

NATIONAL ACADEMY OF SCIENCES

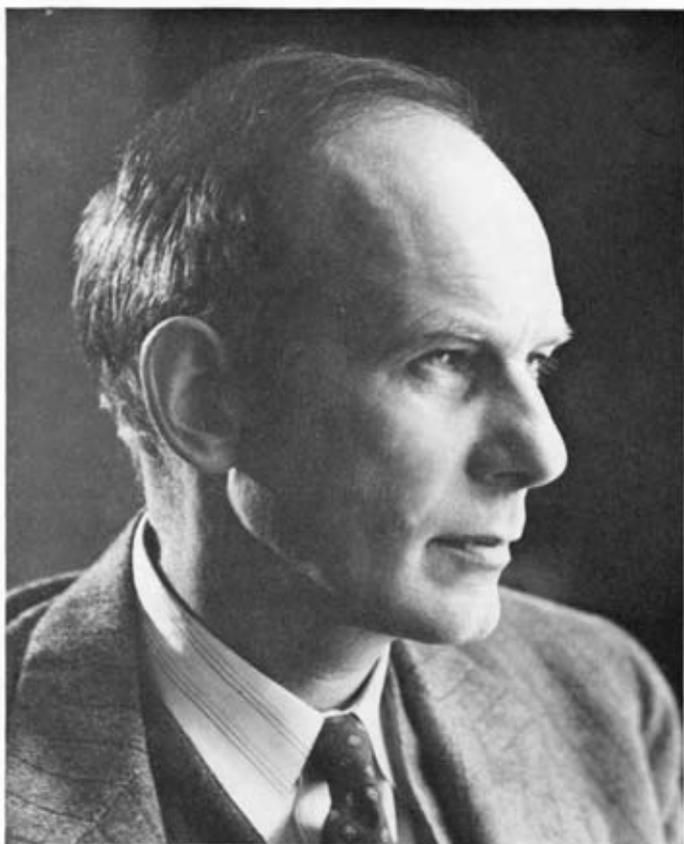
CLYDE KAY MABEN KLUCKHOHN
1905—1960

A Biographical Memoir by
MELVILLE J. HERSKOVITS

*Any opinions expressed in this memoir are those of the author(s)
and do not necessarily reflect the views of the
National Academy of Sciences.*

Biographical Memoir

COPYRIGHT 1964
NATIONAL ACADEMY OF SCIENCES
WASHINGTON D.C.



Clyde Kluckhohn

CLYDE KAY MABEN KLUCKHOHN

January 11, 1905—July 28, 1960

BY MELVILLE J. HERSKOVITS

WHEN CLYDE KLUCKHOHN was seventeen years old ill health caused him to spend two years in New Mexico and Arizona, on what he later described as "the fringes of the Indian Country." This experience was to be decisive in shaping his subsequent career as an anthropologist. It brought into focus what, in his own words, was "the fact that I grew up in an English settlement in Iowa and early perceived, however dimly, a cross-cultural situation." It was this perception, steadily sharpened by continuous field research, omnivorous reading, and constant probing for theoretical implication, that brought him to the point of achievement and reputation he had attained when a coronary thrombosis abruptly ended his life in the very Indian country where he had worked, and which he so greatly loved.

During all his scientific career he consistently followed both microethnographic and macroethnographic lines of anthropological interest. There are, in various parts of the world, those who are distinguished because of the skill with which they have probed ever more deeply into particular cultures, but it is difficult to name one who is as deeply concerned with theoretical significance as with ethnographic fact. The reverse is equally true. Anthropology has its theoreticians. But seldom are those who are committed to the extension of the theoretical base willing to accept an equivalent commitment to the drudgery of gathering and ordering the factual data essential for the testing of their theories. Kluckhohn did both.

The work of Kluckhohn, when taken in its totality, can be best envisaged as a canon on these two themes. Constantly deepening his understanding of Navaho culture by repeated field trips, aided by his command of the language, he used his insights into this particular culture to sharpen the questions he raised concerning the nature and significance of human behavior in general. His work in both these facets of his interest, too, was materially aided by the essential humanism of his approach. It is characteristic of his research that he continuously took into full account the interplay between the individual and the patterns of the culture which orders his life. He never lost sight of the fact that human beings function within the institutional setting of human societies. At the same time he fully recognized the importance of the reciprocal of this fact, that the institutions of any society being studied must be taken as resulting from and reflecting the patterned system of values of the human beings who live their lives in terms of the framework of traditional sanctions they provide.

It was this humanism that led him to what he himself, in a private communication, stated was in his opinion his "most important theoretical contribution . . . the idea of 'implicit culture'." Even here, however, his claim was expressed in terms consonant with the best scientific tradition, which recognizes the continuity of scientific thought. "This derived from Boas, Sapir, Linton and others but was, I think, forced upon me by my inability to understand—without some such notion—various assemblages of fact on the Navaho." And in this direct statement, we see Kluckhohn not only accepting his place as a link in the historic chain of the development of his discipline, but having a clear conception of the canonical interplay between fact and theory to which he was committed, the first informing the second, the second enriching perception of the first.

Another outstanding characteristic of his scientific position was his eclecticism. The history of anthropology, like that of every science, is to be traced in the controversies that have marked the development of its theoretical infrastructure, and Kluckhohn lived during

a period when controversy was much in the foreground of the anthropological canvas. He came into anthropology when the discussion of diffusion was at its height, and his doctoral thesis was a defense of the German-Austrian *Kulturkreislehre* against the heavy attack then being made on it, particularly in Great Britain and the United States. It is of considerable interest that this phase of his development neither led to any further elaboration of his position, nor, apparently, influenced his later work. Except for one paper in the *American Anthropologist*, based on this thesis, the subject was quietly dropped, and almost no mention of it appears in his subsequent writings.

He was, however, not a controversialist, and moved easily, though not uncritically, with the later currents of his time. Diffusionism was succeeded by functionalism, and his Navaho studies show how much he was influenced by it. Yet he never accepted it fully. Thus, in a 1938 paper entitled "Theoretical Bases for an Empirical Method of Studying the Acquisition of Culture by Individuals," read before an annual meeting of the American Anthropological Association and later published in the British journal *Man*, while he criticized certain scientifically questionable generalizations advanced by Malinowski, the outstanding exponent of the functionalist school, he gave a balanced critique:

. . . It is not because Malinowski seems to me peculiarly vulnerable that I have singled him out, but rather because in my opinion we have more to learn from him (all things considered) than from any living social anthropologist. . . . It would be quite improper to call Malinowski's approach anecdotal. Would it, however, be very far from the truth if we describe his method as the well-documented anecdote set firmly in a ramified context?

Nor was Kluckhohn unresponsive to the other wing of the functionalist movement, led by A. R. Radcliffe-Brown, with its focus on the study of society and its search for generalizations concerning the structural principles that guide human relations. He accepted the social dimension of human life as given, along with the ecologi-

cal, historical, and behavioral aspects, without arguing as to the primacy of any one of these. As one colleague put it, he found "kinship and social structure boring as compared to religion, witchcraft, socialization and implicit cultural patterns and this is why he worked more on these." On the level of theory, while, like other anthropologists, he was concerned with the problems inherent in the attempt to balance the study of dynamics against the analysis of structure, usually cast in terms of "history" as against "science," or "theory" as against "fact," his eclecticism prevented him, here again, from active alignment with either position.

The current in anthropological thought which attracted him most strongly, and which obviously arose from his fundamental humanistic bent, was that which attempted to link the psychological and the cultural in bridging the gap between the study of the individual and of the group. His thinking was much influenced by the writings of Freud and the application of Freudian concepts—he was analyzed while in Vienna. This interest, later extended on the level of methodology to include the various projective techniques, was dominant during the last two decades of his life. Like other early students in the field of personality and culture, or ethnopsychology as it came to be called, he tended to attribute more to this approach than it proved to be able to provide in the way of solving the critical problem of the adjustment of men to their social milieu. But he tempered his earlier enthusiasm, and the psychological approach for him took its place as one of the total range of instruments available to anthropologists in their search for an understanding of human behavior. It is significant that one of his major contributions, his study of Navaho witchcraft, which he himself regarded as something "providing culturally defined adaptive and adjustive responses," lies in this broader area of ethnopsychology.

It is likely that the study of values, on which Kluckhohn's interest centered during his later years, will stand as his most important contribution to his science. It perhaps best exemplifies the wedding of fact and theory in all his work. Though it had been in the mak-

ing for many years, albeit without the support it later received, the "Comparative Study of Values in Five Cultures," as it was called, began in 1949. It was centered on Ramah, New Mexico, and involved work among the "cross-section of Southwestern cultural types" found in the area: "Pueblo, Athabascan, Spanish-American, and two variants of generalized American culture." The research was, as he put it, "consistently collaborative and cumulative." With its historic variables in hand, the study enlisted a wide range of interdisciplinary effort. How successful Kluckhohn was in transmitting his enthusiasm and drive to his collaborators is apparent in the listing of the papers that, only two years after its inception, had resulted from it: six published papers or reports, thirty-eight manuscripts in preparation, and nine completed manuscripts and memoranda, not intended for publication. The momentum he gave this project is apparent in the stream of articles and books that have continued to issue from it.

The field of values was, and has remained, a challenge to anthropological science because of its complexity, because of its philosophical implications, and because of the strong emotional component that enters into every step. In a 1955 paper, Kluckhohn advanced a systematization by means of which the differing emphases on values found in different cultures could be compared. In his own words, the question he faced was: "How can we compare with minimal ethnocentrism the more general or thematic value-tones or value-emphases that constitute the structure-points of whole systems of cultural values?" Using the five cultures of the Values project, he essayed a "systematic analysis that departs from bipolar categories," following the linguists in setting up a series of binary contrasts or oppositions to identify each unit. The resultant series of dichotomies need not concern us here; what is germane is the insight the approach gives to Kluckhohn's imagination and flexibility in his attempt to bring order into the study of one of the most diffuse areas of anthropological research.

Kluckhohn was born in LeMars, Iowa. His mother died at his

birth. His father remarried when he was about three years old, and two years later the child went to live with his mother's brother, who formally adopted him when he was seven. Recognizing the force of his own drive toward productivity and achievement, he ascribed these compulsions to an unconscious identification with his grandfather, to whom he was deeply attached. He attended the public schools of LeMars until he was thirteen, when he was sent to Culver Military Academy, from which he was graduated in 1921. He was thereupon admitted to Princeton University but, since he was only sixteen years old, his family sent him to the Lawrenceville School for an additional year before he entered college. It was shortly after he matriculated at Princeton that the illness which was so important in shaping his career intervened, forcing him to spend the next two years in the Southwest. Here, it may be noted, he wrote his first book, entitled *To the Foot of the Rainbow*, published when he was twenty-two years of age.

He resumed his academic work at the University of Wisconsin, and was graduated in 1928. He was a Rhodes Scholar at the University of Oxford, where he made contact with the British anthropological group, working primarily with R. R. Marett, whose interest in comparative religion is reflected in Kluckhohn's later concern with this aspect of culture. In 1931-1932 he studied at the University of Vienna, where he came in contact with the *Anthropos* group headed by Pater Wilhelm Schmidt. Returning to the United States, he was appointed to an assistant professorship at the University of New Mexico in 1932, a post he held for two years, leaving to go to Harvard University to complete the requirements for the Ph.D., which he accomplished in the following two years. In 1932, also, he married Florence Rockwood, who was to attain professional distinction as a sociologist.

His work was primarily with Professors A. M. Tozzer, Roland B. Dixon, and E. A. Hooton, the first a specialist in Maya Indian pre-Columbia culture, the second outstanding for his encyclopedic knowledge of ethnographic data, the third a physical anthropolo-

gist. Kluckhohn's thesis, one of the first theoretical essays to have come out of this department, represented an aspect of its work that had obviously been lacking, and he was appointed to an instructorship in 1935. His entire subsequent academic career was spent at Harvard, though other institutions attempted to obtain his services, some with offers of high administrative posts. He moved steadily up the ladder, being made assistant professor in 1937, associate in 1940, and professor in 1946. At the time of his death he had just given over the chairmanship of the Department of Anthropology and was eagerly anticipating the opportunities for research and writing that release from administrative duties would allow him.

When one considers the variety of the influences under which Kluckhohn came during his anthropologically formative years, it is striking to note how little real impact the men with whom he studied made on his thinking. We have seen that his studies in Vienna, while they furnished him with a theme for his doctoral dissertation, left no trace in his later thinking except perhaps for a generalized orientation toward an historical point of view in studying culture. While Marett's interest in religion may have had some influence, Kluckhohn seems never to have responded to the evolutionist position to which Marett held so firmly. Kluckhohn was, indeed, quite neutral in the face of the recrudescence of neo-evolutionism after 1950. He was willing to listen; he recognized the vitality of the concept; but he took no part in the controversy. His Harvard University teachers, similarly, had little effect on him. His field area was the Southwest, not the Maya, which was Tozzer's; Dixon's preoccupation with distributional studies and classification of data is reflected in Kluckhohn's work only in the most general way. While he was alive to the importance of physical anthropology, which he learned from Hooton, as he was to that of archaeology and linguistics, such attention as he gave to the problems of physical type was peripheral to his primary concerns.

The anthropologists to whose work and points of view he responded most strongly were two, perhaps three, with whom he

never studied, and with one of whom, indeed, his personal contacts were slight. These were Edward Sapir and Franz Boas and, on a somewhat different level of relationship, Ralph Linton. Sapir stimulated his interest in the field of personality and culture, opening to him at the same time new vistas of relevance between linguistics and ethnology. Sapir's sensitivity to ethnological theory, especially as this was reflected in his exposition of the psychological and psychiatric implications of the concept of cultural patterning, drew a ready response from Kluckhohn. Indeed, it was out of this approach that he later developed the idea he called first "covert" and then "implicit" culture, which, as we have seen, he held to have been his major contribution to anthropological theory. His regard for Boas most probably dates from his association with Tozzer, who was a student and devoted follower of Boas, but also later from Sapir. With time, he came to give Boas' work more attention and to bring Boas' contributions more to the forefront of his own thinking. From him he drew numerous methodological cautions that reinforced his own bent toward scientific eclecticism and kept him from deviating from the median path to which scientific endeavor always returns after the enthusiasm of a given moment has passed. Kluckhohn's relationship with the third figure we have named, Linton, was that of contemporary rather than disciple. The influence Linton had on him was essentially a matter of give-and-take.

Kluckhohn was remarkable for his drive, and his scientific work represents only one facet of his many activities. As he grew older and his work in scientific and other fields became more widely known, calls on him from the outside increased. He was in demand as a speaker and often accepted invitations at a sacrifice of time he could ill afford. He was never robust, and for some years before his death his friends were disquieted at the burden of obligation he carried. He was a fine administrator and was particularly skillful at bringing together those whose different positions were held with firmness and vigor. It was because of this that he ac-

cepted responsibilities as one of the organizers of the Department of Human Relations at Harvard University. It was also because of this that he was selected to head the Russian Research Center, an assignment he took on, as a patriotic duty, with some reluctance, but one which he nevertheless carried through with a brilliant record of accomplishment.

His many extra-University obligations involved commitments to the government, to foundations, to research councils, to scientific bodies. From 1942 to 1948 he was a consultant to the Office of Indian Affairs, Department of the Interior. He was cochief of the Joint Morale Survey of the War Department and the Office of War Information (1944-1945) and expert consultant at General MacArthur's headquarters in Tokyo (1946-1947). At various times after 1947 he acted as consultant to the Department of the Air Force, Department of State, Central Intelligence Agency, and the Research and Development Board of the Department of the Army; from 1956 until his death he was a member of the advisory committee to the Foreign Service Institute of the Department of State. In 1952 he was elected to membership in the National Academy of Sciences. He was chairman of the Division of Anthropology and Psychology, National Research Council, from 1956 to 1958, and was chairman of the Section of Anthropology of the Academy from 1958 to 1960. Many honors came to him. He was President of the American Anthropological Association in 1947 and received the Viking Medal in 1950. He was Honorary Fellow of the Royal Anthropological Institute, of the American Philosophical Society, and of the American Academy of Arts and Sciences; he was a Guggenheim Fellow; the University of New Mexico in 1949 conferred on him the honorary degree of L.H.D.

Yet, with all the calls on his time, he remained the scientist devoted to the furtherance of knowledge in the study of man. He was generous with colleagues and students and collaborated easily and extensively with them. With it all, one sensed beneath the exterior of rich and extended relationships a certain loneliness, a certain re-

serve. He wrote his *credo* in the concluding paragraph of his best-known book, *Mirror for Man*:

Human life should remain as a home of many rooms. But the world with all its variousness can still be one in its allegiance to the elementary common purposes shared by all peoples. Those boundaries that block mutual understanding will be worn dim by much international traffic in ideas, in exchange of goods and services. Within each society the use of scientific methods in the study of human relations can adjust our culture patterns to the changes brought about by the technology and world-wide economic interdependence. This can happen. It probably will happen. But when?

KEY TO ABBREVIATIONS

- Am. Anthropol. = American Anthropologist
 Am. J. Soc. = American Journal of Sociology
 Ann. Am. Acad. Pol. Soc. Sci. = Annals of the American Academy of Political and Social Science
 Contemp. Phil. Soc. Sci. = Contemporary Philosophy and Social Sciences
 J. Am. Folklore = Journal of American Folklore
 J. Japanese Soc. Ethnol. = Journal of the Japanese Society of Ethnology
 Mem. Am. Anthropol. Assoc. = Memoirs of the American Anthropological Association
 Papers Peabody Mus. Arch. Ethnol. = Papers of the Peabody Museum of Archeology and Ethnology
 Proc. Am. Phil. Soc. = Proceedings of the American Philosophical Society
 Sat. Rev. Lit. = Saturday Review of Literature
 Year Book Am. Phil. Soc. = Year Book of the American Philosophical Society

BIBLIOGRAPHY

1923

The Dance of Hasjelti. El Palacio, 15:187-92.

1927

To the Foot of the Rainbow. New York, Century; London, Nash & Grayson (1928).

1933

Beyond the Rainbow. Boston, Christopher. 271 pp.

The Great Chants of the Navaho. Theatre Arts Monthly, 17:639-45. (Reprinted in: *Societies Around the World*, ed. by Irwin T. Sanders [Lexington, University of Kentucky, 1948], pp. 171-75; *ibid.* [1952], pp. 229-33; *Societies Around the World*, ed. by Howard Becker [New York, Dryden Press, 1956], pp. 229-32.)

Hopi and Navaho. New Mexico Quarterly, 3:56-64.

Review of *Yuman Tribes of the Gila River*, by Leslie Spier. New Mexico Historical Review, 8:317-18.

1935

A Note on the Sources of the Drawings in the Del Rio Volume on Palenque. Maya Research, 2:287-90.

With C. S. Coon and Frederick Johnson. The Indian Languages of North America (unpublished map), drawn by R. T. Smith. Cambridge, Peabody Museum of Archeology and Ethnology.

With C. S. Coon and Frederick Johnson. Sources for Linguistic Map of North America. Cambridge, Peabody Museum of Archeology and Ethnology. Mimeographed.

1936

Some Reflections on the Method and Theory of the Kulturkreislehre. *Am. Anthropol.*, 38:157-96.

Some Aspects of Contemporary Theory in Cultural Anthropology. Ph.D. thesis, Harvard University. Unpublished.

1937

The Field of Higher Education in the Southwest. *New Mexico Quarterly*, 7:23-30.

1938

With L. C. Wyman. Navaho Classification of Their Song Ceremonials. *Mem. Am. Anthropol. Assoc.*, No. 50. Menasha, Wisconsin.

Navaho Women's Knowledge of Their Song Ceremonials. *El Palacio*, 45:87-92.

Participation in Ceremonials in a Navaho Community. *Am. Anthropol.*, 40:359-69. (Reprinted in: *Personal Character and Cultural Milieu*, ed. by Douglas Haring, pp. 38-49; [Syracuse, Syracuse University Press, 1948]; *ibid.* [1949], pp. 66-75; *ibid.* [1956], pp. 485-512.)

The American Minstrel. *The Missionary Catechist*, 14:12.

Review of *Son of Old Man Hat: a Navaho Autobiography*, by Walter Dyk. *Boston Evening Transcript*, November 19.

Reviews of *Indian Cavalcade*, by Clark Wissler, and *Autobiography*, by Isaac Wistar. *Saturday Book Review Section*, *Boston Evening Transcript*, 1938-1939.

1939

With Paul Reiter. Preliminary Report on the 1937 Excavations, Bc50-51, Chaco Canyon, New Mexico. *University of New Mexico Bulletin*, Anthropological Series 3, No. 2.

On Certain Recent Applications of Association Coefficients to Ethnological Data. *Am. Anthropol.*, 41:345-77.

- The Place of Theory in Anthropological Studies. *Philosophy of Science*, 6:328-44.
- Some Personal and Social Aspects of Navaho Ceremonial Practice. *Harvard Theological Review*, 32:67-82.
- Theoretical Bases for an Empirical Method of Studying the Acquisition of Culture by Individuals. *Man*, 39:98-103.
- Reviews of *The Chaco Canyon and Its Monuments*, *Pajarito Plateau and Its Ancient Peoples*, and *Ancient Andean Life*, by E. L. Hewett. *Boletín Bibliográfico de Antropología Americana*, 3:50-51.
- Review of *The High Priest's Grave*, by J. E. Thompson. *Boletín Bibliográfico de Antropología Americana*, 3:52-53.
- Reviews of *Navaho Life*, by Katharine Luomala, *A Brief History of Navaho Silversmithing*, by Arthur Woodward, and *The Agriculture and Hunting Methods of the Navaho Indians*, by W. W. Hill. *Am. Anthropol.*, 41:310-13.
- Foreword to *The Cultural Historical Method in Ethnology*, by Wilhelm Schmidt (English trans.) New York, Fortunys.
- Foreword to *The Economic Botany of the Kiowa Indians*, by Paul A. Vestal and Richard E. Schultes. Cambridge, Botanical Museum.
- What They Do—Those Anthropologists. Gallup, N. M., *Gazette* (Ceremonial Edition), August 18. (Preliminary statement later developed into *Mirror for Man*, 1949.)
- List of References on the Physical Anthropology of the Eskimo and the American Indian. Cambridge, Peabody Museum of Archeology and Ethnology. Mimeographed. 22 pp.

1940

- With Katherine Spencer. *A Bibliography of the Navaho Indians*. New York, J. J. Augustin.
- With Leland C. Wyman. An Introduction to Navaho Chant Practice with an Account of the Behaviors Observed in Four Chants. *Mem. Am. Anthropol. Assoc.*, No. 53. Menasha, Wisconsin.
- The Conceptual Structure in Middle American Studies. Chapter in: *The Maya and Their Neighbors*, ed. by C. L. Hay, R. L. Linton, and others, pp. 41-51. New York, D. Appleton-Century.
- Navaho Ceremonialism. Gallup, N. M., *Gazette* (Ceremonial Edition), August 15.

1941

- Patterning as Exemplified in Navaho Culture. Chapter in: *Language*,

- Culture, and Personality*, ed. by Leslie Spier, pp. 109-30. Menasha, Wisconsin, Sapir Memorial Publication Fund. (Reprint, 1960.)
- Notes on Navajo Eagle Way. *New Mexico Anthropologist*, 5:6-14.
- The Way of Life. *The Kenyon Review*, 3:160-79.
- Review of *National Unity and Disunity*, by G. K. Zipf. *Am. Anthropol.*, 43:667-68.
- Review of *Pioneers in American Anthropology*, by Leslie White. *Hispanic-American Historical Review*, 21:325-30.
- Review of *Race, Language, and Culture*, by Franz Boas. *J. Am. Folklore*, 54:218-20.
- Review of *Religion in Primitive Society*, by W. D. Wallis. *American Oxonian*, 28:171-73.
- Navajo Witchcraft. Gallup, N. M., *Gazette* (Ceremonial Edition), August 12. (Part of early draft of *Navaho Witchcraft*, 1944.)
- The Socialization of Forty-Eight Navaho Indian Children. Reports from Recipients of Grants from the Research Funds. Grant No. 544 (1941). Year Book Am. Phil. Soc., pp. 216-17.
- With Talcott Parsons, J. T. Dunlop, M. P. Gilmore, and O. H. Taylor. Toward a Common Language for the Area of Social Science. Cambridge, Massachusetts. Mimeographed. (Central section of this paper is published in *Essays in Sociological Theory*, by Talcott Parsons [Glencoe, Illinois, The Free Press, 1949], pp. 42-52.)

1942

- Myths and Rituals: a General Theory. *Harvard Theological Review*, 35: 45-79. (Abridgement in: *A Reader in Comparative Religion*, ed. by William Lessa and E. Z. Vogt [Evanston, Illinois, Row, Peterson, 1958], pp. 135-51, and in Bobbs-Merrill Reprint Series in Sociology, ed. by Irving Goffman, *et al.* [New York, Bobbs-Merrill, 1961], No. 147.)
- The Navahos in the Machine Age. *The Technology Review*, 44:2-6: (Reprinted in *Societies Around the World*, ed. by Irwin T. Sanders [Lexington, University of Kentucky, 1948], pp. 196-203; *ibid.* [1952], pp. 249-53; and in *Societies Around the World*, ed. by Howard Becker [New York, Dryden Press, 1956], pp. 245-47.)
- Review of *The Social Life of Primitive Man*, by S. A. Sieber and F. H. Mueller. *Social Forces*, 20:407-8.
- Comment in chapter entitled: The Comparative Study of Culture, by Margaret Mead, in *Science, Philosophy, and Religion*, pp. 72-76. New York, Harper & Brothers.

1943

- Bronislaw Malinowski, 1884-1942. J. Am. Folklore, 56:208-19.
- Covert Culture and Administrative Problems. Am. Anthropol., 45:213-27.
- With Florence Kluckhohn. Review of *And Keep Your Powder Dry*, by Margaret Mead. Am. Anthropol., 45:622-25.
- Review of *Man's Most Dangerous Myth: the Fallacy of Race*, by M. F. Ashley Montagu. Isis, 34:419-20.
- Review of *Origin Legend of the Navaho Flintway*, by Berard Haile. Am. Anthropol., 45:611-12.
- Review of *The Role of Conjuring in Saulteaux Society*, by A. I. Hallowell. Crozer Quarterly, 20:165-66.
- Review of *Smoke from Their Fires*, by C. S. Ford. Social Research, 10: 127-28.
- Review of *Sun Chief*, by Leo Simmons. Am. Anthropol., 45:267-70.
- Anent Patterns and "Flexible Methods." Am. Anthropol., 45:328-29.
- In collaboration with the Council of Inter-Cultural Relations. On the Use of Cultural Contact Situations in Regional Training. New York. Mimeographed. 16 pp.

1944

- Navaho Witchcraft. Cambridge, Papers Peabody Mus. Arch. Ethnol., Harvard University, Vol. 22, No. 2. (Portions reprinted in: *Personal Character and Cultural Milieu*, ed. by Douglas Haring [Syracuse, Syracuse University Press, 1948], pp. 389-417; and in *Religion, Society and Individual*, ed. by J. Milton Yinger [New York, Macmillan, 1957], pp. 359-71, under the title: Functions and Disfunctions of Witchcraft.)
- Anthropological Research and World Peace. Chapter in: *Approaches to World Peace*, ed. by Lyman Bryson, Louis Finkelstein, and Robert M. MacIver, pp. 143-52. New York, Harper. (Reprint in: *Readings in Social Psychology*, ed. by T. M. Newcomb [New York, Henry Holt, 1947], pp. 657-64; Japanese translation in: *Collections of the Japanese Ethnological Society*, J. Japanese Soc. Ethnol., 1(1949):135-49.)
- With O. H. Mowrer. Dynamic Theory of Personality. Chapter in: *Personality and the Behavior Disorders*, ed. by J. Mc V. Hunt, pp. 69-135. New York, Ronald Press.
- The Influence of Psychiatry on Anthropology in America During the Past One Hundred Years. Chapter in: *One Hundred Years of American Psychiatry*, ed. by J. K. Hall, G. Zilboorg, and E. A. Bunker, pp. 589-617. New York, Columbia University Press. (Reprint in: *Personal Character*

and *Cultural Milieu*, ed. by Douglas Haring [Syracuse, Syracuse University Press, 1956], pp. 485-512; Japanese translation in *Collections of the Japanese Ethnological Society*, J. Japanese Soc. Ethnol., 1(1949): 18-68.)

With O. H. Mowrer. Culture and Personality, a Conceptual Scheme. Am. Anthropol., 46:1-29. (Reprint in: *Contributions Toward Medical Psychology*, ed. by Arthur Weider and David Wechsler [New York, Ronald Press, 1953], pp. 105-35, under the title: Determinants and Components of Personality.)

Review of *The Character and Derivation of the Jicarilla Holiness Rites*, by Morris Opler. Acta Americana, 2:401-2.

Review of *Emotions and Memory*, by David Rapaport. Am. Anthropol., 46:410.

Foreword to *The Navajo and Pueblo Silversmiths*, by John Adair. Norman, The University of Oklahoma Press.

1945

With Louis Gottschalk and Robert Angell. The Personal Document in History, Anthropology, and Sociology. New York, Social Science Research Council, Bulletin 53, pp. 79-174. (4th printing, 1960.)

With W. H. Kelly. The Concept of Culture. Chapter in: *The Science of Man in the World Crisis*, ed. by Ralph Linton, pp. 78-105. New York, Columbia University Press. (Japanese translation by M. Namba [Osaka, Sogensha, 1949].)

Group Tensions: Analysis of a Case History. Chapter in: *Approaches to National Unity*, ed. by Lyman Bryson, Louis Finkelstein, and Robert M. MacIver pp. 222-31. New York, Harper.

The Myth of Race. Chapter in: *Religion in the Post-War World*, ed. by Willard Sperry, III: 3-28. Cambridge, Harvard University Press.

A Navaho Personal Document with a Brief Paretian Analysis. Southwestern Journal of Anthropology, 1:260-83. (Reprint in: *Personal Character and Cultural Milieu*, ed. by Douglas Haring [Syracuse, Syracuse University Press, 1949], pp. 449-72; *ibid.* [1956], pp. 513-33.)

Review of *Kota Texts*, Part I, by M. B. Emeneau. American Oxonian, 32:183.

Comments on papers by H. Overstreet, P. Sorokin, W. Albright, T. Das, K. Shridharani, and C. Friedrich, in: *Approaches to National Unity*, ed. by Lyman Bryson, Louis Finkelstein, and Robert M. MacIver, pp. 82-84, 215-17, 272-74, 297-300, 312-14, and 628-34. New York, Harper.

With L. C. Wyman, eds. *A Comparison of Navaho and White Mountain Apache Ceremonial Forms and Categories*, by Grenville Goodwin. *Southwestern Journal of Anthropology*, 1:498-506.

With R. H. Lowie. *The Psychiatry-Anthropology Relationship*. *American Journal of Psychiatry*, 102:414-16.

1946

With Dorothea Leighton. *The Navaho*. Cambridge, Harvard University Press. (Subsequent printings: 2d [1947], 3d [1948], 4th [1951], 5th [1956], 6th [1958]. Certain sections reprinted in: *The Language of Wisdom and Folly*, ed. by I. J. Lee [New York, Harper, 1949], pp. 266-73; *Sociological Analysis*, ed. by Logan Wilson and W. L. Kolb [New York, Harcourt Brace, 1949], pp. 130-41; (Navaho Economy) *Societies Around the World*, ed. by Irwin T. Sanders [Lexington, University of Kentucky Press, 1952], pp. 161-64, and *Societies Around the World*, ed. by Howard Becker [New York, Dryden Press, 1956], pp. 169-72; *Exploring the Ways of Mankind*, by Walter Goldschmidt [New York, Holt, Rinehart and Winston, 1960], pp. 508-20. Revised reprint, paperback [New York, Doubleday, 1961].)

Personality Formation Among the Navaho Indians. *Sociometry*, 9:128-32.

Review of *Configurations of Culture Growth*, by A. L. Kroeber. *Am. J. Soc.*, 51:336-41.

Review of *Dynamics of Culture Change*, by Bronislaw Malinowski. *Am. J. Soc.*, 51:571-73.

Review of *Handbook of South American Indians*, Vols. I and II, ed. by J. H. Steward. *Science*, 104:212-13.

Review of *Human Nature, the Marxian View*, by Vernon Venable. *The Kenyon Review*, 8:149-54.

The Social Scientist's Responsibility (letter to the editor). *Commentary*, 2:186-87.

1947

With Dorothea Leighton. *Children of the People*. Cambridge, Harvard University Press. (2d printing, 1948.)

With Florence R. Kluckhohn. *American Culture: Generalized Orientations and Class Patterns*. Chapter in: *Conflicts of Power in Modern Culture*, ed. by Lyman Bryson, pp. 106-28. New York, Harper. (Japanese translation in Iwanami New Library, No. 11 [Tokyo, Iwanami Publishing Co., 1949], pp. 1-42.)

- Some Aspects of Navaho Infancy and Early Childhood. Chapter in: *Psychoanalysis and the Social Sciences*, ed. by Geza Roheim, I: 37-86. New York, International Universities Press. (Reprint in: *Societies Around the World*, ed. by Irwin T. Sanders [Lexington, University of Kentucky Press, 1948], pp. 149-60; *ibid.* [1952], pp. 206-17; *Societies Around the World*, ed. by Howard Becker [New York, Dryden Press, 1956], pp. 210-19; *Personal Character and Cultural Milieu*, ed. by Douglas Haring [Syracuse, Syracuse University Press, 1949], pp. 472-87; *Readings in Child Development*, ed. by W. E. Martin and Celia B. Stendler [New York, Harcourt Brace, 1954], pp. 177-93.)
- Some Remarks on the Branches of Anthropology and on Anthropology's Relation to Other Disciplines. Central States Bulletin, 2:2-9. (Reprint in: Southwestern Lore, 16(1950):40-47; Japanese translation in: *Collections of the Japanese Ethnological Society*, J. Japanese Soc. Ethnol., 14(1949): 1-6.)
- Review of *Men Out of Asia*, by Harold Gladwin. New York Herald Tribune Book Review, December 14, p. 10.
- Review of *The Story of the Navajo Hail Chant*, by Gladys Reichard. Am. Anthropol., 49:95-97.
- With other members of the Executive Board of the American Anthropological Association. Statement on Human Rights, Submitted to the Commission on Human Rights, United Nations. Am. Anthropol., 49:539-43.
- What Modern Parents Can Learn from the Navajos. The American Indian, 4:11-13.
- Unity in Diversity: Some Questions and Affirmations. Address given at the first annual meeting of the Institute of Ethnic Affairs, Washington, May 29, 1946. Mimeographed. 8 pp.

1948

- With Henry A. Murray, eds. and coauthors. *Personality in Nature, Society and Culture*. New York, Alfred A. Knopf; London, Jonathan Cape [1949]. (Rev. ed. [with Henry A. Murray and David Schneider] New York, Alfred A. Knopf, 1953.)
- As an Anthropologist Views It. Chapter in: *Sex Habits of American Men: a Symposium on the Kinsey Report*, ed. by Albert Deutsch, pp. 88-104. New York, Grosset and Dunlap. (Reprint in: *Sexual Behavior in American Society*, ed. by Jerome Himelhoch and S. F. Fava [New York, W. W. Norton, 1955], pp. 332-45, under title: Sexual Behavior in Cross-Cultural Perspective.)

- An Anthropologist Looks at Psychology. *American Psychologist*, 3:439-42.
- Conceptions of Death Among the Southwestern Indians. (Ingersoll Lecture on the Immortality of Man, for the academic year 1947-1948, Harvard University.) *Divinity School Bulletin*, 66:5-19.
- Review of *The American People: a Study in National Character*, by Geoffrey Gorer. *Psychosomatic Medicine*, 10:304-5.
- Review of *The Heathens: Primitive Man and His Religion*, by W. W. Howells. *Sat. Rev. Lit.*, 31 (May 8):27-28.
- Review of *Magic, Science, and Religion*, by Bronislaw Malinowski. *Crozer Quarterly*, 25:353-54.
- Review of *Man and His Works*, by Melville J. Herskovits. *Sat. Rev. Lit.*, 31:11-12.
- Review of *The Proper Study of Mankind*, by Stuart Chase. *New York Herald Tribune Book Review*, October 3, p. 2.
- Review of *Sexual Behavior in the Human Male*, by A. C. Kinsey and others. *Am. Anthropol.*, 50:322-24.
- Review of *The Ways of Men*, by John Gillin. *Social Forces*, 27:98-99.
- Comment on *The Limitations of Anthropological Methods in Sociology*, by Robert Bierstedt. *Am. J. Soc.*, 54:30.

1949

- Mirror for Man*. New York and Toronto, McGraw-Hill. (Subsequent printings: 2d, 3d [1949], 4th [1951], 5th, 6th [1952], 7th [1954], 8th [1956], 9th [1958]. Translated as: *Antropologia* [Mexico City, Libreria Robredo, 1949; corrected ed., 1957]; *Specchiati, Uomo* [Milan, Aldo Garzanti, 1952]; *Spiegel der Menschheit* [Zurich, Pan Verlag, 1951]; *Manniskans Spegel* [Stockholm, Tiden Forlag, 1951]. Numerous reprintings of individual chapters.)
- The Limitations of Adaptation and Adjustment as Concepts for Understanding Cultural Behavior. Chapter in: *Adaptation*, ed. by John Romano, pp. 99-113. Ithaca, Cornell University Press.
- Needed Refinements in the Biographical Approach. Chapter in: *Culture and Personality*, ed. by S. S. Sargent and M. W. Smith, pp. 75-92. New York, Viking Fund.
- The Philosophy of the Navaho Indians. Chapter in: *Ideological Differences and World Order*, ed. by F. S. C. Northrop, pp. 356-84. New Haven, Yale University Press. (Reprint in: *Readings in Anthropology*, ed. by Morton H. Fried [New York, Thomas Y. Crowell Co., 1959], II:424-49.)
- Variations in the Human Family. Chapter in: *The Family in a Demo-*

- cratic Society*, Community Service Society of New York, pp. 3-11. New York, Columbia University Press. (Reprint in: *A Modern Introduction to the Family*, ed. by Norman W. Bell and Ezra F. Vogel [Glencoe, Illinois, The Free Press, 1961].)
- Russian Research at Harvard. *World Politics*, 1:267-72.
- With Janine C. Rosenzweig. Two Navaho Children over a Five-Year Period. *American Journal of Orthopsychiatry*, 19:266-78.
- Review of *They Came Here First*, by D'Arcy McNickle. *New York Herald Tribune Book Review*, November 13, p. 30.
- How Can We Find Personal Peace and Security in Today's World? (Town Meeting of the Air broadcast, with George V. Denny, moderator, K. A. Menninger, S. S. Ackerly, and Roy Burkhardt). *Town Meeting*, 14:3-18.
- The Ramah Project, in: *Gregorio, The Hand-Trembler*, by A. H. and Dorothea Leighton. *Papers Peabody Mus. Arch. Ethnol.*, 40(No.1):v-x. Cambridge, Harvard University.
- Rejoinder to *Sociological Mirror for Cultural Anthropologists*, by Jessie Bernard. *Am. Anthropol.*, 51:677-78.
- Ruth Fulton Benedict: a Memorial, pp. 18-19. New York, Viking Fund Inc.

1950

- Manners and Morals: A.D. 1950. *New Republic*, 122:10-14.
- Midcentury Manners and Morals. Chapter in: *Twentieth Century Unlimited*, ed. by Bruce Bliven, pp. 303-15. New York, J. B. Lippincott. (Expanded version of Manners and Morals: A.D. 1950.)
- With Charles Griffith. Population Genetics and Social Anthropology. Chapter in: *Origin and Evolution of Man*. Cold Spring Harbor Symposia on Quantitative Biology, 15:401-8.
- The Special Character of Integration in an Individual Culture. Chapter in: *The Nature of Concepts, Their Inter-Relation and Role In Social Structure*, pp. 78-87. (Proceedings of Stillwater Conference sponsored by Foundation for Integrated Education and Oklahoma A. & M. College.) Stillwater, Oklahoma A. & M. College.
- Anthropology Comes of Age. *The American Scholar*, 19:241-56.
- Review of *The Folk Lore of Chios*, by Philip Argenti and H. J. Rose. *Am. Anthropol.*, 52:404-5.
- Review of *Human Behavior and the Principle of Least Effort*, by George Zipf. *Am. Anthropol.*, 52:268-70.

- Review of *The Indians of the Southwest*, by E. E. Dale. Ann. Am. Acad. Pol. Soc. Sci., 267:242.
- Review of *Patterns and Ceremonials of the Southwest*, by John Collier. New York Herald Tribune Book Review, January 8, p. 7.
- Review of *A Plan for Peace*, by Grenville Clark. New York Times Book Review, November 5, p. 4.
- Foreword to *Masked Gods*, by Frank Waters. Albuquerque, University of New Mexico Press.
- Foreword to *Public Opinion in Soviet Russia: a Study in Mass Persuasion*, by Alex Inkeles. Cambridge, Harvard University Press.
- Foreword to *Soviet Politics: the Dilemma of Power*, by Barrington Moore, Jr. Cambridge, Harvard University Press.
- The Dynamics of American Democracy. Babson Institute of Business Administration, Bulletin, 2:8-10.
- Social Anthropology, in: Proceedings of the First National Conference of Cardiovascular Diseases, pp. 206-7. New York, American Heart Association.
- Tension in Family Life. Child Study, 27:68-69.

1951

- With Leonard McCombe and E. Z. Vogt. Navaho Means People. Cambridge, Harvard University Press; London, Oxford University Press.
- With T. Parsons, E. A. Shils, G. W. Allport, *et al.* Some Fundamental Categories in the Theory of Action. Chapter in: *Toward a General Theory of Action*, ed. by Talcott Parsons and Edward A. Shils, pp. 3-29. Cambridge, Harvard University Press. (Chinese translation by Hsu Tao-lin, in Contemp. Phil. Soc. Sci. [Hong Kong], Vol. 1, No. 1, November, 1956.)
- With William Morgan. Some Notes on Navaho Dreams. Chapter in: *Psychoanalysis and Culture*, ed. by G. B. Wilbur and Warner Muensterberger, pp. 120-31. New York, International Universities Press.
- Student-Teacher. Chapter in: *The People in Your Life*, ed. by Margaret Hughes, pp. 158-81. New York, Alfred A. Knopf.
- The Study of Culture. Chapter in: *The Policy Sciences*, ed. by Daniel Lerner and Harold Lasswell, pp. 86-101. Stanford, Stanford University Press. (Reprint in: *Sociological Theory: a Book of Readings*, ed. by Lewis A. Coser and Bernard Rosenberg [New York, Macmillan, 1957], pp. 49-63; Le Concept de Culture, French translation by François Bourricaud, in: *Les "Sciences de la Politique" aux Etats-Unis* [Paris, Librairie

- Armand Colin (Cahiers de la Fondation Nationale des Sciences Politiques, 19)], pp. 133-52.)
- Values and Value-Orientations in the Theory of Action. Chapter in: *Toward a General Theory of Action*, ed. by Talcott Parsons and Edward A. Shils, pp. 388-433. Cambridge, Harvard University Press. (Chinese translation in Contemp. Phil. Soc. Sci. [Hong Kong], 1[October, 1957]: 65-79.)
- Review of *Good Will and Ill Will, a Study in Moral Judgments*, by F. C. Sharp. Am. Anthropol., 53:119-20.
- Review of *The Moral Life and the Ethical Life*, by Eliseo Vivas. Am. Anthropol., 53:568-69.
- Review of *The Nature of Natural History*, by Marston Bates. Am. Anthropol., 53:121-22.
- Foreword to *The Ethnobotany of the Kayenta Navaho: an Analysis of the John and Louisa Wetherill Ethnobotanical Collection*, by L. C. Wyman and S. K. Harris. Albuquerque, University of New Mexico Press.
- Foreword to *Navaho Veterans*, by E. Z. Vogt. Papers Peabody Mus. Arch. Ethnol., 41 (No. 1):vii-xii. Cambridge, Harvard University.
- Foreword to *Three Navaho Households*, by J. M. Roberts. Papers Peabody Mus. Arch. Ethnol., 40 (No. 3):vii. Cambridge, Harvard University.
- With Kaspar Naegele and Ralph Patrick. American Culture and Military Life. Appendix 106: Report of the Working Group on Human Behavior under Conditions of Military Service. Washington, D. C., Office of the Secretary of Defense. Duplicated. (Reprint [in part] in: *Human Factors in Military Operations*, ed. by Richard H. Williams [Chevy Chase, Maryland, Operations Research Office, The Johns Hopkins University, 1954], pp. 90-127.)
- An Anthropological Approach to the Study of Values. Bulletin, American Academy of Arts and Sciences, 4:2-3
- The Harvard Project on the Soviet Social System. Cambridge, Harvard University Russian Research Center. A Schedules, 1951, 37 vols., B Schedules, 1950-1954, 24 vols., Survey of Research Objectives, 26 pp. Duplicated.

1952

- With A. L. Kroeber. *Culture: a Critical Review of Concepts and Definitions*. Papers Peabody Mus. Arch. Ethnol., Vol. 47, No. 1. Cambridge, Harvard University. (Chinese translation, in part, in Contemp. Phil. Soc. Sci. [Hong Kong], 2[1958]:12-54.)

- Universal Values and Anthropological Relativism. Chapter in: *Modern Education and Human Values*, pp. 87-112. Pittsburgh, University of Pittsburgh Press.
- Review of *Heritage of Conquest*, by Sol Tax and others. New York Times Book Review, February 24, p. 30.
- Foreword to *The Sandpaintings of the Kayenta Navaho: an Analysis of the Louisa Wade Wetherill Collection*, by L. C. Wyman. Albuquerque, University of New Mexico Press.
- Editor, Social and Psychological Factors in the Resettlement of Refugees. Cambridge, Center for International Studies, Massachusetts Institute of Technology. 2 vols. Duplicated.
- Getting Behind the Iron Curtain. The ABC Weekly (Journal of the Australian Broadcasting Commission), 14(No. 40):7, 9.
- The Meaning of Good Behavior. Main Currents, 9:81-82.
- Western Civilization Needs New Ideas. The ABC Weekly (Journal of the Australian Broadcasting Commission), 14(No. 39):7, 9.

1953

- Universal Categories of Culture. Chapter in: *Anthropology Today*, ed. by A. L. Kroeber, pp. 507-23. Chicago, University of Chicago Press. (Arabic translation by Farwq Abd-il-qadir, for *Readings in the Social Sciences*, Winter 1958-1959, 1:9-34 [Published by the UNESCO Middle East Science Corporation Office], 1959.)
- With J. N. Spuhler. Inbreeding Coefficients of the Ramah Navaho Population. *Human Biology*, 25:295-317.
- Review of *Cultural Sciences*, by Florian Znaniecki. *Am. Anthropol.*, 55:421-22.
- Review of *Franz Boas: the Science of Man in the Making*, by Melville J. Herskovits. New York Herald Tribune Book Review, December 20, p. 4.
- Review of *Indian Tales*, by Jaime de Angulo. New York Herald Tribune Book Review, April 19, p. 4.
- Review of *The Second Sex*, by Simone de Beauvoir. New York Times Book Review, February 22, pp. 3, 33.
- Review of *Sexual Behavior in the Human Female*, by A. C. Kinsey and others. New York Times Book Review, September 13, pp. 3, 38.
- Review of *The World of Primitive Man*, by Paul Radin. New York Herald Tribune Book Review, November 8, p. 15.
- Foreword to *The World's Rim: Great Mysteries of the North American Indians*, by Hartley Burr Alexander. Lincoln, University of Nebraska Press.

- Anthropology. *Sat. Rev. Lit.*, 36(April 4):25, 49-50.
 The Concept of Culture for Psychiatric Theory and Practice. *Digest of Neurology and Psychiatry*, 21:153.
 Anthropological Studies of Human Relations. Rockefeller Foundation, Conference on Research in Human Relations. Mimeographed. 48 pp.

1954

- Application of Anthropology in the United States. Chapter in: *Review of Contemporary America: Public Lectures at the American Studies Seminar, 1954*, ed. by S. Suetsugu, pp. 53-77. Tokyo, University of Tokyo Press.
- Culture and Behavior. Chapter in: *Handbook of Social Psychology*, ed. by Gardner Lindzey, pp. 921-76. Cambridge, Addison-Wesley Publishing Company.
- With Robert A. Hackenberg. Social Science Principles and the Indian Reorganization Act. Chapter in: *Indian Affairs and the Indian Reorganization Act*, ed. by W. H. Kelly, pp. 29-34. Tucson, University of Arizona. Mimeographed.
- Methods of Study at the Russian Research Center, Harvard University. *Civilisations (Revue d'Institut International des Civilisations Différentes)*, 4:199-206.
- Moral Apathy or Moral Growing Pains? *The Humanist*, 14:124-28.
- Science as a Possible Source of New Moral Values. *The Humanist*, 14: 211-14.
- Southwestern Studies of Culture and Personality. *Am. Anthropol.*, 56:685-708.
- Review of *For a Science of Social Man*, ed. by John Gillin. *Science*, 120: 888-89.
- Review of *The Primitive World and Its Transformations*, by Robert Redfield. *Am. Anthropol.*, 56:295-97.
- Reviews of *The Savages of America*, by Roy H. Pearce, *Theoretical Anthropology*, by David Bidney, and *The World of Primitive Man*, by Paul Radin. *Isis*, 45:107-9.
- Reviews of *Sexual Behavior in the Human Female*, by A. C. Kinsey and others, and *The Second Sex*, by Simone de Beauvoir. *Perspectives USA*, 7:144-47.
- Review of *The Story of Man*, by Carleton S. Coon. *New York Times Book Review*, November 7, pp. 3, 52-53.
- Foreword to *Enemy Way Music*, by David McAllester. *Papers Peabody Mus. Arch. Ethnol.*, Vol. 41, No. 3. Cambridge, Harvard University.

Foreword to *A Study of Rorschach Responses in Four Cultures*, by Bert Kaplan. Papers Peabody Mus. Arch. Ethnol., Vol. 42, No. 2. Cambridge, Harvard University.

With J. O. Brew and William Langer. Earnest Albert Hooton. Harvard University Gazette, October 30, pp. 39-40.

Earnest Albert Hooton (1887-1954). In: *Year Book Am. Phil. Soc.*, pp. 418-22.

Paul Reiter (1909-1953). *Am. Anthropol.*, 56:1085-87.

With Alex Inkeles and Raymond A. Bauer. Strategic, Psychological and Sociological Strength and Vulnerabilities of the Soviet Social System. Cambridge, Russian Research Center, Harvard University. Duplicated. 406 pp.

1955

Anthropology. Chapter in: *What Is Science?*, ed. by James R. Newman, pp. 319-57. New York, Simon and Schuster. (Reprint, paperback, 1958.)

Ethical Relativity: *Sic Et Non*. *Journal of Philosophy*, 52:663-77.

Implicit and Explicit Values in the Social Sciences Related to Human Growth and Development. *Merrill-Palmer Quarterly*, 1:131-40.

Indian Americans in a White Man's World: a Study of Indian American Values and Culture Change. *Advance (Congregational Christian Journal)*, 147:13-15.

With Kenneth MacLeish. Moencopi Variations from Whorf's Second Mesa Hopi. *International Journal of American Linguistics*, 21:150-56.

Physical Anthropology. *Am. Anthropol.*, 57:1280-95.

Recent Studies of the "National Character" of Great Russians, Human Development Bulletin (papers presented at the Sixth Annual Symposium, February 5, 1955), pp. 39-60. Chicago. (Reprint, Cambridge, Russian Research Center, Harvard University, 1959.)

Politics, History, and Psychology. *World Politics*, 8:112-23.

Review of *Aspects of Culture and Personality*, ed. by F. L. K. Hsu. *Scientific Monthly*, 80:204-5.

Review of *Eros and Civilization: a Philosophical Inquiry into Freud*, by Herbert Marcuse. *New York Times Book Review*, November 27, p. 30.

Review of *Interrelations of Cultures*, by Richard McKeon, *et al.* *Psychological Bulletin*, 52:357.

Review of *Property Concepts of the Navaho Indians*, by Berard Haile. *Ethnohistory*, 2:386-87.

Review of *The Tree of Culture*, by Ralph Linton. *New York Times Book Review*, September 18, pp. 6, 36.

- With Evon Z. Vogt. The Son of Many Beads, 1866-1954. *Am. Anthropol.*, 57:1036-37.
- Are There Unifying Concepts that Can Be Applied Across Various Disciplines? Association of Princeton Graduate Alumni, Report of Fifth Conference, December 30-31, 1955, pp. 28-32.
- With Kingsley Davis, Allen Wallis, *et al.* A Study of the Need for a New Cyclopedic Treatment of the Social Sciences. Under the auspices of the University of Chicago, Mimeographed. 239 pp.

1956

- With Raymond A. Bauer and Alex Inkeles. How the Soviet System Works. Cambridge, Harvard University Press; Oxford University Press. (Subsequent printings: 2d [1957], 3d [1959], Vintage Russian Library, paperback [1960].)
- Aspects of the Demographic History of a Small Population. Chapter in: *Estudios Antropológicos publicados en homenaje al doctor Manuel Gamio*, pp. 359-81. Mexico, D.F., Direccion General de Publicaciones.
- Navaho Morals. Chapter in: *Encyclopedia of Morals*, ed. by Vergilius Ferm, pp. 383-90. New York, Philosophical Library.
- New Uses for "Barbarians." Chapter in: *Frontiers of Knowledge in the Study of Man*, ed. by Lynn White, Jr., pp. 33-47. New York, Harper.
- Toward a Comparison of Value-Emphases in Different Cultures. Chapter in: *The State of the Social Sciences*, ed. by Leonard D. White, pp. 116-32. Chicago, University of Chicago Press.
- With R. W. Gerard and Anatol Rapoport. Biological and Cultural Evolution: Some Analogies and Explorations. *Behavioral Science*, 1:6-34.
- The Impact of Freud on Anthropology. *Bulletin of the New York Academy of Medicine (Second Series)*, 32:903-7.
- Some Navaho Value Terms in Behavioral Context. *Language*, 32:140-45.
- Suppose Columbus Had Stayed Home. *Sat. Rev. Lit.*, 39(Sept. 22):9, 10, 37-39. (Reprint, rev. and abridged, under title "If Columbus Had Not Discovered America," in the *Boston Sunday Globe*, October 7, 1956.)
- Review of *Culture and Human Fertility*, by Frank Lorimer. *American Journal of Physical Anthropology*, 14:527-32.
- Review of *Language in Culture: Proceedings of a Conference on the Interrelations of Language to Other Aspects of Culture*, ed. by Harry Hoijer. *Am. Anthropol.*, 58:569-74.
- Review of *Great Men: Psychoanalytic Studies*, by Edward Hitschmann. *New York Times Book Review*, June 17, p. 6.

- Review of *Hungarian and Vogul Mythology*, by Geza Roheim. The Psychoanalytic Quarterly, 25:99-100.
- Review of *The Navajos*, by Ruth M. Underhill. The Pacific Historical Review, 25:401-2.
- Review of *New Lives for Old*, by Margaret Mead. Sat. Rev. Lit., 39:16.
- Review of *Other Men's Skies*, by Robert Bunker. New York Herald Tribune Book Review, November 11, p. 11.
- Review of *A Pictorial History of the American Indian*, by Oliver La Farge. New York Herald Tribune Book Review, December 23, p. 3.
- Alfred Marston Tozzer (1877-1954). In: *Year Book Am. Phil. Soc.*, pp. 128-31.
- The Behavioral Sciences on TV. Summary of talk at NAEB Program Planning Seminar, University of Wisconsin, August 26-September 1, 1956, Madison, Wisconsin. pp. 36-60. Mimeographed.

1957

- Les Navajos*. Lausanne, Nouvelles Editions S. A.
- Cultures, Values and Education. Chapter in: *Bulletin of the Research Institute of Comparative Education and Culture*, English edition, No. 1, March, pp. 44-61. (Published simultaneously in Japanese translation.)
- Developments in the Field of Anthropology in the Twentieth Century. *Journal of World History*, 3:754-77.
- General Semantics and "Primitive" Languages. (Alfred Korzybski Memorial Lecture) *General Semantics Bulletin*, Nos. 20 and 21.
- Review of *Beautyway: a Navaho Ceremonial*, ed. by Leland C. Wyman. *Boston University Graduate Journal*, 6:11-12. *The Review of Religion*, 22:63-65.
- Review of *Culture, Psychiatry and Human Values: the Methods and Values of a Social Psychiatry*, by Marvin K. Opler. *Am. Anthropol.*, 59:192-94.
- Review of *The Seven Caves*, by Carleton S. Coon. *Sat. Rev. Lit.*, 40(Jan. 5):11.
- Review of *Some Uses of Anthropology: Theoretical and Applied*, ed. by Joseph B. Casagrande and Thomas Gladwin. *Ann. Am. Acad. Pol. Soc. Sci.* (Current Issues in International Labor Relations), 310:198.
- Foreword to *Cultural Foundations of Education; an Interdisciplinary Exploration*, by Theodore Brameld, pp. xi-xiii. New York, Harper.
- Foreword to *The Structure of a Moral Code: a Philosophical Analysis of Ethical Discourse Applied to the Ethics of the Navaho Indians*, by John Ladd, pp. xiii-xv. Cambridge, Harvard University Press.

Biographical Essay: A. L. Kroeber. To accompany recording of lecture "The Concept of Culture in Science." New York, Walden Records.

Navajo or Navaho Indians. In: *Encyclopedia Americana*.

Reply of Professor Clyde Kluckhohn, Former Director of the Russian Research Center, Harvard University, January 14, 1957. In Control and Reduction of Armaments, Attitudes of Soviet Leaders Toward Disarmament. Replies from Experts on the Soviet Union to Subcommittee Questionnaire. Staff Study No. 8, Subcommittee on Disarmament of the Committee on Foreign Relations, pp. 56-58. Washington, D. C., U. S. Government Printing Office.

1958

Have There Been Discernible Shifts in American Values During the Past Generation? Chapter in: *The American Style*, ed. by Elting Morison, pp. 145-217. New York, Harper.

Biographical Memoir of Ralph Linton, 1893-1953. In: National Academy of Sciences, *Biographical Memoirs*, 31:236-53. New York, Columbia University Press.

The Evolution of Contemporary American Values. *Daedalus*, 87:78-109.

The Scientific Study of Values and Contemporary Civilization. *Proc. Am. Phil. Soc.*, 102:469-76.

Review of *Young Man Luther*, by Erik H. Erikson. New York Herald Tribune Book Review, November 16, p. 4.

Foreword to *A Reader in Comparative Religion*, by William Lessa and Evon Z. Vogt, pp. v-vi. Evanston, Illinois, Row, Peterson & Co.

1959

Anthropology and Psychology. Chapter in: *Proceedings of the Fifteenth International Congress of Psychology, Brussels, 1957*, pp. 63-75. Amsterdam, North Holland Publishing Company.

With Olaf Prufer. Franz Boas: Influences During the Formative Years. Chapter in: *The Anthropology of Franz Boas*, ed. by Walter Goldschmidt. American Anthropological Association, *Memoirs*, 61(No. 5, Part 2), 4-28. (Reprint, paperback, San Francisco, Chandler Publishing Co., 1960.)

Common Humanity and Diverse Cultures. Chapter in: *Human Meaning of the Social Sciences*, ed. by Daniel Lerner, pp. 245-84. New York, Meridian Books, Inc. (French translation, in part, in *Esprit*, January, 1959, pp. 98-112; Chinese translation, by P. C. Chun, in *Contemp. Phil. Soc. Sci.* [Hong Kong], Vol. 2, No. 1, 1958.)

- The Role of Evolutionary Thought in Anthropology. Chapter in: *Evolution and Anthropology: a Centennial Appraisal*, pp. 144-57. Washington, D. C. Anthropological Society of Washington.
- The Scientific Study of Values. Chapter in: *Three Lectures* (University of Toronto Installation Lectures, 1958), pp. 25-54. Toronto, University of Toronto Press.
- Frontiers of Anthropological Research. *The Colorado Quarterly*, 7:271-86.
- Recurrent Themes in Myths and Mythmaking. *Daedalus*, 88:268-79. (Reprint in: *Myth and Mythmaking*, ed. by Henry A. Murray [New York, George Braziller, 1960], pp. 46-60; Japanese translation, *Americana* [USIS], December, 1959, pp. 23-34.)
- Shifts in American Values: review of *America as a Civilization: Life and Thought in the United States Today*, by Max Lerner. *World Politics*, 11:251-61.
- Review of *An Anthropologist at Work: Writings of Ruth Benedict*, by Margaret Mead. *Basic Book News*, 15; and *New York Times Book Review Section*, May 31, p. 12.
- Review of *Five Families: Mexican Case Studies in the Culture of Poverty*, by Oscar Lewis. *New York Herald Tribune Book Review*, June 28, p. 6.
- Review of *Freud: the Mind of the Moralizer*, by Philip Rieff. *The Unitarian Register*, 138:17-18.
- Review of *The Freudian Ethic, an Analysis of the Subversion of American Character*, by Richard La Piere. *New York Herald Tribune Book Review*, December 20, p. 12.
- Review of *The Inland Whale*, by Theodora Kroeber. *New York Herald Tribune Book Review*, May 3, p. 6.
- Review of *Man's Way: a Preface to the Understanding of Human Society*, by Walter Goldschmidt. *Am. Anthropol.*, 61:1098-99.
- Review of *Naven: a Survey of the Problems Suggested by a Composite Picture of the Culture of a New Guinea Tribe Drawn from Three Points of View*, by Gregory Bateson. *Contemporary Psychology*, 4:41-42.
- Review of *The Sacred and the Profane*, by Mircea Eliade. *Religious Education*, 54:541-42.
- Review of *Social Anthropology as Science and as Art*, by Raymond Firth. *Am. Anthropol.*, 61:512-13.
- Review of *Taboo*, by Franz Steiner. *The Psychoanalytic Quarterly*, 28: 540-41.
- Review of *Die Wiener Schule der Völkerkunde*, ed. by J. Haekel, A. Hohenwart-Gerlachstein, and A. Slawik. *Am. Anthropol.*, 61:515-17.

- On Values in Cross-Cultural Perspective. In: *Proceedings of the Fifteenth International Congress of Psychology, Brussels, 1957*, pp. 82-84. Amsterdam, North Holland Publishing Company.
- Introduction to *Navaho Art and Culture*, by George Mills, pp. xi-xii. Colorado Springs, The Taylor Museum of the Colorado Springs Fine Arts Center.
- Introduction to Anthropology in Harvard College. Harvard Foundation for Advanced Study and Research Newsletter, December 31, pp. 4-6.
- Introduction to The Library's New Program in American Indian Linguistics and Ethnohistory. Proc. Am. Phil. Soc. (Philadelphia), 103: 768-69.

1960

- With Ethel M. Albert and the assistance of Robert LeVine, Warren Seulowitz, and Miriam Gallaher. *A Selected Bibliography on Values, Ethics and Esthetics in the Behavioral Sciences and Philosophy, 1920-1958*. Glencoe, Illinois, The Free Press.
- Cultural Differences. Chapter in: *Man and Society*, ed. by Jerome G. Manis and Samuel I. Clark, pp. 122-26. New York, Macmillan.
- The Educational Process. Chapter in: *Exploring the Ways of Mankind*, ed. by Walter Goldschmidt, pp. 179-87. New York, Holt, Rinehart, and Winston.
- The Moral Order in the Expanding Society. Chapter in: *The City Inevitable*, ed. by Carl H. Kraeling and Robert M. Adams, pp. 391-404. Chicago, University of Chicago Press.
- Navaho Categories. Chapter in: *Culture in History: Essays in Honor of Paul Radin*, ed. by Stanley Diamond, pp. 65-98. New York, published for Brandeis University by Columbia University Press.
- A Navaho Politician. Chapter in: *In The Company of Man: Twenty Portraits by Anthropologists*, ed. by Joseph B. Casagrande, pp. 439-65. New York, Harper.
- Social and Cultural Evolution. Chapter in: *Issues in Evolution*, Vol. 3 of *Evolution After Darwin*, ed. by Sol Tax, pp. 207-43. Chicago, University of Chicago Press.
- The Use of Typology in Anthropological Theory. Chapter in: *Men and Cultures, Selected Papers of the Fifth International Congress of Anthropological and Ethnological Sciences, Philadelphia, September 1-9, 1956*, ed. by Anthony F. C. Wallace, pp. 134-40. Philadelphia, University of Pennsylvania Press.

Review of *Cochiti: a New Mexico Pueblo, Past and Present*, by Charles H. Lange. *Ann. Am. Acad. Pol. Soc. Sci.*, 331:140-41.

Review of *Culture and History: Prolegomena to the Comparative Study of Civilizations*, by Philip Bagby. *Am. Anthropol.*, 62:1058-59.

Review of *Hellenism: the History of a Civilization*, by Arnold J. Toynbee. *American Sociological Review*, 25:122-23.

1961

Anthropology and the Classics. (Brown University Colver Lectures, 1960.)
Providence, Brown University Press

With A. Kimball Romney. The Rimrock Navaho. Chapter in: *Variations in Value Orientations*, ed. by Florence R. Kluckhohn and Fred Strodtbeck, pp. 318-39. Evanston, Illinois, Row, Peterson & Company.

Culture and Behavior: the Collected Essays of Clyde Kluckhohn. Glen-
coe, Illinois, The Free Press.

The Study of Values. Chapter in: *Values in American Society*. Notre
Dame, Notre Dame Press.