating personality and sparkling rhetorical flair, would have all the better of it, informants recall that Linton held his own quite well. But while there are no detailed memories of the content of the debate, it seems clear that the hoped-for translation between conceptual idioms did not occur.

Through less public channels, however, there seems to have been some communication of ideas. Commuting weekends to Madison, Tax maintained regular contact with Linton throughout his graduate years, and recalls that Linton expressed considerable curiosity about the ideas he was hearing in Radcliffe-Brown's courses. In this context, they had long discussions of Linton's work in progress; and although the informality both of the channels of communication and of Linton's scholarly style make explicit documentation difficult, it seems evident that The Study of Man was at certain points indirectly influenced by Radcliffe-Brown's ideas. Although influences in the other direction seem somewhat less likely, Radcliffe-Brown's American experience did lead him to sharpen some of the terms of his oppositional stance. As Fred Eggan has noted, it was at Chicago that he dropped the idiom of culture--which the Boasians also used--and began to speak more narrowly in terms of "social structure." (G.W.S.)

## II. RADCLIFFE-BROWN'S RECEIPTS: THE NOMOTHETICS OF EVERYDAY LIFE

Recounting his experiences as a graduate student for the departmental historian, Philleo Nash recalls some rules of social life which Radcliffe-Brown offered to him outside the classroom:

1. For salad dressing: "Press the garlic into the salt with a fork; then dissolve the salt with vinegar; and then add the oil."

2. For brussel sprouts: boil them one by one in a large kettle of water, plunging them into cold water the instant they are done.

3. For cocktails: "They should be cold, strong, a little sweet and a little bitter, and you must drink them while they are still laughing at you."

Radcliffe-Brown's personal cocktail invention-- which he called the "Claire de Lune" and Nash calls the "Silver Shadow"--consisted of one-third gin, one-third kirschwasser, one-sixth lemon juice, and one-sixth orgeat syrup. (Our fancy piqued, we went out searching for orgeat (almond) syrup, but found the concoction a bit too sweet for a scotch and soda palate.) (G. W. S.)

### BIBLIOGRAPHICA ARCANA

#### I. NOTES ON THE HISTORY OF SPANISH ANTHROPOLOGY

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(translated by Maryellen Bieder)

While in theory anthropology builds communication between cultures, its short history has produced great schools or national anthropologies, such as the English, the American, the French and the German. Inasmuch as the diversity of focuses, methods and scientific traditions enriches the discipline, I will attempt to point out very briefly the comparatively more modest and generally little-known Spanish contributions to the different sub-fields of anthropology: ethnography, general anthropology and social anthropology.

The earliest history of Spanish ethnography begins with the discovery of the New World. The diversity of life styles and the difference between the Spaniards and the people of the New World provoked a "chain of response: after experiencing a certain degree of surprise, the Spaniard first registered astonishment, then began a search for the explanation of the strange phenomenon, and lastly exhibited the tendency to share this new knowledge."<sup>1</sup> The Indians expressed their perception of the Spaniards through the symbolism of their codices and in their oral traditions, while the Spaniards described the New World in their letters, natural histories, accounts, reports, etc. In the 16th century, conquistadors, missionaries and administrators provided a quantity of ethnographic data unsurpassed at that time by any other nation. Although the focus is conditioned

by the politico-economic-religious structure of Golden Age Spain, these data omit very few of the aspects which are today considered central to anthropology. In many cases we have empathetic first-hand accounts, scrupulous, and to a degree, objective in nature. The contributions of Bernal Díaz del Castillo, Acosta, Fernández de Oviedo, Diego de Landa y Sahagún are better known, but excellent reports can be found in the works of Diego Durán, Cieza de León, Fray Toribio de Paredes, Valdés, Sarmiento de Gamboa and in the anonymous Relaciones de los Agustinos, among other sources. Paradoxically, Christian theology and the interests of the Crown, which at first sight might appear to have contaminated the objective understanding of other cultures, represent the very institutions which set in motion the gathering of data. The proof of this lies, on the one hand, in the wealth of material on religion, beliefs, rituals and ceremonies, and, on the other, in the quantity of documents in the archives which are filled with ethnographic data--royal comunicués and decrees and reports ordered by the king. Of interest also is the "feedback" which the impact of the New World produced on 16th century Spain, especially in the economic, judicial-theological and religious spheres.

Less well known than the descriptions of America by Spaniards are the 17th century descriptions of a very different place: the Far East. The Augustinian Fathers Fray Martín de Rada and Jerónimo Marín and the soldiers Miguel de Loarca and Pedro Sarmiento comprised a delegation which departed from the Philippines for China at the end of the 16th century,<sup>2</sup> and the Relaciones of Rada and Loarca are excellent. In 1625 the Jesuit Adriano de las Cortes was captured by the Chinese and from captivity wrote his Viaje a la China, which has recently been studied by the anthropologist Carmelo Lisón.<sup>3</sup> The manuscript is an interesting example of the Jesuit's gifts of observation, objective description, attempts at interpretation, and personal verification of data. Following the ecological-demographic introduction comes an attempt to measure the standard of living and the sources of wealth, and a description of the legal system, etiquette, education and, in greater detail, religion (gods and cults, priests and funeral rites).

The earliest history of Spanish anthropology can be dated from 1833, the year in which Vicente Adam published his Lecciones de antropología ético-político-religiosa,<sup>4</sup> which was followed by, among others, the works of Varela de Montes and Febra Soldevilla. The first men to study anthropology were doctors, naturalists, lawyers, philosophers and philologists with broad interests within the area of general anthropology. The year 1865 saw the organization of the

first Spanish Anthropological Society and the publication of its official magazine, the Revista de Antropología; in 1875 Dr. González Velasco, the founder of the Society, created the Anthropological Museum, today called the Ethnological Museum. At this time scientific expeditions were taking place; one to the Pacific which left Cádiz in 1852, one to Greece and other Mediterranean countries in 1871, one to the west coast of Africa in 1887, and one to the Congo and Guinea in 1890. Anthropology and its problems were amply treated in the scientific and literary circles of the day, principally in the Athenaeums. Foreign anthropologists were read and discussed with great interest and personal contact was maintained with similar anthropological institutions.

From at least as early as 1877, Social Anthropology was being taught in Spain. In that year Hermenegildo Giner published the curricula of Biology and Anthropology at the Institución Libre de Enseñanza in Madrid. The part of the course curricula which bears the title "Social Anthropology" consists of 20 lessons covering such topics as ecology, politics, economics, kinship, religion and morality. Of additional interest is the fact that the practical focus of the curriculum is not on the classic primitive societies but on small rural communities. In addition to teaching anthropology, the Institución Libre de Enseñanza organized visits for its students to the Anthropological Museum and even provided questionnaires for use on fieldtrips. The founder of the Institución Libre, Francisco Giner, taught courses on Social Organization, gave lectures and short courses on Anthropology for women, and even proposed teaching Anthropology in the elementary schools (1883).

A survey of field research, including not only descriptive but analytic studies, must mention the contributions of Valero and Berenguer in Guinea in 1891, especially in the areas of social and political organization; Fray Antonio de Valencia in the Palau Islands in 1892 for his analysis of the native concepts of time and religion; Dr. Cabeza on Ponapé in the Caroline Islands in 1893 for his description of a Hawaiian-type classificatory system; and P. A. Paterno for his interpretations of Tagalog culture in 1890.

Starting in 1881, the year in which Machado y Alvarez published the outline for the constitution of the Spanish Folklore society, regional studies in Spain itself began to mushroom, making use of questionnaires and local interviews, and various regional folklore societies were formed. This growing interest crystallized in an excellent

national survey, Información promovida por la Sección de Ciencias Morales y Políticas del Ateneo de Madrid, en el campo de las costumbres populares y en los tres hechos más característicos de la vida: el nacimiento, el matrimonio y la muerte (1901-02). The 289 replies received from all regions of Spain, once collated, yielded a total of 3500 separate entries on birth, 20,000 on marriage and 15,000 on death and burial.<sup>5</sup>

A forerunner of the modern studies of rural groups or communities,<sup>6</sup> insofar as these studies are limited to a specific geographical area or small human group, are the studies carried out on the so-called raças malditas or marginal Spanish groups, the majority of which live in the north of the peninsula (the Agotes, the Vaqueiros de Alzada, the Maragatos, and the Pasiegos). Neighboring France shared the interest in these marginal groups, and it was specifically a French writer<sup>7</sup> who first employed the generic term raças malditas to refer to them. Looked at with a certain degree of aversion by other people, the marginal groups form communities which exhibit a different life style from that of their neighbors and which practice a forced endogamy.<sup>8</sup> An attempt was made to explain the ostracism to which such groups were subjected by conjecturing about their supposed origines malditas. The phenomenon began in the 18th century, but it was only popularized and embellished in the second half of the 19th century and the beginning of the 20th century. In their attempt to trace, through analogy and similarities, the relationship between the present-day community and the supposed raças malditas, anthropologists accepted dubious etymologies and questionable archaeological finds, abused the enthusiasm for measuring crania and creating physical typologies, and examined customs, beliefs and institutions. As a result of popular myths and regional traditions, the most widely accepted origins for all these groups were the "Moors" and the "Jews" of different eras of Spanish history. Scholars elevated these theories and other more "erudite" theories of origins to the category of "scientific facts," even though they were mere conjectures; popular racism gave way to scientific racism in the name of the new discipline of Anthropology. Nevertheless, even with such problematical goals and with limited and dubious methods of investigation, the study of life styles, customs, beliefs and traditions continued: The Vaqueiros, for example were the subject of almost 50 studies, including books, magazines and monographs--studies still of interest today for the historical dimension they contribute to present-day fieldwork among this group.<sup>9</sup>

In this century Spanish anthropology has experienced a long period of inertia, broken only occasionally by the outstanding contributions of a few professional anthropologists: prior to the Civil War, L. de Hoyos Sáinz; following the war, Caro Baroja in the field of ethnology, together with C. Esteva Fabregat. More recently, Carmelo Lisón launched the study of Social Anthropology in Spain. Starting in the 1970's when departments of anthropology were formed at the Universities of Madrid and Barcelona, Spanish Anthropology began to experience greater opportunities and a more promising future. With this in mind, the first Meetings and Symposia of Socio-cultural Anthropology have been held (at Puertomarín and Segovia in 1974, at Valle de los Caídos in 1975, and at Barcelona in 1977), generally followed by the publication of the papers presented.

## NOTES

1. Carmelo Lisón Tolosana, "Pequeña historia del nacimiento de una disciplina" in Antropología Social en España (Madrid: Siglo XXI, 1971), p. 14. Professor Lisón has carried out the most extensive study of the History of Anthropology in Spain. I have drawn from this and other works of his in preparing this article.
2. C. R. Boxer has studied the Portuguese and Spanish explorations in the Far East in South China in the Sixteenth Century (London, 1953). I have taken this citation from Carmelo Lisón, "Un aragonés en China (1625)" in Ensayos de Antropología Social (Madrid: Ayusa, 1973), pp. 11-39.
3. The manuscript can be found in the section on Spanish manuscripts in the Library of the British Museum.
4. Carmelo Lisón takes this position in his essay "Una gran encuesta de 1901-1902 (Notas para la Historia de la Antropología Social en España)" in Antropología Social en España, pp. 97-171.
5. The questionnaire appears as an appendix to Lisón's essay, cited above, pp. 160-71.
6. Monographs on Spanish communities are relatively recent, and the majority are by Anglo-Saxon anthropologists. Among studies published in Spanish by Spaniards are: Julio Caro Baroja, Los Vascos (San Sebastián, 1949); Carmelo Lisón, Antropología cultural de Galicia (Madrid, 1971) and Perfiles simbólico-morales de la cultura gallega (Madrid, 1974); I. Moreno, Propiedad, clases sociales y hermandades en la Baja

Andalucía (Madrid, 1971); E. Luque Baena, Estudio antropológico-social de un pueblo del Sur (Madrid, 1974); J. Mira, Un estudi d'antropologia social al Pais Valenciá (Barcelona, 1974); and T. San Roman, Vecinos gitanos (Madrid, 1976).

7. F. Michel, Historie des Races Maudites de la France et de l'Espagne (Paris, 1847), who drew his information on the Spanish groups from M. de Lardizabal y Uribe, Apología por los Agotes de Navarra y los Chuetas de Mallorca, con una breve disgresión a los Vagueros de Asturias (Madrid, 1786).

8. For a present-day look at these marginal people, see Julio Caro Baroja, Los pueblos del norte de la peninsula ibérica (Madrid, 1943), and the short article by Lisón "Sobre áreas culturales en España" in Ensayos de antropología social, pp. 40-108.

9. Under the direction of Lisón, doctoral dissertations have been written on the Vaqueiros de Alzada, Agotes, Maragatos and Chuetas.

[Editorial Note: Although it was not possible in the time or space available to ask the author to comment on the problem, one cannot help noting an obvious foreshortening of the recent history of Spanish anthropology, which one assumes bears some relation to the political history of modern Spain. (G.W.S.)]

## II. RECENT WORK BY SUBSCRIBERS

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

Cravens, Hamilton, The Triumph of Evolution: American Scientists and the Heredity-Environment Controversy, 1900-41 (University of Pennsylvania: 1978).

Leguebe, André, "Les méthodes statistiques de Paul Broca," Bull. Mem. Soc. Anthropol. Paris, 13e. s., 4(1): 23-30 (1977).

\_\_\_\_\_, "Résistance et ouverture à l'idée d'homme fossile avant 1860," Recueil Trav. Hist. Philol., Univ. Louvain, 6e s., 9:23-43 (1976).



Schwidetzky, I., "Bibliostatistische Untersuchungen zur Entwicklung der prähistorischen anthropologie," Homo 27. Band, 1., Heft, 53-63.

\_\_\_\_\_, "Variationsstatistische Untersuchungen über Anthropologie-Definitionen," Homo, 25. Band, 1. Heft, 1-10.

Smith, Woodruff, "The Social and Political Origins of German Diffusionist Ethnology," Journal of the History of the Behavioral Sciences 14 (1978): 103-112.

Speth, William, "The Anthropogeographic Theory of Franz Boas," Anthropos 73 (1978): 1-31.

Sturtevant, William C., "The ethnological evaluation of the Le Moyne-De Bry illustrations," pp. 69-74, and [critical ethnological notes on the illustrations], passim in the "Catalogue," pp. 153-217, in The Work of Jacques Le Moyne de Morgues, A Huguenot Artist in France and England, ed., by Paul Hulton, 2 vols., London: British Museum Publications Ltd. in Association with the Huguenot Society of London, 1977.

### III. RECENT DISSERTATION COMPLETIONS

Roger Bertrand, of the Université de Montréal, has completed a thesis entitled "De la géographie des variétés de l'homme à la zoologie de l'espèce humaine. Etude de deux problematiques de l'anthropologie française, 1750-1930" (M. Sc.).

Judith Modell was granted the doctorate in anthropology at the University of Minnesota in March, 1978 for the biographical study of Ruth Fulton Benedict announced in HAN I:1, and will be teaching next year at the University of Colorado in Boulder.

Gregory Schrempf, doctoral candidate in anthropology at the University of Chicago, has completed a master's thesis on "The Tylorian Appropriation of Müller and the Müllerian Appropriation of Darwin: A Study of the Forms of Annexation and Accommodation Between Two Intellectual Traditions."

RESEARCH IN PROGRESS

Emanuel Drechsel, doctoral candidate in anthropology at the University of Wisconsin, Madison, is doing research on the influence of Wilhelm von Humboldt on American Indian linguistics.

John Forrester, junior research fellow at Kings College, Cambridge, is working on the early history of psychoanalysis and anthropology.

Lawrence C. Kelly, Professor of History at North Texas State University, Denton, Texas, has received a National Science Foundation grant for research on "The Origins of Applied Anthropology in the United States, 1935-1945."

Mariza G. W. Peirano, doctoral candidate in anthropology, Harvard University, is working on "The Development of Anthropology in Brazil: An Anthropological View."

J. Rounds, Department of Anthropology, University of California, Los Angeles, is working on the relationship of nineteenth-century evolutionism and reformatory theory in the U.S. criminal justice system.

Nancy J. Smith, P. O. Box 7394, Pittsburgh, Pa., is doing research on the career of Horatio Hale (1836-1896), and is also interested in locating information on Rev. Joseph Anderson, a contemporary of Hale's who studied Algonkian languages.

Robert Strikwerda is working on a doctoral dissertation in the philosophy of the social sciences at the University of Notre Dame entitled "Emile Durkheim's Idea of a Social Science: A Critical Analysis,"

Evan A. Thomas, doctoral candidate in history at the University of Iowa, is doing a dissertation on the career of the anthropological sociologist W. I. Thomas.

Donald R. Tumasonis, a student of anthropology at the Ethnographical Museum of the University of Oslo, is doing research on the life and work of the Russian anthropologist S. M. Shirokogoroff (1887-1939).

Kristen Zacharias, doctoral candidate in the history of science at Johns Hopkins University, is working on a dissertation entitled "Man and Apes, as seen by Physical Anthropology ca. 1900."

GLEANINGS FROM ACADEMIC GATHERINGSSymposium on the History of Physical Anthropology--

At the Toronto meeting of the American Association of Physical Anthropologists, April 12-14, 1978, Frank Spencer of the University of Michigan chaired a symposium on the history of physical anthropology. The participants and their topics were : M. Goodman (Wayne State University) on the development of molecular anthropology; T. D. Stewart (Smithsonian Institution) and F. Spencer (University of Michigan) on Aleš Hrdlička's vision of American physical anthropology; C. Loring Brace (University of Michigan) on "Neanderthal Tales"; C. G. Turner (Arizona State University) on the history of dental anthropology, with special reference to the contributions of Hrdlička; R. D. Singh (University of Windsor) on physical anthropology in independent India; K. A. R. Kennedy (Cornell) on South Asian interpretations of physical anthropology during and after the British colonial period; Regna Darnell (University of Alberta) on the place of physical anthropology in the Boasian paradigm; J. S. Haller (Indiana University) on physical anthropology and the sciences of man; J. W. Gruber (Temple University) on the history of the craniological bias; Sherwood Washburn (University of California, Berkeley) on the development of studies of primate behavior; and Paul Erickson (St. Mary's University) on the anthropology of Charles Caldwell, M.D. (1772-1853).

History of the Central States Anthropological Society--At the plenary session of the annual meeting, University of Notre Dame, March 24, 1978, Barry L. Isaac and Mark C. Pheanis of the Department of Anthropology, University of Cincinnati, presented a paper on "CSAS History: The First Decade, 1921 through 1930."

Anthropology at Cheiron, 1978 and 1979--As usual, the annual Cheiron meeting at Wellesley College, June 2-4, was overwhelmingly psychological in focus. Papers of particular interest to historians of anthropology included Joan T. Mark (Harvard University) on "The Early Impact of Freud on Anthropology and Sociology in the United States: W. F. Ogburn, Alfred Kroeber, and Edward Sapir"; and Donald C. Bellomy (Harvard University) on "Relativism and Modernism in Sumner's Folkways." The 11th Annual meeting of Cheiron will be held at the University of Akron, June 8-10, 1979. The program chairman will be Dr. Robert G. Weyant, Department of Psychology, University of Calgary, Alberta, Canada.

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