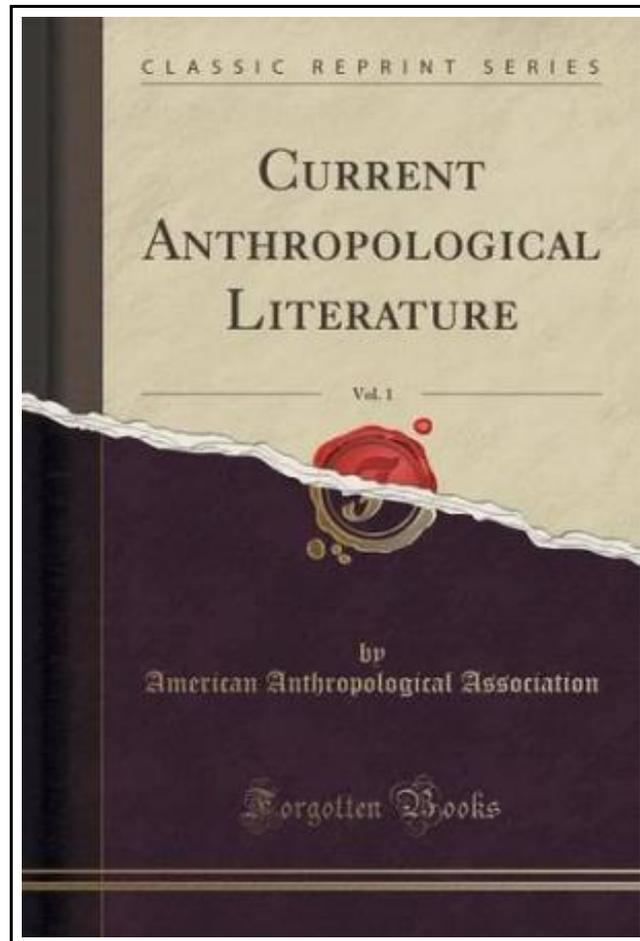


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Forgotten Books, United States, 2015. Paperback. Book Condition: New. 229 x 152 mm. Language: English . Brand New Book \*\*\*\*\* Print on Demand \*\*\*\*\*.Excerpt from Current Anthropological Literature, Vol. 1 Methode der Ethnologie; by Ankerniann in his address before the congress of German and Austrian anthropologists at Heilbronn (Archiv fur Anthropologic, X, Heft 4, Korrespondenz-Blatt, pp. 156-162) and in previous publications; and by Foy, in his Fuhrer durck das Rautensrauck-Joest-Museum, 1910, Introduction, as well as in his introduction to Graebner s Methode. Dr Rivers enthusiastically embraces the doctrines of the German ethnological school and tells the story of his conversion, a result of his studies of relationship terms and secret societies in Melanesia. From one point of view Dr Rivers is, no doubt, right in contrasting the two schools. Similarities in culture may be ascribed to independent developments under similar environments on the basis of the psychic unity of mankind; or they may be interpreted as indicating cultural diffusion and, ultimately, genetic relationship. The two schools adopt these alternative explanations of ethnic phenomena. Dr Rivers forcibly represents this contrast. Referring to the conventionalization of realistic designs, he says: The transitions which have been taken to be evidence of independent processes of evolution based on psychological tendencies common to mankind are by the modern German school ascribed to the mixture of cultures and of peoples (p. 888); or again: In every case where British anthropologists see evolution, either in the forms of material objects or in social and religious institutions, the modern German school sees only the evidence of mixture of cultures, either with or without an accompanying mixture of the races to which these cultures belonged (p. 888). Now, apart from their adoption of these alternative explanations, is there such an immense divergence of thought and method between the two...



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