

# Editorial Foreword

**CIVILIZING FOOD** The civilizing process always seems to include a search for ever-more rare and exotic foodstuffs, complex dishes, and exquisitely refined table manners. We see this, for example, in the witty floor mosaic of a Roman dining room depicting the scraps of an elaborate feast, discussed by John D'Arms in "The Culinary Reality of Roman Upper-Class Convivia: Integrating Texts and Images" (2004: 428–50). The first essay, also on convivial feasting, is by another long-standing friend of *CSSH*.

**Jack Goody**, practitioner of the long view, demolishes some firmly entrenched "big history" views, making a good case for overturning "Asian exceptionalism" and the normativity of European feudalism. He uses haute cuisine to do the work of the argument in this wonderful tribute to Gordon Childe, another practitioner of the long view.

**ETHNOLOGIES OF SCIENCE** Close-grained study of the practice of ethnography and the circumstances of its production—the ethnography of ethnography so to say—is a topic of great interest to *CSSH*. We call attention, for example, to the important study of German collecting under wartime conditions of a German colony by Andrew Zimmerman, "'What Do You Really Want in German East Africa, *Herr Professor*?' Counterinsurgency and the Science Effect in Colonial Tanzania" in our previous issue (2006: 419–61), and to earlier works by Shanafield, Dubow, Steinmetz, and Penny (Robert Shanafelt, "How Charles Darwin Got Emotional Expression out of South Africa (and the People Who Helped Him)," 2003: 738–814; Saul Dubow, "Earth History, Natural History, and Prehistory at the Cape, 1860–1875," 2004: 107–33; George Steinmetz, "'The Devil's Handwriting': Precolonial Discourse, Ethnographic Acuity, and Cross-Identification in German Colonialism," 2003: 41–95; and H. Glenn Penny, "The Politics of Anthropology in the Age of Empire: German Colonists, Brazilian Indians, and the Case of Alberto Vojtěch Frič," 2003: 249–80). The next two articles are in a similar line of territory, but directed to ethnographic photography and ornithology.

**Haidy Geismar** finds ethnographers of quite different kinds represented in the photos of a single drawer of the Haddon Photographic Collection at Cambridge: the solitary fieldworker gone native, the salvage anthropologist of a people besieged, the millionaire philanthropist, and the adventure-seeking movie-maker. The photos all have to do with the Melanesian island of Malekula in what is now Vanuatu. This image bank serves as a site for

excavating the past of ethnography. It also serves as an archive for the people of contemporary Vanuatu.

**Nancy Jacobs** examines the working relations of ornithologists, an American and a Briton, and their African assistants who, exceptionally, have left a substantial trace in the record, even an archival one involving field notes in Swahili. The author explores intellectual exchanges across social boundaries, and gives a nuanced appreciation of the complexities of the social conditions of knowledge-making through science.

**WEALTH OF NATIONS** The next two pieces are directed to the production of theory and the production of wealth in two South American nations. (On related matters see Roberto Patricio Korzeniewicz, Angela Stach, Vrushali Patil, and Timothy Patrick Moran, “Measuring National Income: A Critical Assessment,” 2004: 535–86.)

The social production of economic theories is the object of scrutiny for **Federico Neiburg**, more particularly the self-styled heterodoxies of the money doctors who tried to cure the inflationary ills of the Peso and the Cruzeiro in Argentina and Brazil, respectively, by replacing them with new currencies, the Austral and Cruzado in the 1980s. This was the last round of a series of such cures before the adoption of neo-liberalism in the 1990s. Comparison reveals how economists get transformed into public intellectuals, the mechanisms by which an economic theory becomes a pedagogy, and how a vodka ad gave Brazilians the slogan, “Argentina today is Brazil tomorrow.”

**Lyman Johnson** and **Zephyr Frank** give another economic comparison of Argentina and Brazil, this one in earlier times. To the study of wealth in Buenos Aires and Rio de Janeiro they bring techniques of using probate records that had been devised and employed to good effect in U.S. economic history for the era before statistics. The authors find they are able to demonstrate dynamic growth in wealth in their two South American cities beginning as early as the 1820s, and a scale and distribution of wealth that was roughly similar to those in contemporary cities of North America.

**MAKING SOVEREIGNTY** The worldwide growth of the politics of indigenism is a phenomenon *CSSH* has tracked through, for example, articles of Ronald Niezen, “Recognizing Indigenism: Canadian Unity and the International Movement of Indigenous Peoples” (2000: 119–48), and “Digital Identity: The Construction of Virtual Selfhood in the Indigenous Peoples’ Movement” (2005: 532–51), and of Greg Johnson, “Narrative Remains: Articulating Indian Identities in the Repatriation Context” (2005: 480–506). The next two articles address how sovereignty claims have been advanced through petitioning and been given substance by casino income.

**Ravi de Costa** tracks the emergence of the category of indigenous peoples, and a politics of indigeneity, through three petitions from Tasmania to Queen

Victoria, from the Six Nations of the Iroquois to the League of Nations, and from the Yolngu to the Australian Parliament. Each constructs itself in petitions differently: as imperial subjects, as a sovereign nation, and as indigenous peoples. Indigeneity is now consolidated as a category and a subject position in United Nations deliberations. The history of petitions is a valuable thread guiding us through a succession of subjectivities.

**Jessica Cattellino** tells how the federal government moved Florida Seminoles out of hand-made thatched houses, organized by matrilineal clans, into “modern” contractor-built single-family tract housing, and gave them lessons in home economics as well as utility bills. The new spatial order created new relations of kinship and gender. Casino success in the 1990s gave the Seminoles the means to gain control over the administration of their own affairs and to assert sovereignty over housing policy and in everyday practices of domestic life.

**FAMILY ROMANCE** The concluding piece shows how a people divided by religion can be held together by literature, indeed by a specific literary genre.

The Punjab region of South Asia was split in two by the partition of British India into the independent republics of India and Pakistan in 1947. It is a region of one language, two scripts, and three religions. **Farina Mir** gives us an analysis of the romance of Hir and Ranjan, published in many versions in both scripts and highly popular among Muslims, Hindus, and Sikhs alike. While historians stress the role of religious reform movements in deepening boundaries separating the three religions during the lead-up to Partition and contributing to it, there is also another history, tending in the opposite direction, which examination of the Hir-Ranjan story and other romances makes evident: the production of works that debate the nature of true piety from a point of view that is not grounded in any one religious tradition. In the course of her examination of the *qissa* genre of Punjabi the author gives a searching critique of the idea of syncretism in religion.

**HAIL AND FAREWELL** *CSSH* changes editors once in a blue moon, if then. This is one of those blue moons. During its first four decades (thirty-nine years, to be exact) *CSSH* had three editors: Sylvia L. Thrupp, Eric R. Wolf, and Raymond Grew. This is the last issue under the editorship of Thomas R. Trautmann, who has guided it for the better part of nine years (eight and three-quarters, to be exact), with help from his friends: Associate Editor Diane Owen Hughes; Managing Editors James Reische and David Akin; Editorial Assistants Michelle Risdon, Shah Hanifi, Don LaCoss, Ryan Hudson, Meredith Martin, Dan Bass, Najeeb Jan, Genese Sodikoff and Michael Hathaway; Book Review Editors Julia Adams, Ann Laura Stoler, Andrew Shryock, and Stuart Kirsch; members of the Editorial Committee

and the corporation; the numberless colleagues around the country and indeed around the world who have read manuscripts out of pure love for *CSSH*; and the *CSSH* authors who have fed us a steady stream of the best new scholarship. To all of them the editor is profoundly grateful. Beginning with the next issue the editorship will be in the capable hands of Andrew J. Shryock, who will see *CSSH* through the completion of its fiftieth anniversary and into the second half of its first century. He is a cultural anthropologist of the Middle East, especially Jordan, and the Arab diaspora in America, who works at the intersection of anthropology and history (see his *Nationalism and the Genealogical Imagination: Oral History and Textual Authority in Tribal Jordan*, 1997), a scholar of wide-angle vision and great intellectual generosity (see his edited volume, *Off Stage/On Display: Intimacy and Ethnography in the Age of Public Culture*, 2004), long associated with *CSSH*. We wish him well, confident in his abilities and sure of his good heart as *CSSH* is entrusted to his care.

*CSSH* has no membership organization behind it. The legal entity that owns it is a nonprofit corporation made up of a handful of scholars, and it gets helpful supplementary support from elements of the University of Michigan at which it is based: the College of Literature, Science and the Arts, the Horace H. Rackham School of Graduate Studies, the International Institute, the Department of History, and the School of Law. But there is no dues-paying body of members of which it is the house organ and to whose interests it is obliged to defer. What success *CSSH* has had in its first forty-eight years is due not to a captive audience but to the enduring appeal of the program launched by the founder, Sylvia Thrupp, and sustained by its editors, to create and maintain a working alliance among scholars of history, anthropology, sociology, and adjacent disciplines among the social sciences and humanities, delivering intelligent new work of high quality that speaks, we hope, to the whole of its readership and not just a specialist few. Having drawn together and nourished this readership, and brokered its partnership with its authors, is *CSSH*'s greatest achievement. Readers of this "hail and farewell" are its true and only members, who hold its future in their continuing engagement with the authors we bring them.