

I. Editorial

Readers of the BHA may not be aware of an excellent source information concerned with the history of archaeology - *The History of Anthropology Newsletter*. For a number of years, George Stocking has published HAN. HAN frequently has up-to-date listings of sources materials relating to the history of anthropology, especially ethnology and ethnography. Occasionally, HAN provides sources for those interested in the history of physical anthropology and, to a minor degree, archaeology. For those readers who might be interested in obtaining a subscription to HAN (\$5.00 domestic, \$8.00 airmail for foreign subscriptions per annum), please write to:

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

Best wishes to all for a productive summer!

Douglas R. Givens, Editor
Research Associate
Peabody Museum of Archaeology and Ethnology
Harvard University

II. Discourse on the History of Archaeology

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Swedish Contributions to American Archaeology: A Note.

by

David L. Browman
Department of Anthropology
Washington University, Saint Louis

Christer Lindberg, of the Department of Sociology and Anthropology, University of Lund, Sweden, has completed a fairly extensive doctoral dissertation (published version 548 pages) on the contributions of Baron Nils Erland Hebert Nordenskiöld (1877-1932) to American archaeology and ethnology. Lindberg's research interest appears to be in the history of our discipline, as seen in the four publications listed below, covering Carl V. Hartman, Rafael Karsten, Erland Nordenskiöld, and Hjalmar Stolpe. Erland Nordenskiöld's cousin, Gustaf, is well known to many for his archaeological work in the American Southwest. Tracing the family without a scorecard becomes difficult at times: in addition to sharing an interest in archaeology with one of his cousins, Erland Nordenskiöld's father, brother, uncle and other cousins were also scientists, and also share names—Nils Erland's father was Nils Adolf Erik, his brother Nils Erik, his uncle Nils Gustaf, one cousin Gustaf, and the second cousin Nils Otto Gustaf. While usually they are known as Adolf, Erik, Nils, Gustaf, and Otto, that is not always the case, so that sometimes the reference to "Nils" Nordenskiöld can be any one of the five individuals, including Erland. In addition, the honorific title "Baron" was also passed down the family tree, so that "Baron" Nordenskiöld can equally apply to several individuals. Erland Nordenskiöld first traveled to South America at age 22, with his first expedition to Patagonia in 1899,

subsequently he took part led expeditions to the Chaco and Cordillera in 1900-1902, to Bolivia in 1904-1905, to Bolivia again in 1908-1909, to Bolivia and Brazil in 1913-1914 and to Panama and Colombia in 1927. During these trips, he conducted both ethnographic and archaeological researches. Erland's career decisions caused him some difficulties in obtaining the university position that he wanted. The staid academic community in Sweden found his work "immoral", because amongst his ethnographic researches he included descriptions of sexual practices, and his reports contained photographs of unclad or scantily clad individuals. In addition, he fell in love and married the daughter of a carpenter, which caused a local scandal, as such an individual was not of his presumed social station. The title "Baron" did not come with any money, but only with certain social obligations. Thus his trips abroad from 1899 to 1914 were mainly financed by good friends, such as the Count Erik von Rosen, and Arvid Hernmarck (whose aid Nordenskiöld recognized by naming archaeological assemblages and sites after them). Erland Nordenskiöld lost out on a much cherished museum position in 1907, and lost out on teaching positions as well, it was not until 1923, apparently in part due to the fact he had achieved significant reputation with his colleagues such as Gustav Bolinder, Rafael Karsten, Alfred Mettraux, Curt Nimuendaju, and Max Uhle, that he finally received a professorship of General and Comparative Ethnography at the University of Gothenburg.

Lindberg approaches the biography by asking: —what was the social context of Nordenskiöld's investigations? —how was he influenced by the intellectual traditions of his period? —how was it possible to act as an ethnographer and archaeologist in a society which had not yet developed a sense of those disciplines? —what were the field research strategies of Nordenskiöld? —what research issues and questions was Nordenskiöld most interested in investigating? —what was his rationale for conducting the type of research, the intellectual basis for his agenda?

Christer Lindberg tracks these issues in his dissertation. He is more interested in Nordenskiöld the ethnographer than Nordenskiöld the archaeologist, but there is still a significant amount of the context for Nordenskiöld's archaeological research, and discussion of his archaeological methodology. The wealth of data is in his Ph.D., which being in Swedish, is not accessible to most of us. But there is a good abstract, a short discussion of his Ph.D. in the new journal *Humana* (1997) in Spanish, and it is possible to tough it out with the assistance of a good dictionary. Lindberg indicates that his main interest is in the history of anthropology. He controls some significant information on the little studied individuals of Scandinavia, with his current focus apparently upon researchers who worked in Latin America.

References Cited

Christer Lindberg

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