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Adventures and Discoveries: The Autobiography of Carleton S. Coon, Anthropologist and Explorer by Carleton S. Coon

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Cambridge Rose must surely have added significantly to the steep price of this slim volume.

FRANK N. EGERTON

## ■ Social Sciences

**Guido Cimino; Nino Dazzi** (Editors). *Gli studi di psicologia in Italia: Aspetti teorici scientifici e ideologici*. (Quaderni di storia e critica della scienza, nuova serie 9.) 257 pp. Pisa: Domus Galilaeana, 1980. (Paper.)

Guido Cimino and Nino Dazzi present a collection of original articles about major figures and developments in the history of Italian psychology. The book covers approximately one hundred years from the establishment of Italy as a modern nation state to the post-World War II period. The long-drawn-out battle between the forces of Roman Catholicism and idealistic philosophy against the positivistic methods and goals of modern psychology provide a focus for the majority of the papers.

The first six essays concentrate on the origin of psychology as an independent science in nineteenth-century Italy. Wilhelm Büttemeyer analyzes the epistemological work of Roberto Ardigò (1828–1920) of Padua University. He concludes that Ardigò's reductionist orientation and his views about the differences between psychology and related sciences are just as relevant today. Nino Dazzi draws a vivid picture of the provocative researches of Gabriele Buccola (1854–1885) on reaction time, color perception, the sense of touch and smell, the scientific study of handwriting, and the use of cocaine in the treatment of mental disorders. Felice Mondella pays homage to Giuseppe Sergi (1841–1936), who established the first Italian psychological laboratory in 1885 as a branch of the Institute for Anthropology in Rome. Riccardo Luccio provides important background information about the founding of Italy's first psychological journal by Giulio Cesare Ferrari (1869–1932) in 1896. The *Rivista di Psicologia* exerted little influence for a long time, in part because of the pragmatic orientation of its editor. Roberto Cordeschi and Luciano Mecacci provide an exemplary interpretation of the dialogue between the philosopher Benedetto Croce (1866–1952) and the psychobiologist Francesco De Sarlo (1854–1937) about psychology's need for autonomy. Pietro Rizzi discusses the pio-

neering research of Vittorio Benussi (1878–1936) on suggestion and hypnosis and its relationship to psychoanalysis.

The second part of this volume contains two papers about the redefinition of psychology in postwar Italy. Virgilio Lazzeroni and Liliana Signorini critically examine the transformation of Italian psychology into a behavioral science and reveal an in-depth knowledge of the political realities of the 1947–1956 period. Sebastiano Bagnara and Paolo Legrenzi review the debate between the journals *Società* and *Rinascita* about psychology's place in modern life. Unfortunately, the discussion about psychology's promise and limitations regarding the solution of social problems was sidetracked to the status of psychology as a recognized science.

The book closes with a long article on the evolution of psychology and neurophysiology during the nineteenth century. Guido Cimino's careful search for a paradigm appropriate to the history of psychology of that time must impress anyone who has ever dealt with this thorny topic. The question remains as to whether the lack of such a unifying model is not, in fact, the very paradigm of the history of psychology.

In conclusion, *The Study of Psychology in Italy* by Cimino and Dazzi shows the integral relationship of the development of psychology in Italy to the world at large. A translation of this fine volume would, in our view, benefit not only scholars interested in the history of modern psychology but anyone wishing to learn more about psychology as the "science of man's integration" (*scienza integrale dell'huomo*) and not merely its technological and methodological accomplishments.

WOLFGANG G. BRINGMANN  
GUSTAV A. UNGERER

**Carleton S. Coon**. *Adventures and Discoveries: The Autobiography of Carleton S. Coon, Anthropologist and Explorer*. x + 404 pp., illus., index. Englewood Cliffs, N.J.: Prentice-Hall, 1981. \$16.95.

Carleton Coon (1904–1981), elder statesman of American anthropology, was a generalist who studied physical anthropology, archaeology, and ethnology together. Trained in the 1920s at Harvard University under Earnest Hooton, he began fieldwork among the Riffian tribes of Morocco, where he developed a lifelong interest in the rich tapestry of Near Eastern cultures. Coon

traveled widely, exploring frontier terrain and caves of the Old World. A skilled and prolific author, he published nineteen books and monographs, including *Caravan* (1951) and *The Story of Man* (1954). Physical anthropologists will remember Coon's *The Origin of Races* (1962) and *The Living Races of Man* (1965), paired controversial volumes in which Coon argued that five major geographical races of humanity had evolved from *Homo erectus* into *Homo sapiens* separately, with the Caucasian race achieving *sapiens* status first. For this proposition he was accused of scientific racism.

Coon was a superb describer but a casual theoretician. This autobiography, completed shortly before his death, is the memoir of a raconteur. Coon tells lively stories about his childhood in Massachusetts, his Harvard years, his adventures while traveling abroad, his experiences in the Second World War, and, to a limited extent, his life in Cambridge and Philadelphia and his jobs interpreting anthropology for *Life* magazine and television. Most of the autobiography is a Near Eastern adventure story. While it is almost four hundred pages long and covers almost all of Coon's life, it contains relatively little information about the intellectual and social history of American anthropology. There is little intellectual analysis of the disputes about race in which Coon became embroiled, and references to fellow anthropologists, friend and foe, are anecdotal. Coon's strong personality seems to have been established early and remained constant in and out of anthropology. Like *Blackberry Winter*, the popular autobiography of Coon's contemporary Margaret Mead, *Adventures and Discoveries* is entertaining, but from it one learns much more about the life of the person than the history of the discipline anthropology.

PAUL ERICKSON

**Joan Mark.** *Four Anthropologists: An American Science in its Early Years.* x + 209 pp., illus., bibl., index. New York: Science History Publications, 1981. \$20.

Joan Mark argues that the predominance of Franz Boas in twentieth-century American anthropology has obscured the innovative contributions of his American contemporaries, some of whom introduced ideas and institutional developments for which Boas received undeserved credit. Further, Boas himself promoted this distorted view of the history of his profession, through

both his own statements and his students. For example, the concept of culture usually attributed to Boas actually appeared earlier in the work of Frank Hamilton Cushing in recognizably similar form; Boas was a great institution builder at Columbia, but between 1874 and 1909 his mentor, Frederick Ward Putnam, established the models for him at Harvard's Peabody Museum, the American Museum of Natural History, the Field Museum, and the University of California. Boas assumed credit for promoting stratigraphic methods in archeology by virtue of having directed Manuel Gamio's work in the Valley of Mexico in 1911, but it was in fact William Henry Holmes, the artist/anthropologist of the Bureau of American Ethnology and U. S. National Museum, who "began the sophisticated use of stratigraphy in American archaeology" in Mexico City in 1884 (p. 142). Finally, in the first detailed discussion of Alice Cunningham Fletcher, Mark points out Fletcher's commitment to both anthropological science (from the perspective of social evolutionism) and Indian policy, and she provides a glimpse of the animosity and resistance aroused among anthropologists at Harvard (Putnam, Tozzer, Bowditch) and Columbia (Boas) by the emergence of an alternative regional power base for anthropology, the School of American Archaeology in Santa Fe, in 1907. In this development, in which Fletcher played a central role, Boas again showed a proprietary attitude. So runs the argument.

*Four Anthropologists* presents much original archival material for the first time—the chapter on Fletcher is noteworthy in this respect—and the discussion of Cushing, which appeared previously in *Perspectives in American History*, is well crafted. However, the animus against Boas and the determination to revive lost figures constitute the sole thematic unity of the study, and they are unconvincing and insufficient.

"Lost" individuals like Putnam, Fletcher, Cushing, and Holmes—others could be added, such as Daniel Garrison Brinton or Edgar Lee Hewett—are embedded in their own historical and cultural contexts, and their fates are ultimately comprehensible only through understanding the dynamics of the historical period itself—in this case late Victorian America. For example, Holmes's reputation has less to do with Boas's not recognizing his contributions than with Holmes's own purposes in pursuing anthropology, which after 1900 became culturally